

YEAR BOOK OF THE CHURCHES

1924-25

**EDITED BY
E. O. WATSON**



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**YEAR BOOK OF THE
CHURCHES**

1924-5

EDITED BY

E. O. WATSON

*Secretary Washington Office of the Federal Council of the
Churches of Christ in America*

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ABBREVIATIONS USED IN DIRECTORY

Asst.	Assistant	Gen.	General
Assoc.	Associate	Mgr.	Manager
Ave.	Avenue	Mod.	Moderator
Bldg.	Building	N.	North
Blvd.	Boulevard	Pl.	Place
Bus.	Business	Pres.	President
Chmn.	Chairman	Rec.	Recording
Com.	Committee	Rev.	Reverend
Cor.	Corresponding	Rt.	Right
Conf.	Conference	Sec.	Secretary
Dept.	Department	S.	South
E.	East	St.	Street
Fin.	Financial	Supt.	Superintendent
Educ.	Education	Treas.	Treasurer
Exec.	Executive	W.	West

All titles other than "Rev.," "Rt. Rev." or "Bishop" have been avoided. These are used simply to distinguish clergy from laymen.

FOREWORD

The 1921-22 Year Book of the Churches, greatly enlarged in scope and materially changed in plan and arrangement of matter, met with hearty approval. This edition for 1924-25 retains all features of the 1922 edition, adding much valuable information under Section V, Statistics and General Information. All matter has been carefully revised. The Directory of the churches, including office headquarters, officials, boards, members of boards and other denominational agencies, has been brought up to date. Special care has been taken to get correct lists of schools and colleges in part or wholly under control or direction of the churches, and to make the lists of church periodicals and their editors accurate. The matter is arranged in six distinct sections.

Section I is a Directory of the Religious Bodies. In addition to the directory there is in this section a synopsis of history, doctrine and polity of each religious body. The directory has been carefully revised and brought up to date through conference with officials of each body. The synopsis of history, doctrine and polity was in most instances condensed from that published in the religious census of 1916, but after such condensation and revision was submitted to some representative, in most cases, the recognized historian of each body, and changes suggested by such representative were made. A few of the synopses were entirely rewritten. The statement of history, doctrine and polity is therefore, from the standpoint, particularly, of each denomination.

Section II is a Directory of the Federal Council of the Churches of Christ in America, and bodies holding an affiliated, co-operative or consultative relationship with the Federal Council. Some of the commissions and committees of the Federal Council and some of the affiliated bodies are also listed under other sections with cross reference to the other section in which listed. The statistics of each of these bodies will be found in the Special Religious Statistics section.

Section III is a Directory of Interchurch, National and International organizations for service. This section of the Year Book, in addition to distinctly church and interchurch agencies, presents a directory, with statement of purpose, of the major organizations in the United States that are national or international in scope, and which, while not distinctively of the church, are manifestly in accord with the spirit and purpose of Christ in the work for which they have been organized. The matter for this section has been carefully gathered from representatives of the organizations listed, and revised July 15, 1924. Especial attention is called to the number and character of governmental agencies listed in this section.

Section IV is a Directory of Chaplains in the Army and Navy of the United States, with a summary of religious work and miscellaneous facts concerning both branches of service.

Section V contains tables of Religious Statistics and General Information. The statistics of the churches in the United States are gathered through direct correspondence with official statisticians of the denominations. A few bodies have no statistician, and a few others do not gather annual statistics. The latest available reports are carefully studied to gather these figures, in most cases of very small bodies. All in all, the figures published in this section are an "official" statement of actual membership, and in no sense an "estimate." Figures published from other sources cannot be so truly "official." It may also be noted that the official figures furnished by the denominational representatives are used without any change or arbitrary rule of "estimating," after consultation where figures seem discrepant and assurance that the report sent us is accurate. Other figures given general publicity manifest arbitrary reductions, notably in the case of the Roman Catholic Church.

Section VI is a Bibliography of the Federal Council of the Churches of Christ.

We seek to make the Year Book invaluable as a handbook of ready reference for facts to be found nowhere else in such form. Our aim is to make each edition more valuable than its predecessor. We believe it will not only be useful to church leaders, but that it should have a place on the table of every one interested in what is doing and who is doing it for the betterment of mankind. Certainly, it should find a place in all libraries, and newspaper and business offices, secular as well as religious. One seminary made the 1922 edition a textbook for the study of the church in America. The dean of the theological department of one of the large universities recommended that it be purchased by each student in the senior class, and another proposes to use the 1924-25 Year Book as a text for the study of "Comparative Denominations." The book supplies a need otherwise unfilled for all seminary students.

We would acknowledge here our great indebtedness to the representatives of the church bodies, and other organizations, who have aided us by critical review of the matter and by furnishing data relating to their organizations.

E. O. W.

Section I

DIRECTORY OF RELIGIOUS BODIES

With Synopsis of History, Doctrine and Polity

ADVENTIST BODIES

GENERAL STATEMENT

The "Advent Movement" originated with William Miller; born 1782, died 1849. Mr. Miller became convinced that the coming of Christ in person, power and glory must be premillennial; and that not only was the Advent at hand, but its date might be fixed with some definiteness. He confidently expected it to occur some time between March 21, 1843, and March 21, 1844. The first general gathering of those interested was held in Boston, October, 1840.

In its beginning, the Adventist Movement was wholly within the existing churches. In 1845, however, there was a general organization of the adherents of the Adventist doctrine. At a conference, held in Albany, New York, in April, 1845, a declaration of principles was adopted embodying the views of Mr. Miller respecting the personal and premillennial character of the second advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with kindred points of doctrine. The organization then formed continued for ten years to include practically all the Adventists. Growing out of the original Adventist Movement the Advent Christian Church was organized in 1855, the Seventh-Day Adventists in 1860; Life and Advent Union in 1864; the Church of God (Adventist) in 1866; and the Churches of God in Christ Jesus in 1888.

ADVENT CHRISTIAN CHURCH

General Conference, biennial.

Forty-five subordinate conferences; four publication associations; two foreign missionary societies.

Officers: *Pres.*, Rev. I. F. Barnes, 18 Arch St., Providence, R. I.; *Sec.*, Rev. C. H. Hewitt, 21 W. Concord St., Dover, N. H.; *Treas.*, I. C. Triplett, Charlotte, N. C.; *General Director*, Rev. L. F. Reynolds, 160 Warren St., Boston, Mass.; *Regional Directors*, Rev. H. W. Hewitt, 108 Winter St., Haverhill, Mass.; Rev. A. P. Ferrell, Charleston, W. Va.; Rev. G. A. Osman, 2819 North Johnson St., Los Angeles, Cal.; Rev. B. A. L. Bixler, Live Oak, Fla.

AMERICAN ADVENT MISSION SOCIETY, 160 Warren St., Boston, Mass. *Pres.*, Rev. Henry Stone; *Sec.-Treas.*, Rev. Charles F. King. *Organ: Advent Christian Missions*, Editor, Rev. Charles F. King.

WOMAN'S HOME AND FOREIGN MISSIONS SOCIETY, 5 Whiting St., Boston, Mass. *Pres.*, Rev. Maude M. Chadsey; *Clerk*, Mrs. Nellie E. Fellows; *Treas.*, Rev. Maude M. Chadsey. *Organ: Advent Christian Missions*, Editor for W. H. and F. M., Rev. Maude M. Chadsey.

YOUNG PEOPLE'S SOCIETY OF LOYAL WORKERS. *Pres.*, Rev. J. W. Denton, 108 State St., Portsmouth, N. H.; *Cor. Sec.*, Miss Lillian F. Welch, 160 Warren St., Boston, Mass.

Schools

Name	Location	President
Aurora College	Aurora, Ill.	Orrin R. Jenks
New England School of Theology	Boston, Mass.	Guy L. Vannah
Sanderlin Academy	White, Tenn.	A. J. Sanderlin

Periodicals (Weekly)

World's Crisis, Boston, Mass., Editor, Rev. H. E. Thompson; *Our Hope*, Mendota, Ill., Editor, Rev. Fim Murra; *Messiah's Advocate*, Oakland, Cal., Editor, Rev. J. J. Schaumburg; *Present Truth Messenger*, Live Oak, Fla., Editor, Rev. B. A. L. Bixler.

History

This branch of the Adventists holds simply to the general immanence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man, and hold that through sin man forfeited immortality and can only become immortal through faith in Christ.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority, after baptism and profession of faith. Open communion is practiced and the invitation to the Lord's Supper is general, participation being left to the individual. The first day of the week is held to be the proper Christian Sabbath. An arrangement has been made with the Life and Advent Union for a mutual exchange of voting representation in the general meetings of each body.

Polity

The Advent Christian Church is congregational in church government. For fellowship and the better conduct of such work as belongs to them in common, the churches are associated in annual conferences, which are grouped in four districts, and the Advent Christian General Conference represents the entire denomination.

SEVENTH DAY ADVENTISTS

General Conference, quadrennial.

Twelve union conferences in the United States and Canada.

Headquarters: Takoma Park, Washington, D. C.

Officers: *Pres.*, W. A. Spicer; *Sec.*, A. G. Daniels; *Treas.*, J. L. Shaw. Publishing, educational, medical and other general activities are under the charge of a General Conference Committee, with a secretary for each department.

Colleges and Theological Seminaries

Name	Location	President
Broadview Theological Seminary	Lagrange, Ill.	H. O. Olson
Clinton Theological Seminary	Clinton, Mo.	W. B. Ochs
Hutchinson Theological Seminary	Hutchinson, Minn.	H. M. Johnson
Emmanuel Missionary College	Berrien Springs, Mich.	F. Griggs
Loma Linda Medical College	Loma Linda, Cal.	N. G. Evans
Pacific Union College	St. Helena, Cal.	W. E. Nelson
Union College	College View, Neb.	O. M. John
Walla Walla College	College Place, Wash.	W. I. Smith
Washington Missionary College	Takoma Park, Wash., D. C.	H. A. Morrison

Periodicals

Advent Review and Sabbath Herald, Washington, D. C., Editor F. M. Wilcox; *Signs of the Times*, Mountain View, Cal., Editor, A. O. Tait; *Watchman*, Nashville, Tenn., Editor, L. E. Froom.

History

A few persons in New England, formerly of the First-Day Adventists, began in 1844 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-Day Adventists. At a conference, held in Battle Creek in 1860, these were organized under the name "Seventh-Day Adventist Denomination," and three years later a General Conference was organized.

Doctrine

The Seventh-Day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. They hold that the seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such; that immersion is the only proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced at death is one of unconsciousness; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that at the close of the millennium Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, with his followers, meet final destruction; that the earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God. The service of washing one another's feet is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

Polity

The local church is congregational in its government, although under the general supervision of the conference of which it is a member.

CHURCH OF GOD, ADVENTIST

General Conference.

Officers: *Pres.*, S. W. Mentzer, Robins, Iowa; *Vice-Pres.*, G. T. Rodgers, Stanberry, Mo.; *Sec.*, Chester Walker, Albany, Mo.; *Treas.*, A. N. Dugger, Stanberry, Mo.

EXECUTIVE COMMITTEE. *Chmn.*, L. L. Presler, Orafino, Neb.

Periodicals

Bible Advocate (weekly), Stanberry, Mo., Editor, A. N. Dugger; *Sabbath School Missionary* (semi-weekly), Stanberry, Mo., Editor, Mrs. Alice Lippincott.

History

In 1865 a number of Seventh-Day Adventists in Michigan withdrew from the main body and a year later were organized under the name "Church of God."

Doctrine and Polity

The fundamental doctrines of the Church of God are the same as those of the Seventh-Day Adventists, with variance in their views of prophecy and its application. The polity of the denomination is essentially congregational.

LIFE AND ADVENT UNION*Periodicals*

Herald of Life, Editor, H. L. Babcock, 47 Orange St., New Haven, Connecticut.

History

Organized in 1864.

Doctrine

In matters of doctrine the members of this organization are in accord with the earlier Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised, and

that eternal life is bestowed solely at the second coming of Christ; that the millennium, the 1,000 years of Revelation, had its fulfillment in the past, and instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead shall have no place.

Polity

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship, and have no ecclesiastical authority.

CHURCHES OF GOD IN CHRIST JESUS, ADVENTIST

General Conference, organized September, 1921; 12 state conferences, annual.

Periodicals

Restitution, Editor, William H. Brown, Elizabeth, N. J.; *Restitution Herald*, Oregon, Ill., Editor, F. L. Austin; *Gospel Trumpet*, Paris, Ark., Editor, J. H. Shelton.

History

Organized in 1888.

Doctrine

In general accord with the Adventist bodies, and classed with them, although the term "Adventist" does not appear in its title. The Bible is recognized as the only creed.

Polity

Congregational.

AMERICAN CATHOLIC CHURCH (Western Orthodox)

The American Catholic Communion embraces the American Catholic Church (Western Orthodox), the Swedish American Church (Orthodox) and the African Orthodox Church. The synod of these respective bodies meets according to proper call.

Bishops

His Beatitude, J. R. Vilatte, D. C. (Mar Timotheus 1), Exarch and Metropolitan, 48 Vauban Ave., Gargan, Par Livry, France.

The Most Rev. F. E. J. Lloyd, D. D., D. Litt., Archbishop and Primate of the American Catholic Church, 44 E. Schiller St., Chicago, Ill.

The Rt. Rev. Gregory Lines, D. D., D. C., Bishop of the Province of the Pacific, 1228 W. Fourth St., Los Angeles, Cal.

The Rt. Rev. Carl A. Nybladh, D. D., Bishop of the Swedish-American Church, Seattle, Wash.

The Rt. Rev. George Alexander Maguire, D. D., Primate of the African Orthodox Church, 224 W. 135th St., New York City.

The Rt. Rev. William Ernest Robertson, D. D., Auxiliary Bishop of the African Orthodox Church, 97 Walden St., Cambridge, Mass.

Periodical

American Catholic Quarterly, 44 E. Schiller St., Chicago, Ill., Editor, The Most Rev. Archbishop Lloyd.

GENERAL STATEMENT

Organized in the year 1885, and incorporated under the Laws of Illinois in 1915 for the purpose of bringing together Catholics of America interested in the Old Catholic movement. It brings together in visible bonds of unity other bodies while each remains independent and carries on its work in its own sphere. It received the Episcopate

from the Syrian Church of Antioch, and it has transmitted it to the Swedish Orthodox Church and the African Orthodox Church. Its first Bishop and present Exarch organized the Old Roman Catholic Church. The Bishops of all these churches are members of the Conclave of the National Synod of the American Catholic Church.

In doctrine these churches are in full accord with the Orthodox Churches of the East and the Old Catholic Churches of Europe. They accept the Seven Oecumenical Councils of the Undivided Church prior to 1054; they reject the filioque clause, the papal supremacy and infallibility, the Immaculate Conception, and denounce all union of church and state.

It is the earnest hope and effort of the American Catholic Church to become, in a true and a large sense, the Church of the Reconciliation for the divisions of Christians in the Americas.

The Intercollegiate University, organized under the laws of the State of Kansas as the College of Church Musicians in 1892, has become the university and seminary of the American Catholic Communion, as a result of the deliberations of its Senate during the past year. The Intercollegiate University is now organized under the Laws of Illinois as a result of this arrangement in order to establish a legal bond with the American Catholic Church, which was itself organized under the Laws of Illinois some years ago.

The president is Archbishop Lloyd and its chancellor, The Rev. Canon Churchill Sibley, M. A., D. Litt., 22 Fernshaw Rd., London, S. W. 10.

SWEDISH ORTHODOX CHURCH

Swedish Orthodox Synod meets semi-annually.

Bishop

The Rt. Rev. Carl A. Nybladh, Seattle, Wash.

GENERAL STATEMENT

Organized in 1920 with the help of the American Catholic Consistory. It is in communion with the American Catholic Church. Its work is restricted to persons speaking the Swedish language.

AFRICAN ORTHODOX CHURCH

General Synod, annually; last meeting September, 1923, in New York City. African Orthodox Consistory meets at the call of the Primate.

Bishops

The Rt. Rev. George Alexander McGuire, 224 W. 135th St., New York City.

Rt. Rev. William Ernest Robertson, Auxiliary Bishop, 97 Walden St., Cambridge, Mass.

Periodicals

The Negro Churchman, published monthly by the Consistory, 224 W. 135th St., New York City.

History

Organized as a church September 2, 1921, after the first official synod, composed of clerical and lay delegates from the participating parishes, met in New York City to adopt Historic Principles of Faith and Order.

A preliminary conference with Bishops of the Eastern Orthodox Church had shown the possibility of affiliating the movement with Eastern Orthodoxy if the proposed Principles of Ecclesiastical Autonomy were abandoned.

But it was decided after several sessions, that the proposed principles should be adopted as they stood, and that the church should be Episcopal in polity, with both Catholic doctrine and a valid succession.

After the adoption of the name, African Orthodox Church, and the election as first Bishop, the Rev. George Alexander McGuire, formerly Archdeacon of Arkansas, later Field Secretary of the American Church Institute for Negroes of the Protestant Episcopal Church, the synod adopted the Declaration of Faith, and a provisional Code of Canons, and also authorized the Bishop-elect to accept consecration from Archbishop Vilatte, of Chicago, who was consecrated in Ceylon in 1892 by Archbishop Alvarez, of Colombo, assisted by two Syrian Metropolitans, these transferring to America the Apostolic Succession of the oldest Eastern church, the Syrian Church of Antioch.

The steady increase of its missionary activities now extends from the West Indies to Canada, and its extension in the near future to Liberia in Africa, necessitated the election of an Auxiliary Bishop during the Third Annual Synod convened in New York City September 5-10, 1923. Archdeacon Robertson, of Boston, having received the necessary majority, was elected, and consecrated on November 18, 1923, by Bishop Lloyd, of Chicago, successor to Archbishop Vilatte, assisted by Bishop McGuire.

Doctrine

The faith of the African Orthodox Church is essentially that of all Orthodox churches, Latin or Greek, all of which accept the Holy Scriptures of the Old and New Testament as the Word of God and the only sufficient rule of faith. The historic Nicene Creed without the Filioque, and also the Apostles; and the so-called Aethanasian Creed, also without the Filioque.

The dogmatic decrees of the seven general councils, as summarizing the traditional Apostolic teaching of the undivided Catholic Church, are received as de fide.

The Seven Sacraments, the two Greater, Baptism and the Eucharist, and the five lesser—Ordination, Confirmation, Penance, Unction of the Sick and Matrimony—are received in conformity with the practice of every division of the Catholic Church.

Marriage is permitted to all orders of the ministry from Deacons to Bishops. Divorce is permitted only for adultery and malicious desertion.

Polity

The General Synod which meets annually is the chief governing body. The primate directs, with the aid of his consistory, all affairs between meetings of synods. Bishops are elected by synod. Parish priests are appointed by the primate following election by the congregation, males and females voting.

The General Synod is composed of the bishops, priests and lay deputies from the congregations. They vote as one body except on questions involving faith and order when only the clergy vote.

ARMENIAN CHURCH IN AMERICA

The Rt. Rev. Bishop Tirayre, Primate of the Armenian Church in America; Khosrof H. Kiatibian, Secretary of the Prelacy, 401 Shawmut Ave., Boston, Mass.

CENTRAL COMMITTEE OF RELIGION. *Chmn.*, Rev. Lev. Martoogesian; *Sec.*, Rev. Atik Dzotzigian.

CENTRAL FINANCE COMMITTEE. *Chmn.*, A. B. Selian; *Sec.*, M. G. Berberian; *Treas.*, S. D. Baghdasarian.

PARISHES AND MINISTERS. There are nineteen general parishes in America, each including the parishes adjacent to the city giving name, as follows:

1. Boston, Mass. (includes Cambridge, Watertown, Brookline, Bridgewater, Newton Upper Falls, Chelsea, Lynn and Dorchester).
Armenian Trinity Church, 397 Shawmut Ave., Boston, Mass.
Minister, Rev. Shahe Kasparyan, B. D.
2. Worcester, Mass. (includes Whitinsville, Fitchburg, Milford, Hudson, Franklin).
Church of Our Saviour, 65 Laurel St., Worcester, Mass.
Minister, Rev. Atik Dzotzikian.
3. Lowell, Mass. (includes Lawrence, Haverhill, Methuen, Concord).
Church of St. Vartanantz.
Minister, Rev. Khoren Lazarian.
4. Providence, R. I. (includes W. Arlington, E. Providence, Pawtucket, Woonsocket, Attleboro, Central Falls).
Church of St. Sahag-Mesrob, Jefferson St., Providence, R. I.
Minister, Rev. Lev. Martoogesian.
5. New York, N. Y. (includes Bronx, Brooklyn, Yonkers and Long Island).
Church of St. Illuminator, 221 E. 27th St., New York City.
Minister, Rev. S. Nershabouh.
Church of St. Gregory, 337 E. 17th St., New York City.
Minister, Rev. M. Hekimian.
6. Philadelphia, Pa. (includes Rochester, Va., Washington, D. C.).
Church of St. Sahag-Mesrob.
Minister, Rev. E. Kalchinjian.
7. Troy, N. Y. (includes Albany, Syracuse, Rochester, Binghamton).
Church of St. Peter.
Minister, Rev. Sahag Der Bedrosian.
8. W. Hoboken, N. J. (includes W. New York, Newark, Paterson, Jersey City, Summit).
Church of St. Cross.
Minister, Rev. Vahram Nazaretian.
9. Fresno, Cal. (includes San Francisco and Berkeley).
Church of Trinity.
Minister, Rev. Vartan Kasparyan.
10. Fowler, Cal. (includes Parlier, Selma, Kingsburg and Oleander).
Church of St. Gregory the Illuminator.
Minister, Rev. Tirayre Markarian.
11. Los Angeles, Cal. (includes Pasadena, Venice, San Diego).
Church of St. Cross.
Minister, Rev. Adom Melikjan.
12. Yettem, Cal. (includes Reedley).
Church of Our Lady.
Minister, Rev. Vahan Guldalian.
13. Portland, Maine (includes Newburyport).
Services held in the Episcopalian Church.
14. Connecticut (includes New Britain, Hartford, Springfield, Indian Orchard, New Haven, Bridgeport).
Services held in the Episcopalian Churches.
15. Detroit, Mich. (includes Grand Rapids, Canton, Pontiac).
Services held in the Episcopalian Church.
Minister, Rev. Khachig Krouzian.
16. Chicago, Ill. (includes W. Pullman, Milwaukee).
Services held in the Episcopalian Church.
Minister, Rev. E. Ashjian.
17. Racine, Wis.
Services held in the Episcopalian Church.
Minister, Rev. Vartan Tavitian.
18. Niagara Falls, N. Y. (includes Buffalo and Canadian Provinces).
Services held in the Episcopalian Churches.
Minister, Rev. M. Der Stepanian.
19. St. Louis, Ill. (includes E. St. Louis, Granite City).
Services held in the Episcopalian Churches.

South America also as a Diocese falls under the jurisdiction of the Prelacy of the United States of America.

Buenos Aires, Argentina. Minister, Rev. B. Barasatian.
S. Pavlo, Brazil. Rev. K. Samuelian.

Ministers without any office:

Rt. Rev. Bishop Papken, 130 Mass. Ave., Arlington, Mass.
Rev. A. Boyajian, New York City.
Rev. G. Khachadourian, Troy, N. Y.
Rev. K. Hovagimian, Chicago, Ill.
Rev. Theodoros Isaac, Sanger, Cal.
Rev. B. Mampreian, Detroit, Mich.
Rev. M. Manigian, Detroit, Mich.
Rev. M. Piltakian, Fresno, Cal.

History

The antiquity of Armenia and the unparalleled fidelity to Christ of the Armenians in the midst of constant persecutions justify a general historical statement.

Armenia was a well-organized country at least 1,000 years before any other nation in Europe, except Greece or Rome; indeed, her origin dates to an earlier period than the Roman Empire. Historians state that the inhabitants of Armenia were first mentioned in the annals of the Assyrians many hundred years before Christ. In the ninth century B. C. the Armenians united and formed what was called the Kingdom of Urantu upon which the Medes made war. Later King Darius of Persia held dominion over the Armenian country.

Tigranes the Great, as King of Armenia, brought honor and fame to his country, but was thwarted in his ambitions for his people by the Roman power which made Armenia a buffer state between Rome on the West and the Parthian rulers. For many centuries Armenia was in the eddy of the great contending forces of the East and the West. In the eighth century the Armenians established a Christian principality which survived for many centuries. Through the eleventh and twelfth centuries nomadic Turkish tribes fell upon Armenia and near the end of the thirteenth century the Seljuck and other wild Asiatic hordes, followed by the barbarous Mongols, swept the Persian and Armenian plateau. After this, anarchy and chaos reigned in Asia for several centuries. The pages of history, perhaps, do not record a more courageous and valorous people than the Armenians. None have exhibited greater fidelity to their religious convictions and their ideals. Once they numbered some 30,000,000. Besieged upon every hand, robbed, plundered and butchered by successive invading hordes, though millions were killed, they still survive the tragedies and sorrows with which they were visited, with strengthened faith, increased tenacity, and were nerved for still greater sorrows and heavier persecutions culminating in the Smyrna disaster and the scattering of the remaining number of these devoted people in 1923.

When under the rule of their own kings and rulers the Armenians enjoyed a large degree of freedom and reached a high place in the civilization of nations. Their frugality and industry, their love of home and country, their earnest application to the development of their fields and their industrial life gave them a prominence among the nations and peoples surrounding them which historians since Herodotus have affirmed.

For centuries prior to the conquest of their country by the Turks, the Armenians gave attention to education, established schools and seminaries of learning and applied in their community life policies, virtues and charities demonstrating a high degree of culture among Christian nations.

Thus from general history, the Armenians appear as a strong, vigorous, intellectual and progressive people in Asia Minor, whose fame

had spread throughout the civilized world long prior to the days of Caesar and the dawn of the Christian period. During the ministry of St. Paul, immediately after the Ascension of Our Lord, it is claimed that the Armenians were visited by the Apostles Thaddeus and Bartholomew, who introduced Christianity among them early in the first century. The new faith spread throughout the land, and in 301 A. D. it was accepted by the King of Armenia, Tiridat III the Great, by the evangelizing of St. Gregory the Illuminator and thus the new faith became the state religion of Armenia. From that time on the Armenian race has persevered in her adherence to the Christian faith and no persecution has been sufficient to alienate her from it. After Christianity became a state religion the Armenians were imbued with the fact that they were the very guardians of immortal truth and were to be ambassadors of the Risen Lord for the salvation of man. The literature and the art of Armenia reveal how strongly their lives were influenced by Christianity.

For many years Armenians have been coming to this country, driven here by political disturbances and the disappointment of political hopes. Some of these belonging to the Protestant Armenian Church, on coming to America identified themselves with the Congregational or Presbyterian denominations. The greater number, however, belong to the national church of Armenia and adhere to that faith.

Doctrine

The doctrinal system is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son, as well as from the Father. Their creed is explicit in teaching that Christ was perfect God and perfect man. The authorized version of the Scriptures is the translation made 412 A. D. by St. Samake and other fathers of the Armenian Church and revised early in 432 A. D. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament which is administered by the anointing with chrism or sacred oil, and by the laying on of hands by the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant. Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no sins to confess, and receive individual absolution before he can receive the Holy Communion. Prayers for the dead are offered. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not a part of the creed.

Polity

The government of the Armenian Church is both democratic and at the same time hierarchical, every officer being chosen by the people, but every minister having to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world, to whom are subordinated the Armenian patriarchs of Jerusalem and Constantinople, with their archbishops, bishops and prelates.

The order of the ministry is: Catholicos, archbishops, bishops, vartabeds, priests, archdeacons and deacons.

The Armenian Church has an established liturgy, special litanies and services for Sunday mornings and a variety of services for different church offices.

The primate of the Armenian Church in America is the representative of His Holiness the Catholicos to America, and to him are subordinated all the dioceses in North and South America and Canada.

AMERICAN RESCUE WORKERS

(Formerly American Salvation Army)

Council, annual.

National headquarters: 2827 Frankford Ave., Philadelphia, Pa.

Officers: *Pres.*, Gen. James William Duffin, *Vice-Pres.* and *Treas.*, Brig. Gen. George A. Crider.

EXECUTIVE COMMITTEE. *Chmn.*, Brig. Gen. George A. Crider.

ADVISORY COMMITTEE. *Chmn.*, Brig. Gen. George A. Crider.

Periodical

Rescue Herald (quarterly), Editor, George A. Crider.

History

In 1882 Thomas E. Moore, connected with the Salvation Army, with a number of the American officers of that organization, withdrew because of controversy in regard to financial administration. These headed a movement of independent work which was incorporated in 1884, and in 1885 was granted an amended charter under the name of the "Salvation Army of America." In 1913 the name was changed to "American Rescue Workers."

Doctrine and Polity

American Rescue Workers recognize the sacraments of baptism and the Lord's Supper, and are both an evangelistic and philanthropic organization. Their doctrines may be briefly stated as follows: The Bible is the inspired word of God, and is the rule of faith and guide to action; Jesus Christ was God manifest in the flesh; all who truly accept Christ as a personal Savior may be saved. The board of directors is elected to represent the corporation, the majority of them being laymen. Titles to property are vested in the board and not in the general. Corps having real estate have their own local boards. Should a corps cease to exist, the board of directors is qualified to become the custodian of the property for purposes of the organization.

ASSEMBLIES OF GOD

General Council, biennial.

Headquarters: 336 W. Pacific St., Springfield, Mo.

Officers: *Chmn.*, Rev. J. W. Welch, Springfield, Mo.; *Asst. Chmn.*, Rev. D. H. McDowell, Springfield, Mo.; *Sec.*, Rev. J. R. Evans, Springfield, Mo.

EXECUTIVE PRESBYTERY AND MISSIONARY COMMITTEE. *Chmn.*, Rev. J. W. Welch.

Schools

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Central Bible Institute	Springfield, Mo.	Elder Frank M. Boyd
Elim Bible School	Rochester, N. Y.	Elder V. S. Mumbolo
Southern California Bible School	Los Angeles, Cal.	Elder Harold K. Needham
Glad Tidings Bible School	San Francisco, Cal.	Elder R. J. Craig
Bethel Bible School	Newark, N. J.	Elder William Evans
The Gospel School	Findlay, Ohio	Elder T. K. Leonard
Beulah Heights Bible Training School	North Bergen, N. J.	Elder Harold Moss

Periodicals

Pentecostal Evangel (weekly), *Sunday School Helps*, Springfield, Mo., Editor, S. H. Frodsham.

History

Following upon the great revival in 1907, a number of churches, missions, or assemblies in the United States and Canada entered upon an individual and distinctly evangelistic type of mission work. This

was at first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable and in 1914 a call was made for all interested in Bible order, system and united doctrine to meet at Hot Springs, Ark. About 100 delegates came to this meeting, representing a variety of denominations, some of them never having belonged to any denomination. An organization was agreed upon and incorporated in Arkansas in October, 1914, and in Missouri in November, 1916, under the name of "Assemblies of God, General Council."

Doctrine

The Assemblies of God are mostly Arminian in doctrine. Distinctive tenets appear to be special emphasis upon the baptism of the Holy Ghost; sanctification as the goal for all believers; divine healing; the premillennial and immanent coming of Jesus to judge the world in righteousness, while reigning on earth for a thousand years; everlasting punishment for the wicked, and a new heaven and a new earth for the believers. "The Assemblies of God" are conscientiously opposed to participation in war.

Polity

The polity of the denomination is a combination of the congregational and presbyterian systems. The local churches are congregational in the conduct of their affairs. They act, however, under the advice and suggestions of elders or presbyters.

There are state bodies called district councils, and there is a General Council, for the consideration of affairs belonging to the church at large.

ASSYRIAN JACOBITE APOSTOLIC CHURCH

Priest: Hanna Koorie, 930 Broadway, Woodcliff, N. J.

Congregations are in the New England states, New York, New Jersey and Pacific states. Very Reverend Hanna Koorie is the only priest in America. He preaches in the Assyrian language in the Protestant Episcopal churches in the cities and co-operates with them.

Periodical

Beth Nahrin (Mesopotamia), 307 Sussex St., Paterson, N. J., Editor, N. E. Palak.

History

The Assyrian Jacobite Apostolic Church traces its origin to the first twelve apostles of Christ, particularly to St. Peter, who was the first Patriarch of Antioch.

The Assyrian fathers were the first Christian missionaries. From the beginning of Christianity, they went to Gaul, Persia, India, China and Africa, where under extreme persecutions they succeeded in establishing numerous schools and monasteries. From the dawn of Christianity the Assyrians have been constantly persecuted by the various Roman, Greek, Persian and Turkish rulers. Judging from the continuous numerous outrages, it seems that the Turks and the Arabs aimed to exterminate all the Assyrian Christians. In the face of all these persecutions, the Assyrians gallantly faced death and to this day ably uphold their Christian faith.

On account of the contact with American missionaries who had established schools in various localities, the attention of the Assyrians was turned to America. The people fled from the rule of the barbarous Turk and sought shelter under the American flag. Soon there were several large Assyrian communities. Some of these were members of the Assyrian Roman Catholic Church, others belonged to the Assyrian Protestant Church, while still others belonged to the Assyrian Nestorian Church or the Chaldean Church. On coming here all except the Nestorians identified themselves with their respective American denomina-

tions. As the number of the immigrants continued to increase the national church services were in great demand, for the majority of the people were members of the Assyrian Jacobite Apostolic faith.

In April, 1907, the Assyrian Americans sent Deacon Hanna Koorie, then of Paterson, N. J., to Jerusalem. There he was ordained priest and later a koorie (cvhoorie). He returned to this country on September 28th of the same year. Immediately after returning to America, he assembled the wandering Assyrians, for the first time, to worship in St. Luke's Episcopal Church, Paterson, N. J. His people are mostly scattered in various states throughout the continent, particularly in the New England, the Middle Atlantic, the East-North Central and the Pacific states.

In 1919 the Assyrian Jacobite Church was built in West Hoboken, N. J. In other localities, arrangements are frequently made with the rectors of different churches for the weekly services of the Assyrian congregation whenever the priest makes his regular calls. In some places halls are rented for church services.

Doctrine

The doctrine of the Assyrian Jacobite Apostolic Church is based on the Nicene Creed. It varies, however, from the Western Church concerning the "Procession of the Holy Ghost" and uses "The Holy Ghost proceeded from the Father and is with the Son." It accepts the canons of the first three General Councils of the church, namely, the Nicene, Constantinople and Ephesus, as well as the writing of the recognized fathers of the church of the period of these councils. It teaches that Christ was perfect God and perfect man. The interpretation of the Bible, the ecclesiastical ordinances, as well as the tradition of the church, are held equally important. The seven sacraments, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony, are accepted. Baptism is administered by pouring or immersion, chiefly the latter, usually several days after birth and is followed immediately by confirmation which the officiating priest administers by anointing with the sacred oil or chrism in the form of a cross and by laying on of the hands. The minister also breathes on the child and the water. Auricular confession is accepted. Holy communion is the sacrament which contains the body and blood of Christ under appearance of bread and wine. It is received fasting and is given to the laity in one kind, the form of bread. Saints and the Blessed Virgin are venerated, and prayers are offered for the dead.

Polity

The organization of the Assyrian Jacobite Apostolic Church centers on the Patriarch who resides at Mardin, Dair el Zahfaran, and his authority is supreme in faith and all church matters. Next in rank is the Mifrian who resides in Mosul and who alone can become Patriarch. Then follow the Iskiffs and the Mitrans, who, together with the Mifrian, act as the advisers of the Patriarch and as heads of various commissions or congregations which have charge of the church administration. Only a Mifrian can become a Patriarch. The Mifrian is chosen from the Mitrans, all of whom are celibates. The Iskiffs cannot rise higher in rank because they are widowed. Then follow the office of Koorie (Cvhoorie), Rhahib, priest and deacon, respectively. A deacon who is under thirty years of age, cannot be ordained to the office of priesthood. A celibate deacon can be ordained to the office of Rhahib, Mitrans, Mifrian and Patriarch. A married deacon can become a priest, a Koorie (Cvhoorie) and Iskiff.

The government of the Assyrian Jacobite Apostolic Church is democratic because every officer of the church, from the lowest to the highest, is chosen by the people. It is also in a sense hierarchical, for every minister must be ordained by a bishop whose commission is traced to the Apostles through the apostolic succession of bishops.

BAHAI MOVEMENT

The annual convention of the Bahai Temple Unity and Illinois Religious Corporation is held between the dates of April 21st and May 2nd of each year, corresponding in time to the Bahai Feast of Rizwan. Officers elected annually.

Headquarters: 89 State St., Boston, Mass.

Officers: *Pres. and Treas.*, William H. Randall; *Vice-Pres.*, Agnes S. Parsons; *Sec.*, Alfred E. Lunt; *Fin. Sec.*, Corrine True; Ella G. Cooper, Roy C. Wilhelm, Louis Gregory and Charles Mason Remey (National Spiritual Assembly).

Periodical

The Bahai Magazine, "Star of the West," Box 283, Chicago, Ill.

History

In all the sacred religious books of the world appear promises and prophecies of the coming of the Kingdom of God upon earth; a Divine dispensation which would be ushered in, in its early dawn by the appearance of a great Divine Teacher, Manifestation of God, or Messenger, who would establish in the hearts of men and in both material and spiritual civilization the Law of God and restore to humanity the pristine purity of religion; gather all nations to their Divine allegiance, establish in the earth the brotherhood and solidarity of all mankind; and impregnate the minds of men with the knowledge of God, His Oneness and the Oneness of His prophets. This movement was initiated in 1844 in Persia by a young man named Ali Mohammed, who became known as the "Bab" (meaning "door" or "gate"), and who after declaring himself to be the forerunner of the Promised One, whom he heralded as "He whom God would manifest," was martyred by the state and clergy in 1850 in Tabriz in Persia. A Persian nobleman named Hosein Ali, who had from the first espoused the Bab's cause in 1863 declared himself at Baghdad to be the one foretold by the Bab. He became known as Baha'u'llah. He was persecuted both by the Persian and Turkish governments, imprisoned in various fortresses, including the City of Acca, Palestine, where he passed away in 1892. Although in prison and under severest trials, he extended the movement, made it world-wide, inspired followers in every part of the world, and revealed the Bahai law and numerous tablets and epistles, dealing with spiritual questions. Before his departure he named his oldest son, Abdul Baha Abbas, as the interpreter of his text and the center of his covenant, and commanded all to turn to him. Abdul Baha, in turn, from that time became the center of the movement, was released from a Turkish prison in 1908, traveled in Europe and America, as well as in Africa and powerfully spread the teachings in churches, synagogues and before various societies. His tablets (letters on spiritual subjects) were showered on persons writing him from many lands. He passed away November 28, 1921, and in his will and testament designated Shoghi Effendi, his grandson, aged 23 years, as the guardian of the cause of God, and called all the Bahais to turn to him.

Doctrine

The general principles of the Bahais founded upon the teachings of Baha'u'llah are, the Oneness of mankind; the independent investigation of truth; the foundation of all religions is one; religion must be the cause of unity; religion must be in accord with science and reason; equality between man and woman; prejudice of all kinds must be forgotten; universal peace; universal education; solution of the economic problem; a universal language; an international tribunal.

The Bahais believe in the essential necessity of the intermediation of the Messianic principle, or the Holy Spirit, in the life of humanity.

Polity

There is no regular organization of Bahais. One may be a Bahai and still retain active membership in another religious body.

BAPTIST BODIES**GENERAL STATEMENT**

The Baptist bodies of today trace their origin as distinct communities to the Protestant Reformation.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines began to appear. In the first quarter of the sixteenth century they were found in Germany and Switzerland, and were called Anabaptists (Re-Baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion.

The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatist congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsberg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed.

The first Baptist church in America was probably established by Roger Williams in Providence, R. I., in 1639, although this is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after. Roger Williams baptized Ezekiel Holliman, who in turn baptized him. Williams then baptized ten others, and this company of Baptist believers organized themselves into a church.

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but eight Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different states, and the new Federal Constitution effaced the last vestige of religious inequality.

In 1792 the Baptists of England organized a missionary society to send William Carey to India, and many of the Bap-

tist churches in the United States became interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed and other churches united, and among its first missionaries were Adoniram Judson, his wife and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together, overcoming the disintegrating tendencies of extreme independence, and arousing denominational consciousness. A home missionary society was organized in 1832. A tract society had been formed in 1824, which in 1840 was renamed the "American Baptist Publication Society."

As the discussion in regard to slavery became acute, there arose the differences which resulted in the present three conventions—Northern, Southern and National. The Southern churches withdrew in 1845 and formed the Southern Baptist Convention, whose purpose was to do for the Southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern states.

The development of the National Baptist Convention, representing the Negro churches, was necessarily slow, and was not complete until many years after the organization of the Southern Baptist Convention.

These early American Baptist churches belonged to the Particular, or Calvinistic branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652, the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh-Day Baptist body organized its first church at Newport in 1671. Armin-

ianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, which followed Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists, in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern states, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell" and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Dunker, Plymouth and River), Mennonites and certain other bodies. The Armenian and Eastern Orthodox churches practice baptism by immersion, but do not limit it to those of mature years.

By far the largest body of Baptists, not only in the United States, but in the world, is that popularly known as "Baptists," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United,"

"General," "Free," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern" and "National," or "Colored." This does not imply any radical divergence in doctrine or ecclesiastical order. All are essentially one in these respects, and the division into the three major groups is largely for administrative purposes.

Doctrine

The cardinal principle of Baptists is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists, heresy trials are rare.

Polity

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and

worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized state conventions or state mission societies, state educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various states or districts, and are supported by the churches.

BAPTIST WORLD ALLIANCE

OFFICERS: *Pres.*, Rev. E. Y. Mullins, Louisville, Ky.; *Sec.*, President C. D. Gray, Bates College, Lewiston, Maine.

The Baptist World Alliance was organized in 1905. The first meeting was held in London, England. It is called the Baptist World Alliance because it includes Baptists from every country in the world where there are Baptists. The conditions of membership are such that any Baptist who is appointed by a regular Baptist organization may become a member. The organization holds its meetings once in five years. The second meeting of the Alliance was held in 1911 in Philadelphia. The third meeting was held in Stockholm, Sweden, in July, 1923.

The organization is like that of other Baptist organizations. It is purely advisory in its relation to the Baptist churches. It has no authority over its members. Its chief purpose is to discuss the great themes which are of common interest to the great Baptist family of the world.

There is an Executive Committee, with branches in the United States, the British Isles, and elsewhere.

NORTHERN BAPTIST CONVENTION

Convention, annual; last meeting, Milwaukee, Wis., May 28-June 3, 1924.

Thirty-seven state conventions and about 1,200 associations.

Officers: *Pres.*, Carl Milliken, Portland, Maine; *Exec. Sec.*, Rev. W. C. Bitting, 5109 Waterman Ave., St. Louis, Mo.; *Treas.*, Frank L. Miner, 1000 Valley National Bank Bldg., Des Moines, Iowa.

GENERAL BOARD OF PROMOTION. *Gen. Direc.*, Rev. J. Y. Aitchison, 276 Fifth Ave., New York City; *Exec. Sec.*, Rev. F. W. Padelford; *Treas.*, James C. Colgate.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Fred T. Field, 84 State St., Boston, Mass.; *Foreign Secs.*, Rev. James H. Franklin, Rev. J. C. Robbins; *Associate and Rec. Sec.*, W. B. Lippard; *Treas.*, George B. Huntington; *Home and Candidate Sec.*, Rev. P. H. J. Lerrigo.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1701 Chestnut St., Philadelphia, Pa. *Pres.*, A. M. Bailey, Seattle, Wash.; *Gen. Sec.*, Rev. Gilbert N. Brink; *Assoc. Gen. Sec.*, Rev. William H. Main; *Treas.*, George L. Estabrook; *Asst. Treas.*, E. L. Ruth; *Bus. Mgr.*, H. E. Cressman; *Book Editor*, Rev. D. G. Stevens; *Editor-in-Chief*, *Sunday School Publications*, Rev. O. C. Brown; *Religious Educ. Sec.*, Rev. W. E. Chalmers; *Social Educ. Sec.*, Rev. S. Z. Batten; *Bible and Field Sec.*, Rev. S. G. Neil.

AMERICAN BAPTIST HOME MISSION SOCIETY, 23 E. 26th St., New York City. *Pres.*, F. W. Freeman; *Exec. Sec.*, Rev. C. L. White; *Sec. English-Speaking Missions and Indian Work*, Rev. L. C. Barnes; *Supt. of Work in Latin, N. A.*, Rev. C. S. Detweiler; *Sec. of Educ.*, Rev. G. R. Hovey; *Sec. City and Foreign-Speaking Missions*, Rev. C. A. Brooks; *Architect Sec.*, George E. Merrill; *Sec. Social Service and Rural Community Work*, Rev. C. A. Brooks; *Dept. of Evangelism*, Rev. H. F. Stillwell; *Treas.*, Samuel Bryant, New York City.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. W. A. Montgomery, Rochester, N.Y.; *Foreign Vice-Pres.*, Mrs. Nathan R. Wood, Arlington, Mass.; *Home Vice-Pres.*, Mrs. H. E. Goodman, Chicago, Ill.; *Treas.*, Miss Alice M. Hudson; *Foreign Sec.*, Miss Mabelle Rae McVeigh; *Admin. Sec.*, Mrs. L. J. P. Bishop.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. G. W. Coleman, Boston, Mass.; *Exec. Sec.*, Mrs. Katherine S. Westfall; *Missionary Cor. Sec.*, Clara E. Norcutt; *Treas.*, Mrs. Mary E. Bloomer; *Org. Sec.*, Ina E. Burton; *Christian Americanization Sec.*, Alice W. S. Brimson, Chicago, Ill.; *Candidate Sec.*, Jessie Dodge White.

WORLD-WIDE GUILD (HOME AND FOREIGN). *Sec.*, Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y.

CHILDREN'S WORLD CRUSADE (HOME AND FOREIGN). *Sec.*, Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y.

BOARD OF EDUCATION, 276 Fifth Ave., New York City. *Sec.*, Rev. F. W. Padelford; *Asst. Sec.*, Rev. George R. Baker.

MINISTERS AND MISSIONARIES BENEFIT BOARD, 276 Fifth Ave., New York City. *Pres.*, E. H. Haskell, 176 Federal St., Boston, Mass.; *Exec. Sec.*, Rev. E. T. Tomlinson; *Assoc. Sec.*, Rev. Peter C. Wright; *Treas.*, A. M. Harris.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, 143 N. Wabash Ave., Chicago, Ill. *Pres.*, Rev. C. W. Atwater, Cincinnati, Ohio; *Gen. Sec.*, Edwin Phelps; *Treas.*, O. O. Montague, Chicago, Ill.

Theological Seminaries

Name	Location	President or Dean
Berkeley Divinity School	Berkeley, Cal.	C. M. Hill
Divinity School, University of Chicago	Chicago, Ill.	Shailer Mathews
Colgate Theological Seminary	Hamilton, N. Y.	J. F. Vichert
Crozer Theological Seminary	Upland, Pa.	Milton G. Evans
Kansas City Baptist Theological Seminary	Kansas City, Kan.	P. W. Crannell
Newton Theological Institution	Newton Centre, Mass.	George E. Horr
Northern Baptist Theological Seminary	Chicago, Ill.	G. W. Taft
Rochester Theological Seminary	Rochester, N. Y.	C. A. Barbour

Training Schools

Name	Location	President or Dean
Baptist Missionary Training School	Chicago, Ill.	Mrs. Clara D. Pinkham
Kansas City Training School	Kansas City, Kan.	P. W. Crannell
Baptist Institute for Christian Workers	Philadelphia, Pa.	J. M. Wilbur
Danish Baptist Theological Seminary	Des Moines, Iowa	N. S. Lawdahl
Hungarian Training School	Cleveland, Ohio	Stephen Orosz
Norwegian Baptist Divinity House	Chicago, Ill.	H. Gundersen
Russian Training School	New York City	John Bokmelder
Slovak Training School	Chicago, Ill.	V. Kralicek
Swedish Training School	St. Paul, Minn.	G. A. Hagstrom

Colleges and Universities

Name	Location	President or Dean
*Bates College	Lewiston, Me.	C. D. Gray
Brown University	Providence, R. I.	W. H. P. Faunce
Bucknell University	Lewisburg, Pa.	Emory W. Hunt
Carleton College	Northfield, Minn.	Donald J. Cowling
University of Chicago	Chicago, Ill.	Ernest D. Burton, Acting
Colby College	Waterville, Me.	Arthur J. Roberts
Colgate University	Hamilton, N. Y.	George B. Cutten
Denison University	Granville, Ohio	Clark W. Chamberlain
Des Moines University	Des Moines, Iowa	John W. Million
Franklin College	Franklin, Ind.	C. E. Goodell
Grand Island College	Grand Island, Neb.	Rev. John Mason Wells
Hillsdale College	Hillsdale, Mich.	Wm. Spencer Gear
Kalamazoo College	Kalamazoo, Mich.	Rev. Allen T. Hoben
Keuka College	Keuka Park, N. Y.	Arthur H. Norton
McMinnville College	McMinnville, Ore.	Leonard W. Riley
Ottawa University	Ottawa, Kan.	S. E. Price
Rio Grande College	Rio Grande, Ohio	Simeon H. Bing
University of Redlands	Redlands, Cal.	Rush Rhees
University of Rochester	Rochester, N. Y.	Victor L. Duke
Shurtleff College	Alton, Ill.	George M. Potter
Sioux Falls College	Sioux Falls, S. D.	Fred G. Boughton
Temple University	Philadelphia, Pa.	R. H. Conwell
Vassar College	Poughkeepsie, N. Y.	Henry N. MacCracken
William Jewell College	Liberty, Mo.	J. P. Green, Acting

* Founded by Free Baptists.

Junior Colleges

Name	Location	President or Dean
Alderson Baptist Academy	Alderson, W. Va.	M. F. Forbell
Broadus College	Philipps, W. Va.	Rev. Elkannah Halley
Cedar Valley College	Osage, Iowa	W. R. Barbour
Colorado Woman's College	Denver, Col.	J. W. Bailey
Frances Shimer School	Mt. Carroll, Ill.	William P. McKee
Hardin College	Mexico, Mo.	S. J. Vaughn
Lagrange College	Lagrange, Mo.	D. J. Scott
Stephens College	Columbia, Mo.	James M. Wood

Academies

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Bethel Academy	St. Paul, Minn.	A. J. Wingblade
Coburn Classical Institute	Waterville, Me.	D. T. Harthorn
Colby Academy	New London, N. H.	Gains H. Barrett
Cook Academy	Montour Falls, N. Y.	B. C. Cate
Doane Academy	Granville, Ohio	H. R. Hundley
Hebron Academy	Hebron, Me.	Jas. D. Howlett
Higgins Classical Institute	Charleston, Me.	William A. Tracy
Keystone Academy	Factoryville, Pa.	Curtis P. Coe
Maine Central Institute	Pittsfield, Me.	Elmer R. Verrill
Peddie Institute	Hightstown, N. J.	R. W. Swetland
Pillsburg Academy	Owatonna, Minn.	Milo B. Price
Ricker Classical Institute	Houlton, Me.	E. H. Stover
Southwest Academy	Bolivar, Mo.	John Calvin Pike
Suffield School	Suffield, Conn.	H. G. Truesdell
Vermont Academy	Saxtons River, Vt.	Raymond McFarland
Wayland Academy	Beaver Dam, Wis.	E. P. Brown
Will Mayfield Academy	Marble Hill, Mo.	A. F. Hendrick
Worcester Academy	Worcester, Mass.	S. F. Holmes

Official Periodicals

The Baptist, 417 S. Dearborn St., Chicago, Ill., Editor, Edgar L. Kil-lam; *Missions*, 276 Fifth Ave., New York City, Editor, Rev. H. B. Grose.

Other Periodicals

Chrestinul, Rumanian (semi-monthly), Detroit, Mich., Editor, Rev. J. R. Socaciu; *Jugend-Herold*, German (monthly), Cleveland, Ohio, Editor, Rev. F. W. C. Meyer; *Muntere Saeman* (monthly), Cleveland, Ohio, Editor, Rev. Gottlob Fetzer; *Sendbote* (weekly), Cleveland, Ohio, Editor, Rev. Gottlob Fetzer; *Wegweiser* (monthly), Cleveland, Ohio, Editor, Rev. Gottlob Fetzer; *Evangelista*, Spanish (monthly), San Juan, P. R., Editor, H. W. Vodra; *Il Cristiano*, Italian (weekly), Brooklyn, N. Y., Editor, A. Mangano; *Nya Vecko-Posten*, Swedish (weekly), Chicago, Ill., Editor, Rev. E. Wingren; *Sondagsskolan och Hemmet*, Swedish (quarterly), Chicago, Ill., and *Svenska Standaret* (weekly), Chicago, Ill., Editor, Waldemar Skoglund; *Vaegteren*, Danish-Norwegian (weekly), Harlan, Iowa, Editor, Rev. J. Lunn; *Watchman-Examiner* (weekly), New York City, Editor, Rev. Curtis Lee Laws; *Wawr*, Welsh (monthly), Utica, N.Y., Editor, G. Griffith; *Baptist Observer* (weekly), Indianapolis, Ind., Editor, Rev. T. J. Parsons; *Baptist Record* (weekly), Pella, Iowa, Editor, Rev. J. A. Lapham.

History

After the withdrawal of the Southern churches, 1845, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denominational life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union, which had fallen heir to the foreign work of the general convention, the American Baptist Home Mission Society, the American Baptist Publication Society, and other organizations, were carried on with energy.

The chief change in denominational methods of late years was the organization of the Northern Baptist Convention, at Washington, D. C., in 1907, as a strictly delegated body from the Baptist churches of the North and West. The three great denominational societies, including the separate societies of women, have placed themselves under its direction, and report each year to the convention. A single committee prepares a budget for the following year, based on the estimates of the

societies, which is apportioned according to states, associations and churches. Organic union of the societies is beset with legal difficulties, but this method secures the chief advantages of organic union. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and in general to secure a unity, economy and efficiency that was before sadly lacking. Increasingly satisfactory results along these lines have been observable from year to year, especially in the line of compactness of organization.

Doctrine and Polity

The doctrine and polity of the Northern Baptist churches have been set forth in the general statement on Baptists. In general, the Northern churches are held to be less rigidly Calvinistic in their doctrine than the Southern churches. Membership and ministry are interchanged on terms of perfect equality. In the Northern Convention, the dividing line between the white and Negro churches is not as sharply drawn as in the Southern. There are Negro members of white churches, and Negro churches in white associations, while white and Negro associations mingle more freely.

SOUTHERN BAPTIST CONVENTION

Annual; next session held in Memphis, Tenn., May 11-15, 1925.

There is in each state a State Convention or General Association. The Southern Baptist Convention, the State Conventions and the district associations are composed of ministerial and lay members.

Officers: *Pres.*, Rev. George W. McDaniel, Richmond, Va.; *Secs.*, Rev. Hight C. Moore, Nashville, Tenn., J. Henry Burnett, Murfreesboro, Tenn.; *Treas.*, George W. Norton, Louisville, Ky.

EXECUTIVE COMMITTEE. *Chmn.*, Rev. George W. McDaniel, Richmond, Va.; *Sec.*, Rev. Hight C. Moore, Nashville, Tenn.

FOREIGN MISSION BOARD, P. O. Box 1595, Richmond, Va. *Pres.*, R. E. Gaines; *Cor. Sec.*, Rev. J. F. Love; *Asst. Sec.*, Rev. T. B. Ray; *Treas.*, George N. Sanders.

HOME MISSION BOARD, 1004 Healey Bldg., Atlanta, Ga. *Pres.*, Rev. John F. Purser; *Cor. Sec.*, Rev. B. D. Gray; *Treas.*, C. S. Carnes.

SUNDAY SCHOOL BOARD, 161 N. Eighth Ave., Nashville, Tenn. *Pres.*, Rev. W. F. Powell; *Cor. Sec. and Treas.*, Rev. I. J. Van Ness.

RELIEF AND ANNUITY BOARD, 1608-9 Kirby Bldg., Dallas, Tex. *Pres.*, Rev. Wallace Bassett; *Cor. Sec.*, Rev. William Lunsford; *Treas.*, Stewart D. Beckley.

EDUCATION BOARD, 1214 Age-Herald Bldg., Birmingham, Ala. *Pres.*, Frank S. White; *Cor. Sec.*, Rev. W. C. James; *Treas.*, W. H. Manly.

LAYMEN'S MOVEMENT, Knoxville, Tenn. *Chmn. Exec. Committee*, J. H. Anderson; *Gen. Sec.*, J. T. Henderson.

WOMAN'S MISSIONARY UNION (auxiliary to Southern Baptist Convention), 1111 Age-Herald Bldg., Birmingham, Ala. *Pres.*, Mrs. W. C. James, Birmingham, Ala.; *Cor. Sec.*, Miss Kathleen Mallory; *Treas.*, Mrs. W. C. Lowndes, 2114 Mt. Royal Ter., Baltimore, Md. *Organ: Royal Service* (monthly), Miss Kathleen Mallory.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>President or Secretary</i>
Alabama Central College	Tuscaloosa, Ala.	J. H. Foster
Anderson College	Anderson, S. C.	John E. White
Averett College	Danville, Va.	J. P. Craft
Baptist Bible Institute	New Orleans, La.	B. H. DeMent.
Baylor Female College	Belton, Texas	J. C. Hardy
Baylor University	Waco, Texas	Samuel P. Brooks
Bessie Tift College	Forsyth, Ga.	A. Chamlee
Bethel College	Russellville, Ky.	George F. Dasher
Bethel Female College	Hopkinsville, Ky.	J. W. Gaines
Blue Mountain College	Blue Mountain, Miss.	W. T. Lowrey
Burleson College	Greenville, Texas	F. M. McConnell
Carson-Newman College	Jefferson City, Tenn.	Oscar E. Sams
Central College	Conway, Ark.	Doak S. Campbell
Chowan College	Murfreesboro, N. C.	Charles P. Weaver

DIRECTORY OF RELIGIOUS BODIES

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<i>Name</i>	<i>Location</i>	<i>President or Secretary</i>
Clark Memorial College	Newton, Miss.	John F. Carter
Coker College	Hartsville, S. C.	E. W. Sikes
College of Marshall	Marshall, Texas	M. E. Hudson
Cumberland College	Williamsburg, Ky.	C. W. Ellsey
Decatur College	Decatur, Texas	J. L. Ward
Doyle Institute	Doyle, Tenn.	J. L. Muskelly
Ewing College	Ewing, Ill.	August Griesel
Furman University	Greenville, S. C.	W. J. McGlothlin
Georgetown College	Georgetown, Ky.	M. B. Adams
Greenville Female College	Greenville, S. C.	D. M. Ramsay
Hardin College	Mexico, Mo.	S. J. Vaughn
Hillman College	Clinton, Miss.	M. P. L. Berry
Hollins College	Hollins, Va.	Miss Matty L. Cocke
Howard College	East Lake, Birm., Ala.	John C. Dawson
Howard Payne College	Brownwood, Texas	Edgar Godbold
Jacksonville College	Jacksonville, Texas	B. J. Albritton
John B. Stetson University	De Land, Fla.	Lincoln Hulley
Judson College for Young Ladies	Marion, Ala.	E. V. Baldy
Lagrange College	Lagrange, Mo.	John W. Crouch
Limestone College	Gaffney, S. C.	R. C. Granberry
Louisiana College	Pineville, La.	C. Cottingham
Mars Hill College	Mars Hill, N. C.	R. L. Moore
Mercer University	Macon, Ga.	Rufus W. Weaver
Meredith College	Raleigh, N. C.	C. E. Brewer
Mississippi College	Clinton, Miss.	J. W. Provine
Mississippi Woman's College	Hattiesburg, Miss.	J. L. Johnson
Montezuma Baptist College	East Las Vegas, N. M.	Layton Maddox
Newton College	Newton, Ala.	J. A. Lowry
Oklahoma University	Shawnee, Okla.	J. B. Lawrence
Ouachita College	Arkadelphia, Ark.	C. E. Dicken
Oxford College	Oxford, N. C.	F. P. Hobgood
Shorter College	Rome, Ga.	D. J. Blocker
Simmons College	Abilene, Texas	J. D. Sandefur
Southern Female College	Lagrange, Ga.	C. W. Minor
Southwest Baptist College	Bolivar, Mo.	J. C. Pike
Stephens College	Columbia, Mo.	James M. Wood
Tennessee College for Women	Murfreesboro, Tenn.	E. L. Atwood
Union University	Jackson, Tenn.	H. E. Watters
Virginia Intermont College	Bristol, Va.	H. G. Noffsinger
Wake Forest College	Wake Forest, N. C.	W. L. Poteat
Wayland College	Plainview, Texas	E. B. Atwood
Westampton College	Richmond College, Va.	F. W. Boatwright
William Jewell College	Liberty, Mo.	H. C. Wayman
Will Mayfield College	Marble Hill, Mo.	A. F. Hendricks

Theological Seminaries

Southern Baptist Theological Seminary	Louisville, Ky.	E. Y. Mullins
Southwestern Baptist Theological Seminary	Fort Worth, Texas	L. R. Scarborough

Periodicals

Alabama Baptist (weekly), Birmingham, Ala., Editor, Rev. L. L. Gwaltney; *Baptist Advance* (weekly), Little Rock, Ark., Editor, Rev. J. S. Compere; *Kind Words, Boys' Weekly, Girls' Weekly*, and *Child's Gem* (weekly), Nashville, Tenn., Editor, Rev. Hight C. Moore; *Baptist and Reflector* (weekly), Nashville, Tenn., Editor, Rev. J. D. Moore; *Baptist Chronicle* (weekly), Alexandria, La., Editor, F. W. Tinnin; *Baptist Courier* (weekly), Greenville, S. C., Editor, Rev. Z. T. Cody; *Baptist Flag* (weekly), Fulton, Ky., Editor, Rev. T. F. Moore; *Baptist Messenger* (weekly), Oklahoma City, Okla., Editor, Rev. C. P. Stealey; *Baptist Record* (weekly), Jackson, Miss., Editor, Rev. P. I. Lipsey; *Baptist Review and Expositor* (quarterly), Louisville, Ky., Editor, Rev. E. Y. Mullins; *Baptist Standard* (weekly), Dallas, Texas, Editor, Rev. E. C. Routh; *Biblical Recorder* (weekly), Raleigh, N. C., Editor, Rev. Livingston Johnson; *Charity and Children*, Thomasville, N. C., Editor, Archibald Johnson; *Christian Index* (weekly), Atlanta, Ga., Editor, Louie D. Newton; *Convention, Southern Publications* (quarterly and monthly), Nashville, Tenn., Editors, Rev. E. C. Dargan and Rev. Hight C. Moore, Louisville, Ky.; *Home and Foreign Fields* (monthly), Nashville, Tenn., Editor, Rev. G. S. Dobbins, Louisville, Ky.; *News and Truths* (weekly), Murray, Ky., Editor, Rev. H. B. Taylor; *Religious Herald* (weekly), Richmond, Va., Editor, Rev. R. H. Pitt; *Southwestern Journal of Theology*, Seminary Hill, Texas, Editor, Rev. L. R. Scarborough; *Western Recorder* (weekly), Louisville, Ky., Editor, Rev.

V. I. Masters; *Word and Way* (weekly), Kansas City, Mo., Editor, Rev. S. M. Brown; *Florida Baptist Witness*, Jacksonville, Fla., Editor, Rev. J. W. Mitchell; *Church Life* (monthly), Baltimore, Md., Editor, John Kastendike.

History

At the time of the formation of the Triennial Convention in 1814, the Baptist population was chiefly in New England and the Middle and Southern seaboard states, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of migration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discussion between the two sections.

This led to formal withdrawal of the various Southern state conventions and auxiliary foreign mission societies, and to the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of the churches composing it; to elicit, combine and direct their energies for the propagation of the gospel, and to co-operate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the churches themselves.

Previous to the Civil War the convention met biennially; since that time it has met annually. Two boards were organized, both of which were appointed by and reported to the convention—a foreign mission board, located at Richmond, Va., and a domestic or home mission board, located first at Marion, Ala., afterwards at Atlanta, Ga. Subsequently boards were added to administer funds contributed for Bible distribution and to carry on Sunday school work. The Bible Board was afterwards consolidated with the Home Mission Board. The Sunday School Board failed through financial difficulties, but in 1891 a new board of the same nature was established at Nashville, Tenn.

Doctrine and Polity

In doctrine the Southern Baptist churches are in general harmony with those of the North, although as a rule they are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly held than in the Northern churches. In polity, likewise, there is no essential difference. The Northern and Southern churches interchange membership and ministry on terms of perfect equality, and their separation is administrative in character, not doctrinal or ecclesiastical.

BAPTISTS (COLORED)—NATIONAL BAPTIST CONVENTION

Convention, annual; next meeting, Los Angeles, Cal., September, 1923.

Officers: *Pres.*, Rev. L. K. Williams, Chicago, Ill.; *Sec.*, Prof. R. B. Hudson, Selma, Ala.; *Treas.*, Rev. A. J. Stokes, Montgomery, Ala.; *Statistician*, Rev. C. H. Parrish, Louisville, Ky.

FOREIGN MISSION BOARD, Philadelphia, Pa. *Sec.*, Rev. J. E. East. *Organ*: *The Mission Herald*.

HOME MISSION BOARD, Wynne, Ark. *Sec.*, Rev. W. F. Lovelace. *Organ*: *Baptist Vanguard*.

SUNDAY SCHOOL PUBLISHING BOARD, Nashville, Tenn. *Sec.*, Rev. A. M. Townsend.

EDUCATIONAL BOARD, Memphis, Tenn. *Sec.*, Rev. S. E. Griggs.

BAPTIST YOUNG PEOPLE'S BOARD, Nashville, Tenn. *Sec.*, Rev. E. W. D. Isaac.

CHURCH EXTENSION BOARD, Memphis, Tenn. *Sec.*, Rev. W. M. S. McCutcheon.

NATIONAL BAPTIST BENEFIT BOARD, Greenville, Miss. *Sec.*, Rev. E. G. Mason.

WOMAN'S AUXILIARY BOARD, Washington, D. C. *Sec.*, Miss N. H. Burroughs.

Schools

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
National Baptist Training Seminary-----	Nashville, Tenn.-----	H. Owens
Training School for Women and Girls-----	Washington, D. C.-----	Miss N. H. Burroughs

Periodical

National Baptist Voice (official organ), Nashville, Tenn., Editor, J. D. Crenshaw.

NEW ENGLAND BAPTIST MISSIONARY CONVENTION. An historic group of National Baptists, organized 1874, covering the states from Maine to the District of Columbia. *Pres.*, Rev. J. C. Jackson, 3837 Germantown Ave., Philadelphia, Pa.

History

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S. C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Ga., and appears to have dated from some years previous to 1778. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston; in 1808 the Abyssinian Church in New York City; in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The first Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshiped with white organizations, until it seemed wise for them to have their own churches.

The first effort at ecclesiastical organization of Negro Baptists appears to have been the formation of the Providence Association in Jackson County, Ohio, in 1834. The Wood River Association of Illinois was organized in 1838; an association was also established in Louisiana in the same year. The first state convention was organized in North Carolina in 1866, and in 1867 the second, third and fourth in Alabama, Arkansas and Virginia, and in 1869 the fifth in Kentucky. In 1886 the National Baptist Convention was organized in St. Louis, Mo. In 1892 the National Educational Convention was organized in Washington, D. C. In September, 1895, the Foreign Missionary Convention of the United States of America, the National Baptist Convention and the National Baptist Educational Convention met in Atlanta, Ga., and all united in the present National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Ga., September 28, 1895, in several organizations known as the Baptist Foreign Missionary Convention of the United States of America, engaged in missionary work on the west coast of Africa; the National Baptist Convention, which has been engaged in missionary work in the United States, and the National Baptist Educational Convention,

which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body. The object of this convention shall be to do missionary work in the United States of America, in Africa and elsewhere, and to foster the cause of education."

Doctrine and Polity

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern conventions. They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in associations, generally along state lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctly missionary side of church life and not infrequently extend beyond state lines.

SIX-PRINCIPLE BAPTISTS

(*The International Old Baptist Union*)

Two annual conferences in the United States.

Officers: *Presiding Bishop of International Old Baptist Union*, Rev. T. H. Squire, Allisonville, Ontario, Can. *Pres. Rhode Island Conf.*, Rev. Warren Dawley, West Kingston, R. I.; *Pres. Pennsylvania Conf.*, J. H. Billings, Nicholson, Pa.

Periodical

Divine Light and Truth (monthly), London, Eng.

History

In 1653 a number of members of the Baptist Church at Providence, R. I., withdrew and organized the General Six-Principle Baptist Church, the six principles being those mentioned in Hebrews vi, 1-2—repentance, faith, baptism, laying-on of hands, resurrection of the dead and eternal judgment. Other churches were organized on the same basis and in time two conferences were formed—one in Rhode Island and Massachusetts and one in Pennsylvania. These conferences are members of an international body, entitled "The Old Baptist Union in All the World," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension minutes," but the churches in each country or state manage their own internal affairs without interference from the international council or from the churches of any other country or state.

Doctrine and Polity

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying-on of hands when members are received into the church. The general ecclesiastical organization corresponds to that of other Baptist bodies.

SEVENTH-DAY BAPTISTS

General Conference, annual; last meeting, Milton, Wis., August 19-24, 1924.

Officers: *Pres.*, Rev. Alva L. Davis, Ashaway, R. I.; *Cor. Sec.*, Rev. Edwin Shaw, Milton, Wis.; *Treas.*, Rev. William C. Whitford, Alfred, New York.

MISSIONARY SOCIETY. *Pres.*, Rev. Clayton A. Burdick, Westerly, R. I.; *Cor. Sec.*, Rev. William L. Burdick, Ashaway, R. I.; *Treas.*, Samuel H. Davis, Westerly, R. I.

EDUCATION SOCIETY. *Pres.*, Rev. William C. Whitford, Alfred, N. Y.; *Cor. Sec.*, Paul E. Titsworth, Alfred, N. Y.; *Treas.*, Earl P. Saunders, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY. *Pres.*, Corliss Fitz Randolph, 76 S. Tenth St., Newark, N. J.; *Cor. Sec.*, Rev. Willard D. Burdick, Dunellen, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD. *Pres.*, Alfred E. Whitford, Milton, Wis.; *Sec.*, A. L. Burdick, Janesville, Wis.; *Treas.*, L. A. Babcock, Milton, Wis.

WOMAN'S EXECUTIVE BOARD. *Pres.*, Mrs. Allen B. West, Milton Junction, Wis.; *Cor. Sec.*, Mrs. J. H. Babcock, Milton, Wis.; *Treas.*, Mrs. Alfred E. Whitford, Milton, Wis.

YOUNG PEOPLE'S BOARD. *Pres.*, Ben F. Johanson, 82 Howland St., Battle Creek, Mich.; *Cor. Sec.*, Mrs. Frances F. Babcock, Battle-Creek, Mich.; *Treas.*, E. H. Clarke, Battle Creek, Mich.

TRUSTEES OF MEMORIAL FUND. *Pres.*, Henry M. Maxson, Plainfield, N. J.; *Sec.*, William C. Hubbard, Plainfield, N. J.; *Treas.*, Frank J. Hubbard, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE. *Chmn.*, Rev. Alva L. Davis, Ashaway, R. I.; *Sec.*, Rev. Edwin Shaw, Milton, Wis.; *Forward Movement Director*, Rev. Ahva J. C. Bond, Plainfield, N. J.

HISTORICAL SOCIETY. *Pres.*, C. F. Randolph, 76 S. Tenth St., Newark, N. J.; *Sec.*, A. F. Randolph, Plainfield, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

<i>Colleges</i>		
<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alfred College	Alfred, N. Y.	Bothe C. Davis
Milton College	Milton, Wis.	Alfred E. Whitford
Salem College	Salem, W. Va.	S. Orestes Bond

<i>Theological Seminary</i>		
<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alfred Theological Seminary	Alfred, N. Y.	Arthur E. Main

Periodicals

Sabbath Recorder (weekly), Plainfield, N. J., Editor, Rev. Theodore L. Gardiner; *Helping Hand* (quarterly), Sabbath school help, Plainfield, N. J., Editor, Rev. William C. Whitford; *Seventh-Day Baptist Year Book* (annual), Plainfield, N. J.

History

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ by His example and teaching preserved in its full significance the Sabbath, while removing from it the formal burdens and restrictions which had been imposed upon it by the Pharisees. Accordingly, they have held that loyalty to the law of God and to the teachings of Christ and the Apostles, as recorded in the Bible, required continuance of the observance of the seventh day as the Sabbath.

At the time of the English Reformation the question of the Sabbath came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Fourteen Seventh-Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall churches in London; the former, dating its origin in 1617, is still in existence.

The first Seventh-Day Baptist Church in America was established at Newport, R. I., in 1671. Other organizations were effected, at Philadelphia, Pa., as early as 1700, and at Piscataway, Middlesex County, New Jersey. From these three centers Seventh-Day Baptist churches have been established in almost every part of the United States. It was from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of German Seventh-Day Baptists in 1728.

Doctrine

In doctrine the Seventh-Day Baptists are evangelical. They belong to the regular group of Baptists, being distinguished by their observance of the seventh day instead of the first day as the Sabbath.

Originally the Seventh-Day Baptists were restricted communionists; but at present, although no concerted official action has been taken, the matter of partaking of the communion in their own or in other churches is left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed for baptism.

Polity

In polity the Seventh-Day Baptists have always been strictly independent congregationalists. Each local church is independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into a General Conference, including all the churches of the world. This is a delegated body, with only advisory powers. It exercises, however, the prerogative of determining what churches shall constitute its membership; also the right of recognizing, or refusing to recognize, as ministers of the denomination, those who have been ordained by the local churches.

FREE BAPTISTS

Free Baptists are in the process of merging their national organizations with those of the Northern Baptist Convention, and of blending their local associations and societies with similar bodies connected with the Northern Baptist Convention. Foreign missionary and home missionary interests have already been consolidated. The majority of Free Baptist ministers, churches and members are now included in the enumeration of the Northern Baptist Convention.

The General Conference of Free Baptists, quadrennial, will meet only as called. It maintains its separate existence as a legal corporation for the administration of funds and interests which await final settlement and transfer.

Officers: *Pres.*, Joseph W. Mauck, Hillsdale, Mich.; *Cor. Sec.-Treas.*, Rev. Alfred Williams Anthony, Hartsdale, N. Y.

FREE-WILL BAPTISTS

Address, E. T. Phillips, Ayden, N. C.

History

The first organization in Wales, 1701; in America at Perquimans, N. C., in 1727. In early history no distinctive name. Afterwards called "Free-Will Baptists," and later "Original Free-Will Baptists," later still dropped the term "Original" and are called simply "Free-Will Baptists." In 1836 they were represented by delegates in a General Conference of Free-Will Baptists throughout the United States, but after the Civil War they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the Southern states, and have increased greatly in strength. They hold essentially the same doctrines as the Free Baptist churches of the North, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary and educational.

As the movement for the union of the Free Baptist churches with the Northern Baptist Convention has extended, some who did not care to join in that movement have affiliated with the Free-Will Baptists, though as yet there has been little formal action in that direction.

Doctrine

The Free-Will Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of

eighteen articles, declare that Christ "freely gave Himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Free-Will Baptists uniformly practice open communion. They further believe in foot-washing and anointing the sick with oil.

COLORED FREE-WILL BAPTISTS

(Formerly United American Free-Will Baptists)

General Conference, triennial; last meeting at Hyden, N. C., December 5, 1923.

Officers: *Gen. Mod.*, Rev. R. Becton, Dover, N. C.; *Gen. Sec.*, Rev. N. A. Harrington, Dunn, N. C.; *Gen. Treas.*, Rev. E. M. Hill; *Gen. Educ. Treas.*, Rev. W. T. Barney; *Gen. Fin. Sec.*, Rev. W. B. Edmondson.

PUBLISHING HOUSE, Kinston, N. C. *Treas.*, Rev. K. W. Artis.

<i>Name</i>	<i>College</i>	<i>Location</i>	<i>President</i>
Kinston College		Kinston, N. C.	L. E. Rasbury

Periodical

Free-Will Baptist Advocate (weekly), Kinston, N. C., Editor and Manager, J. W. C. Smith.

History

For some years after the Civil War the lines between the white and Negro Free-Will Baptist churches in the Southern states seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama and Florida, and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these Negro Baptists are in close relation with the white Free-Will Baptist churches of the Southern states, and trace their origin to the early Arminian Baptist churches of the Carolinas and Virginia and the Free Baptist movement in New England.

Doctrine and Polity

In doctrine the Colored Free-Will Baptists are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Free-Will Baptist bodies. The denomination has a system of quarterly, annual and general conferences, with a graded authority.

FREE-WILL BAPTISTS (BULLOCKITES)

Officers: *Clerk of Quarterly Meeting*, J. F. Cotton, Hollis Center, Me.; *Clerk and Sec. of Society*, Harry L. Cotton.

All Christian and missionary work is done through other bodies.

History

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread in Maine, where a considerable number of churches were formed. In 1835 there was a division, and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and John Buzzell,

and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, though a few remain in Maine under the name "General Provision Baptists." The former continue to exist in Maine, retaining the earlier name "Free-Will Baptists." They have, however, no denominational connection with the churches of the same name in the Southern states.

GENERAL BAPTISTS

General Association, annual; 36 district associations.
Sec.-Treas., J. P. Cox, Owensville, Ind.

<i>Name</i>	<i>College</i>	<i>President</i>
<i>Location</i>		
Oakland College-----	Oakland City, Ind -----	W. P. Dearing
<i>Periodical</i>		
<i>The Messenger</i> (weekly), Owensville, Ind.		

History

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 or 1610 and their first church in England in 1611. Organizing in Virginia in 1714, spreading to North Carolina and other colonies south.

The historical origin of those Baptist bodies in the United States now bearing appellation "General Baptists" is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg County, Indiana, by Benoni Stinson and others. The following year Liberty Association was organized with four churches. The movement gradually extended to Kentucky, Illinois, Tennessee, Missouri, Arkansas and Nebraska. More recently churches have been established in Oklahoma. In 1915 the General Association of the General Baptists formed a co-operative union with the Northern Baptist Convention.

Doctrine

The confession of faith of the General Baptists consists of eleven articles, which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name "General Baptist") which is that Christ died for all men, not merely for the elect, and that any failure of salvation rests purely with the individual; that it is possible for a Christian to fall from grace and be lost; baptism of believers by immersion; and the Lord's Supper open to all believers. Some of the churches practice "foot-washing."

Polity

Congregational. In accord with other Baptist bodies.

SEPARATE BAPTISTS

Address, Elder Morgan Scott, Edinburg, Ind.

History

The term "Separate" as applied to church bodies had its origin in what is known as the "Separatist Movement" in England toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church

called the "English Puritan Separate Baptist Church" is said to have been organized. This in common with some of the other independent churches was compelled to emigrate to the colonies, and came to America in 1695. In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in the Great Awakening, caused sharp discussion and resulted in the withdrawal or "Separation" of a number of churches. In all of these "separate" churches there were Baptists. These Separate Baptist churches were distinguished from the regular Baptist churches by their milder Calvinism and their willingness to receive those who practiced infant baptism, even though they themselves preferred the form of immersion.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other states in which the Southern branch of the Separate Baptists had organizations. A few Separate Baptist churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. Owing largely to difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character, have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willingness to be classed with the Separate Baptists, but no official action in that direction has been taken.

Doctrine and Polity

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement with the doctrinal belief of Baptists generally. They recognize three ordinances: Baptism, by immersion only; the Lord's Supper and foot-washing.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. The Lord's Supper is observed in the evening and is regarded not as a church table but the Lord's table. Strictly congregational in polity.

REGULAR BAPTISTS

Address, Joseph P. Adams, Asheville, N. C.

Periodicals

Sword and Shield (monthly), Dry Creek, Ky., Editor, Elder Joseph Hall; *Regular Baptist* (monthly), 1608 Holly St., Nashville, Tenn., Editor, W. W. Mullens; *Western Regular Baptist* (monthly), Moberly, Mo., Editor, Elder William Huff; *Baptist Chronicle* (monthly), Paintsville, Ky., Editor, Elder E. J. Harris.

History

Regular Baptists represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free-Will and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive." They are to be found chiefly in North Carolina, Virginia, Tennessee, Kentucky and the adjoining states.

Doctrine and Polity

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession, are not in use. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of foot-washing.

In polity the Regular Baptists are distinctly congregational.

UNITED BAPTISTS

Address, Joseph P. Adams, 75 Park Ave., Asheville, N. C.

History

With the immigration of Baptists from the New England and Middle states into Virginia, the Carolinas, Tennessee and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies, Calvinistic or Particular, and Arminian or General, became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a considerable number of the Separate Baptists and those who were known as "Regular Baptists," claiming to represent the original English Baptists before the distinction between Particular and General became prominent, combined under the name of "United Baptists." The Separate Baptists emphasized less strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot-washing, wherever they were desired. This movement, which took definite form in Richmond, Va., in 1794, and in Kentucky in 1804, for a time gained strength and the associations kept their identity; but gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptist churches ceased to be distinct and became enrolled with other Baptist bodies.

Doctrine and Polity

In doctrine the United Baptists hold beliefs in common with other branches of Baptists. They observe the ceremony of foot-washing, and are strict in their practice of close communion. In polity they are strictly congregational.

**DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS
(BAPTIST CHURCH OF CHRIST)**

(See also "Regular Baptists")

Address, Samuel F. Shelton, Beechgrove, Tenn.

History

Baptist principles gained a particularly strong foothold in the mountain regions of Tennessee, Kentucky, Georgia and Alabama. One of the earliest associations to be organized in this section was the Elk River Association, founded in 1808, which was strongly Calvinistic in doctrine and thoroughly independent in polity. With the growth of the more liberal influences of the revival movement of that time and the introduction of Methodism there grew up a counter movement, emphasizing a stricter theology and making for a more rigid rule in the

church. This manifested itself especially in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists. In this controversy the Elk River Association was divided. A minority, holding to the milder form of doctrine, organized the Duck River Association, and this furnished the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with the latter, largely because of local conditions. Later, the discussion arose as to the right of the association contracting to furnish money to maintain certain schools and missionary operations without first giving churches the right to approve the same and then (1843) there came another division, some withdrawing and identifying themselves with the churches that became known as the Missionary Baptists, leaving the others bound still more closely together. This fellowship included in 1906 seven associations, located in Tennessee, Alabama and Mississippi.

Doctrine

In doctrine the Duck River and its kindred associations are Calvinistic, though liberal.

Polity

In polity they are congregational, in accord with other Baptist bodies.

PRIMITIVE BAPTISTS

No regular organization. Address, Elder C. H. Cayce, Fordyce, Ark.

History

Primitive Baptist churches in strict interpretation of Scriptural institutions oppose all benevolent, missionary, Sunday school and similar organizations on the ground that such did not exist in Apostolic days and that there is no Scriptural warrant for them now. Apparently the first official announcement of this position was made by the Kehukee Baptist Association of North Carolina, in 1827, soon after their introduction among Baptists, unanimously condemning all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practice of Christ and His Apostles, and announcing that it could no longer fellowship with churches which indorsed such societies. Other Baptist associations in the North, South, East and West, during the next ten years, took similar action.

Doctrine

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Immersion of believers is held to be the only form of baptism, and is a prerequisite to the Lord's Supper. In some sections the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Most of the churches are earnestly opposed to the use of instrumental music of any kind in church services. Sunday schools and secret societies are claimed not to be in accordance with the teachings of the Bible.

Polity

The various Primitive Baptist associations have never organized as a denomination. There are no state conventions or general bodies of any kind. Strictly congregational in polity.

PRIMITIVE BAPTISTS (PROGRESSIVE)

Has salaried ministry, missions and Bible study.

Address, Elder William H. Crouse, Cordele, Ga., or Elder E. W. Thomas, Danville, Ind.

Periodical

The Banner-Herald, Cordele, Ga.

GENERAL STATEMENT

Calvinistic in doctrine, holding the doctrines of eternal, particular and unconditional election, substitutionary atonement for the elect only, effectual calling or regeneration by the Holy Spirit, perseverance of the saints, resurrection of the dead, the eternal happiness of the righteous and the everlasting punishment of the wicked.

Evangelistic in spirit. Ministry supported by free-will offerings. All churches do not use musical instruments in their song services. It is optional with each church. Many churches are opposed to their use. Have Bible study, but opposed to modern system of Sunday schools. Have chartered organization for the relief of the poor and needy, publication of literature and spread of the Gospel.

SCANDINAVIAN INDEPENDENT BAPTISTS

Annual conference, last meeting June 21-25, 1924, Grand Valley, Wis.
Headquarters: Britt, Iowa.

Officers: *Pres.*, Rev. John Edgren, L. Box 825, Britt, Iowa; *Sec.*, David Johnson, Warren, Minn.

MISSIONS BOARD. *Chmn.*, John Forstrom; *Sec.*, Oscar P. Erickson, 2523 28th Ave., Minneapolis, Minn.

Periodicals

Vittnet, Editor, Rev. John Edgren; *Sanningens Van*, Editor, Rev. N. P. Truedson, Grandy, Minn. Both monthly.

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

Address, Rev. J. R. Christopher, Athens, Ala.

History

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, by a protest of the more rigid Calvinists against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire South and West. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state and in Illinois and Texas until his death. Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School" and "Hard Shell," though the special feature of their belief was gradually recognized and they became popularly known as the "Two-Seed Baptists."

Doctrine

Their doctrine is as follows:

The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generating (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race, neither do we change the decrees of God, but as He declared the origin and destiny of the parent

or progenitor in the beginning, we claim that, as He cannot change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and the evil being set forth as seed-fathers and progenitors, we cannot use the term father, mother or child except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny, and that cannot be changed. Thus, it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satisfied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of man.

Polity

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

BRETHREN (GERMAN BAPTIST DUNKERS)

CHURCH OF THE BRETHREN (DUNKERS)

Delegates from the fifty-three district conferences and representatives from all local congregations form the deliberative body known as General Conference.

Officers: *Moderator*, Elder Otho Winger; *Reading Clerk*, Elder Charles D. Bonsack; *Writing Clerk*, Elder H. K. Ober.

MISSION BOARD. *Chmn.*, H. C. Early; *Vice-Chmn.*, Otho Winger, J. J. Yoder, A. P. Blough, H. H. Nye; *Gen. Sec.*, C. D. Bonsack; *Educ. Sec.*, H. Spenser Minnich; *Home Sec.*, M. R. Zigler; *Treas.*, Clyde M. Culp.

SUNDAY SCHOOL BOARD. *Chmn.*, C. S. Ikenberry; *Vice-Chmn.*, E. M. Studebaker, H. K. Ober, L. W. Shultz, Eva Lichty Whisler; *Sec. and Field Direc.*, Ezra Flory; *Sec. Young People's Division and Treas.*, C. H. Shamberger.

EDUCATIONAL BOARD. *Chmn.*, D. W. Kurtz; *Vice-Chmn.*, D. M. Garver; *Sec. and Treas.*, J. S. Noffsinger, J. S. Flory, J. W. Lear.

MINISTERIAL BOARD. *Chmn.*, W. S. Long; *Vice-Chmn.*, D. H. Zigler; *Sec.*, S. S. Blough; *Treas.*, David Metzler, S. J. Miller.

TEMPERANCE AND PURITY COMMITTEE. *Chmn.*, S. A. Blessing; *Sec.*, H. S. Replogle; *Treas.*, M. W. Emmert; *Field Sec.*, Virgil C. Finnell.

PEACE COMMITTEE. *Chmn.*, W. J. Swigert; *Sec.*, J. M. Henry; *Treas.*, Jacob Funk; *Advisory Member*, I. W. Taylor.

HOMELESS CHILDREN COMMITTEE. *Chmn.*, M. R. Brumbaugh; *Sec.*, P. S. Thomas; *Treas.*, E. E. John; *Advisory Member*, George C. Carl; *Advisory from Ladies' Aid*, Rachel A. Ulery, Ida M. Winger, Mrs. John L. Kuns, Jennie Brubaker.

DRESS REFORM COMMITTEE. *Chmn.*, E. M. Studebaker; *Vice-Chmn.*, J. J. John; *Sec. and Treas.*, Lydia E. Taylor, Eva Trostle, Mary Polk Ellenberger.

TRACT EXAMINING COMMITTEE. *Chmn.*, T. T. Myers; *Sec. and Treas.*, James M. Moore, J. P. Dickey, Edgar Rothrock, E. B. Hoff.

MUSIC COMMITTEE. *Pres.*, Cora M. Stahly; *Sec.*, William Beery; *Treas.*, J. B. Miller.

CONFERENCE PROGRAM COMMITTEE. *Chmn.*, W. O. Beckner; *Sec.*, C. C. Kindy, J. A. Dove.

BRETHREN PUBLISHING HOUSE DIRECTORS. *Pres.*, H. C. Early; *Vice-Pres.*, Otho Winger, J. J. Yoder, A. P. Blough, H. H. Nye; *Mgr. and Treas.*, R. E. Arnold; *Sec.*, Lauren T. Miller.

COUNCIL OF PROMOTION. *Gen. Direc.*, J. W. Lear; *Membership*: F. F. Holzopple, C. D. Bonsack, Ezra Flory, J. S. Noffsinger, S. S. Blough, M. W. Emmert, W. J. Swingart, Lydia E. Taylor, P. S. Thomas, E. B. Hoff, William Beery, J. A. Dove; *Organization*: *Pres.*, J. A. Dove; *Sec.*, J. S. Noffsinger; *Treas.*, Clyde M. Culp.

LADIES' AID SOCIETY. *Pres.*, Mrs. J. C. Myers; *Vice-Pres.*, Mrs. George L. Studebaker; *Sec. and Treas.*, Mrs. Levi Minnich.

AUDITING COMMITTEE. E. M. Buterbaugh, J. J. Oller.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY. Albert C. Wieand.

GENERAL RAILWAY TRANSPORTATION AGENT. J. F. Appleman.

ANNUAL MEETING TREASURER. E. J. Stauffer.

PUBLISHING PLANT. Brethren Publishing House, Elgin, Ill.

Periodicals

The Gospel Messenger, Editor, Rev. Edward Frantz; *Our Young People*, Editor, Rev. J. E. Miller; *The Missionary Visitor*, Editor, Rev. H. Spenser Minnich.

Colleges

Name	Location	President
Blue Ridge.....	New Windsor, Md.....	Dr. J. M. Henry
Elizabethtown.....	Elizabethtown, Pa.....	Prof. J. G. Meyer
Juniata.....	Huntingdon, Pa.....	Dr. I. Harvey Brumbaugh
La Verne.....	La Verne, Cal.....	Prof. E. M. Studebaker
Manchester.....	North Manchester, Ind.....	Prof. Otho Winger
McPherson.....	McPherson, Kan.....	Dr. D. W. Kurtz
Mt. Morris.....	Mt. Morris, Ill.....	Prof. A. J. Brumbaugh
Bridgewater.....	Bridgewater, Va.....	Dr. Paul Bowman

Academies

Name	Location	President
Daleville.....	Daleville, Va.....	Prof. C. S. Ikenberry
Hebron.....	Nokesville, Va.....	Prof. W. H. Sanger

Theological Seminary and Training School

Name	Location	President
Bethany Bible School	Chicago, Ill.....	Dr. A. C. Wieand

History

Out of the educational "Renaissance" and religious freedom that occupied the center of the stage in Germany during the sixteenth and seventeenth centuries came a conviction and courage that violently opposed the long-standing intellectual and religious despotism. Germany once disenthralled, numerous religious beliefs and organizations made their appearance.

Luther, Calvin and Zwingli, noted for their boldness in opposing the Roman hierarchy with its corruption, did not go far enough in their reforms to satisfy such bodies of religionists as the Mennonites, the Schwenkfelders, the Pietists and the Mystics. These bodies started what they termed a reformation in Protestantism.

In the opening of the eighteenth century, the Taufers, after studying the many reform movements and deciding to carry the spirit of protestation still further adopted the maxim: "No exercise of force in religion." In their efforts to discover the spirit of the teachings of Christ, they renounced all creed and dogma determining to find the expression of Christian faith in the New Testament alone.

Accordingly, in 1708, an organization was effected at Schwarzenan, Germany; Alexander Mack being the worthy leader of the group. Gradually they evolved from the New Testament teachings their polity

and doctrine, and in so doing were influenced to some degree by the Quakers, Mennonites and Pietists.

Because of persecution by church and state, the "Brethren" fled in 1719 to America, settling in Germantown, Pa. In this new country they found freedom in religion, and indeed the leaders came in such numbers that ere long the organization in the mother country was completely abandoned. The present membership in the United States is approximately 110,000, the missions in India, China and Africa, also small bodies of members in Denmark, Sweden and Canada.

Doctrine

The church classified doctrine under three heads, *i. e.*, Fundamental, Sacramental and Ethical.

In the fundamental doctrines the Church of the Brethren is classed as Orthodox Trinitarian.

The church practices immersion, dipping the candidate three times forward; the washing of feet, feast of love and agape in the order given; anointing sick with oil for bodily healing; teaches that man should uncover his head and woman should veil her head during prayer.

The church believes the legal oath is for the man who must be sworn to tell the truth, but not for the Christian; suing at the law is unbrotherly; that war is pagan and a relic of barbarism not to be engaged in by Christians; that human slavery along with race hatred is un-Christian; that amassing great fortunes at the expense of the laborer and the common public is a crime that a Christian refuses to participate in; that secret societies are unnecessary and may be used to prevent justice being meted out to criminals, to provoke mob rule or to intimidate people in the free exercise of religion.

Polity

The local congregation is presided over by a bishop and is democratic in government. The power of discipline rests with the local congregation. The congregations elect delegates, both clerical and lay, to a deliberative body composed of several groups called a state district. The congregations elect delegates as do the several state districts to a central deliberative body known as Annual Conference. Any member may appeal from the decision of the local church to the District Conference and in extreme cases to the Annual Conference.

OLD ORDER GERMAN BAPTIST BRETHREN

Yearly meeting; next meeting in Ohio.

Officers: *Foreman*, Elder Michael Montgomery, Fairview, Mo.; *Reading Clerk*, J. J. Stitely; *Writing Clerk*, E. M. Senseney.

Periodical

Vindicator (monthly), Brookville, Ohio, Pub. Agent, J. M. Kimmel.

History

As social customs developed along more modern lines during the latter part of the nineteenth century, certain influences were manifested among the Dunker communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

Doctrine and Polity

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures

in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress and amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

BRETHREN CHURCH (PROGRESSIVE DUNKERS)

General Conference, annual.

Officers: *Mod.*, Dr. J. Allen Miller, Ashland, Ohio; *Sec.*, Rev. O. C. Starn, Ashland, Ohio.

GENERAL MISSIONARY SECRETARY OF THE BRETHREN CHURCH, William A. Gearhart, Dayton, Ohio.

COMMITTEE ON EDUCATION. *Chmn.*, President E. E. Jacobs, Ashland, Ohio.

COMMITTEE ON SOCIAL SERVICE. *Chmn.*, Quinter Lyon, Ashland, Ohio.

NATIONAL MINISTERIAL ASSOCIATION. *Pres.*, Rev. G. W. Rench, South Bend, Ind.; *Sec.-Treas.*, Rev. W. E. Ronk, Brookville, Ohio.

NATIONAL SUNDAY SCHOOL ASSOCIATION. *Pres.*, Rev. Jesse F. Watson, Beaver City, Neb.; *Sec.*, H. H. Wolford, Ashland, Ohio.

CHRISTIAN ENDEAVOR UNION. *Pres.*, J. A. Garber, Ashland, Ohio; *Gen. Sec.*, Gladys Speice, Canton, Ohio.

COMMITTEE ON INTERCHURCH RELATIONS. *Chmn.*, Rev. Charles A. Bame, Ashland, Ohio.

COMMITTEE ON TEMPERANCE. *Chmn.*, C. C. Grisso, Warsaw, Ind.

RELIGIOUS EDUCATION. J. A. Garber, Ashland, Ohio.

PEACE. Rev. William Lyon, Washington, D. C.

<i>Name</i>	<i>School</i>	<i>Location</i>	<i>President</i>
Ashland College and Seminary		Ashland, Ohio	Edwin E. Jacobs J. Allen Miller, Dean

Periodicals

Brethren Evangelist (weekly), Editor, George S. Baer; *Woman's Outlook* (monthly), Editor, Miss Marie Lichtry, Galesburg, Ill.; *Sunday School Helps*, Editor, Quinter Lyon, Ashland, Ohio. All publications issued by the Brethren Publishing Company, Ashland, Ohio.

History

A division in 1882 when those who preferred the simple congregational form of government organized under the name of "The Brethren Church," though generally known as "Progressive Dunkers." Of late years there has been a movement toward the reunion of the two bodies.

Doctrine and Polity

In doctrinal matters the Brethren Church is in general accord with the Church of the Brethren. In polity, however, the Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ. Following is a doctrinal statement of the Brethren officially made:

THE MESSAGE OF THE BRETHREN MINISTRY

The message which Brethren ministers accept as a Divine entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to

preach the Word demands our utmost endeavor of mind and heart. We, the members of the National Ministerial Association of the Brethren Church, hold that the essential and constituent elements of our message shall continue to be the following declarations:

1. *Our Motto*: The Bible, the whole Bible and nothing but the Bible.

2. *The Authority and Integrity of the Holy Scriptures*. The ministry of the Brethren church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.

3. *We Understand the Basic Content of Our Doctrinal Preaching and Teaching to Be*:

- (1) The Pre-existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God;
- (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
- (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His Own Blood;
- (4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;
- (5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;
- (6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;
- (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait and pray;
- (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) the Lord's Supper; (d) the Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

CHURCH OF GOD (NEW DUNKERS)

Conference, annual.

Officers: *Mod.*, Rev. J. M. Fross, Monticello, Ind.; *Asst. Mod.*, Rev. Alvin Hall, Monticello, Ind., *Sec.*, Marie Johnston, Millville, Ind.; *Treas.*, J. E. Hoover, Hagerstown, Ind.

MISSION BOARD. *Chmn.*, Rev. C. H. Holaday, Newcastle, Ind.; *Sec.*, Albert Kugler; *Treas.*, J. E. Hoover.

Periodical

Church News, Monon, Ind., Editor, Rev. George Elmore.

History

The Church of God (New Dunkers) was organized in 1848 by George Patton, Peter Eyman and others, who withdrew from the German Baptist Brethren. The church claims that "Bible things should be called by Bible names" and that the Bible name for the church foretold by prophecy as the new name is "The Church of God." It refuses to

adopt a human creed or confession of faith, as the Scriptures are given to this end and are infallibly right. Baptism (a burial or birth of water) is administered to those who profess faith in Christ and experience sorrow for sin, that they may receive the remission of sins and the gift of the Holy Ghost. The observance of the communion, the literal washing of the saints' feet, the salutation of the kiss and the anointing of the sick are held to be essential; and the second Advent of the Lord and the future rewards and punishments are taught.

An annual conference is held. Home missionary work is under the care of the mission board. There is no educational or philanthropic work.

SEVENTH-DAY BAPTISTS (1728)

(*German*)

Annual meeting.

Officers: *Pres.*, D. L. Detwiler, New Enterprise, Pa.; *Vice-Pres.*, H. L. King, New Enterprise, Pa.; *Sec.*, Mrs. I. C. Imler, 2018 Broadway Ave., Beechview, Pittsburgh, Pa.; *Asst. Sec.*, Emma C. Monn, Quincy, R. No. 1, Waynesboro, Pa.; *Treas.*, U. A. Pentz, R. No. 1, Waynesboro, Pennsylvania.

MISSIONARY BOARD. *Pres.*, H. W. Fetter, Salemville, Pa.; *Sec.*, Emma C. Monn; *Treas.*, C. L. King, New Enterprise, Pa.

Periodical

Church News, Editor, F. R. King, Salemville, Pa.

History

Among the earlier settlers in the United States was John Conrade Beissel, who landed at Boston in 1720. Beissel spent a short time in Germantown, then removed with three companions to Conestoga, Pa. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel was chosen pastor. It was not long, however, before he was led to embrace and teach doctrines such as celibacy and the observance of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers. Finally, in 1728, Beissel and his followers formally withdrew from the Dunker Church and organized as the Seventh-Day Baptists.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant. Here he was joined by others of both sexes who shared his ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined. Separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly. Industries were organized on the communistic plan, which flourished, but Beissel thought them out of harmony with the spiritual purpose of the community; they were, therefore, soon greatly curtailed and kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

BRETHREN, PLYMOUTH

These bodies have no ecclesiastical organizations, but are divided by the U. S. Bureau of the Census into six groups, as follows:

1. Address, P. D. Loizeaux, 1 E. Thirteenth St., New York City.
2. Address, D. T. Bass, 420 W. Fifth Ave., Columbus, Ohio.
3. Address, H. B. Whelpley, 47 Beaver St., New York City.
4. Address, H. M. Bailey, care Gospel Book and Track Depot, Bible House, New York City.
5. Address, J. T. Armet, 4431 Garfield Ave., St. Louis, Mo.
6. Address, William Magowan, 349 Genesee St., Rochester, N. Y.

History

Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland, in the spring of 1827. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints" or "Brethren."

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division. The various divisions are 1, 2, 3, 4, 5 and 6.

Doctrine

In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creed, but look upon the Scriptures as their only guide.

Polity

The view of the church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings for the unconverted. They own few church edifices, but meet in halls and private houses.

B R E T H R E N , R I V E R

GENERAL STATEMENT

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, went first to England and, in the fall of 1751, set sail for America. One company settled near the Susquehanna River in the southwestern part of Lancaster County, Pennsylvania, in the spring of 1752. As time passed and the communities increased they were designated as brotherhoods. There was thus the Brotherhood down by the river, meaning in the southern part of Lancaster County; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood

in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster County as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body.

BRETHREN IN CHRIST OF U. S. A. AND CANADA (Known as *Tunkers* in Canada)

General Conference, annual; last meeting in Kansas in June, 1924.
Officers: *Mod.*, Bishop C. C. Burkholder, Upland, Cal.; *Sec.*, C. N. Hostetter, Washington Boro, Pa.; *Reading Clerk*, John Nigh, Hagersville, Pa.

Bishops

- Charles Baker, Batteaux, Ont.
- Jacob K. Bowers, Trappe, Pa.
- C. C. Burkholder, Upland, Cal., Box 294.
- J. N. Engle, Abilene, Kan., R. D. 6.
- M. G. Engle, Abilene, Kan., R. R.
- David R. Eyster, Thomas, Okla., R. D. Box 4.
- Fred Hahn, Kindersley, Sask.
- B. F. Hoover, Mansfield, Ohio, R. D. 4.
- J. N. Hoover, West Milton, Ohio, R. D. 1.
- C. N. Hostetter, Washington Boro, Pa., R. D. 1.
- H. K. Kreider, Campbellstown, Pa.
- Jonathan Lyons, Elsie, Mich., R. D. 1.
- Levi O. Musser, Florin, Pa.
- John B. Nicely, Allen, Pa.
- William H. Boyer, Dayton, Ohio, 601 Taylor St.
- Jacob M. Myers, Greencastle, Pa., R. D. 2.
- Martin H. Oberholser, Chambersburg, Pa., R. 2.
- John Reichard, Fordwich, Ont.
- H. C. Shank, Waynesboro, Pa.
- John Sider, Marshville, Ont., R. D. 1.
- J. H. Smith, Weilersville, Ohio.
- Wilbur Snider, 3423 N. 2d St., Philadelphia, Pa.
- Peter Steckley, Gormley, Ont.
- H. P. Steigerwald, Bulawayo, South Africa.
- Isaac Stern, Roaring Springs, Pa.
- S. B. Stoner, Grantham, Pa.
- John A. Stump, New Paris, Ind.
- Henry L. Trump, Polo, Ill.
- Orville Ulery, 1325 Maiden Lane, Springfield, Ohio.
- J. H. Wagaman, Waukena, Cal.
- J. D. Wingert, Fayetteville, Pa., R. D. 2.

GENERAL EXECUTIVE BOARD. *Chmn.*, Bishop H. L. Trump, Polo, Ill.; *Sec.*, Bishop Henry K. Kreider, Campbellstown, Pa.; *Treas.*, Amos Wolgemuth, Mt. Joy, Pa.

FOREIGN MISSION BOARD. *Chmn.*, Bishop C. N. Hostetter, Washington Boro, Pa.; *Sec.*, Rev. Irwin W. Musser, Mt. Joy, Pa.; *Treas.*, Rev. S. G. Engle, 4014 Spring Garden St., Philadelphia, Pa.

HOME MISSION BOARD. *Chmn.*, Bishop M. G. Engle, Abilene, Kan.; *Sec.*, Jesse Brechbill, Detroit, Kan.; *Treas.*, Abner Martin, Elizabethtown, Pa.

EXAMINING BOARD. *Chmn.*, Bishop C. C. Burkholder, Upland, Cal.; *Sec.-Treas.*, Bishop L. O. Musser, Florin, Pa.

SUNDAY SCHOOL BOARD. *Chmn.*, Benton Eavey, Grantham, Pa.; *Sec.-Treas.*, Rev. William Page, Detroit, Kan.

PUBLICATION BOARD. *Chmn.*, Bishop O. B. Ulery, Springfield, Ohio; *Sec.*, Enos N. Engle, Thomas, Okla.; *Treas.*, Jesse Culp, Goshen, Ind.

BENEFICIARY BOARD. *Chmn.*, Bishop John A. Stump, New Paris, Ind.; *Sec.*, Rev. J. B. Funk, Cleona, Pa.; *Treas.*, Bishop D. R. Eyster, Thomas, Okla.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Messiah Bible College	Grantham, Pa.	Enos H. Hess

Periodical

Evangelical Visitor, Nappanee, Ind., Editor, Bishop O. B. Ulery.

History

At first the organization of the River Brethren was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the Civil War some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

Doctrine

The Brethren in Christ have not accepted any historical creed or confession, but adhere to the generally recognized Christian doctrines. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The doctrine of nonresistance is a prominent feature of their belief.

Polity

The ecclesiastical organization of the denomination includes the local church, a system of district councils and a General Conference. The officers of the church are bishops, ministers and deacons.

OLD ORDER, OR YORKER, BRETHREN

Address, Samuel D. Conley, Etters, Pa.

History

In 1843 a number of River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York County, Pennsylvania, whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices and the services are frequently held in large barns.

UNITED ZION'S CHILDREN

Address, Henry G. Light, Cleona, Pa.

History

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin County, Pennsylvania, withdrew and organized under the leadership of Matthias Brinsler as their first bishop. They were thus generally called "Brinslers," but

later adopted the name "United Zion's Children." They are found principally, in Dauphin, Lancaster and Lebanon counties, Pennsylvania.

Their doctrine is essentially the same as that of the Brethren in Christ, and their confession of faith is essentially the same. Committees have been appointed to consider a merger with the Brethren in Christ.

CATHOLIC APOSTOLIC CHURCH

Address, Rev. S. R. Rintoul, 417 W. 57th St., New York City.

History

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but maintains that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found. The movement had its inception approximately at the beginning of the second quarter of the nineteenth century. Their leaders claimed manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, and in 1832 as result of "prophetic revelations," certain men were regarded as called to the office of apostle. In 1835 twelve such had been chosen. Their mission was to testify to the personal return of the Lord and to minister to the whole church the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings so that corporate unity may be manifested and the church prepared to receive their Lord.

The first church in the United States was organized at Potsdam, N. Y., and the second in New York City in 1851.

Doctrine

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scripture; the "sacramental nature" of the ordinances of baptism, the Lord's Supper and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying-on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, tongues, prophecy and other gifts, for the perfecting of the church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His church, and bring in His reign of peace on the earth, commonly spoken of as the millennium.

Polity

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the church, is the Lord's only ordinance for supreme rule over the whole church and for revealing His mind. Local churches are each under the charge of a bishop, designated angel, with a staff of priests and deacons, whose call, consecration, appointment and rule are subject to the Apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

NEW APOSTOLIC CHURCH OF NORTH AMERICA

Sec., Paul E. Reinick, 588 Seneca Ave., Ridgewood, N. Y.

History

The New Apostolic Church claims the same historical origin as the Catholic Apostolic Church.

The Rev. Edward Mierau is the head of the churches in the United States, under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision all New Apostolic churches throughout the world.

Doctrine

The New Apostolic Church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying-on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

Polity

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

CHRISTADELPHIANS

Periodicals

Christadelphian Advocate, 6718 Oxford Ave., Chicago, Ill.; *The Faith*, 508 W. Church St., Norrilton, Ark., Editor, A. H. Zilmer.

History

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1832. As he pursued the study of the Bible, his views changed, and he became convinced that the cardinal doctrines of the existing churches correspond with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

Doctrine

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was Son of God and Son of Man, manifesting divine power, wisdom and goodness in working out man's salvation, of which

He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that man is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise and judge His saints, who will reign with Him a thousand years, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; and that at the end of a thousand years judgment will be pronounced upon all men, the just receiving eternal life and the unjust eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the Bible, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the sacrament of the Lord's Supper is restricted to members of the church.

Polity

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "Ecclesia."

CHRISTIAN AND MISSIONARY ALLIANCE

Annual Council; last meeting, Chicago, Ill., May 17-23, 1923.

Headquarters: 260 W. 44th St., New York City.

Officers: *Pres.*, Rev. F. H. Senft; *Vice-Pres.*, Rev. F. L. Jooff; *Gen. Sec. and Asst. Treas.*, W. S. Poling; *Treas.*, David Crear.

FINANCE DEPARTMENT. *Sec.*, W. S. Poling.

EDUCATIONAL DEPARTMENT. *Sec.*, Rev. W. M. Turnbull.

FOREIGN DEPARTMENT. *Acting Sec.*, Rev. A. C. Snead.

HOME DEPARTMENT. *Sec.*, Rev. E. J. Richards.

PUBLICATION DEPARTMENT. *Sec.*, R. E. Maurer.

Schools

Name	Location	Dean
Missionary Training Institute-----	Nyack, N. Y.	C. E. Eicher
Toccoa Falls Institute-----	Toccoa Falls, Ga.	R. A. Forrest
Alliance Training Home-----	St. Paul, Minn.	J. D. Williams
Simpson Bible Institute-----	Seattle, Wash.	W. W. Newberry
Mary B. Mullin School-----	Uree, N. C.	I. Gamble
Boston Bible Training School-----	Boston, Mass	E. R. Hooper

Periodical

Alliance Weekly.

History

The Christian and Missionary Alliance originated in a movement started by Rev. A. B. Simpson, in the year 1881. Dr. Simpson severed his connection with a pastorate of the Presbyterian Church in New York City and withdrew from the presbytery to engage in evangelistic work among the unchurched masses. Two societies were organized for Home and Foreign Missionary work, one known as the Christian Alliance for home work; the other the Missionary Alliance for the neglected communities in non-Christian lands. In 1895 the two societies were united in the Christian and Missionary Alliance and since then have labored in the double function of home and foreign evangelism.

The local organizations have been reported among the independent churches, but in 1916 were combined to form one body.

Doctrine

The Christian and Missionary Alliance is strictly evangelistic in its doctrine. It stands firmly for the inspiration of the Scriptures, the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict creed, but expresses the great essential features of its testimony in a simple for-

mula known as the fourfold gospel of Christ, as Savior, Sanctifier, Healer and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

Polity

There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with between two and three hundred regular branches. Only a small portion of these are organized churches, as the society seeks to avoid a sectarian aspect and is averse to the establishment of independent churches. Each local branch is entirely self-directing, and in most cases is primarily evangelistic in character and a center of missionary conference. An annual council meets in the spring, to which reports are submitted from all branches and fields, and which passes such legislation as may be needed concerning the government and administration of the work. Many of the most liberal and active supporters of this work are still in active membership in various Protestant churches, giving their support to the Alliance in its evangelistic work.

CHRISTIAN CHURCH (GENERAL CONVENTION)

General Convention of the Christian Church, quadrennial; next meeting, October, 1926. Biennial district conventions of grouped states, annual conferences within the states and in Canada; district conferences of contiguous churches.

Headquarters: Dayton, Ohio.

Officers: *Pres.*, Rev. Frank G. Coffin, Albany, Mo.; *Sec.*, Rev. John F. Burnett, Dayton, Ohio.

GENERAL BOARD OF THE CHRISTIAN CHURCH. Composed of the officers of the Convention, Boards of Home Missions, Foreign Missions, Christian Education, Publications and Evangelism, the presidents of the colleges and two members at large.

EXECUTIVE BOARD. Composed of the officers of the Convention and the secretaries of the five departments. They meet annually and compose the Board of Trustees of the Convention. With the trustees of the Christian Publishing Association, they constitute a Board of Church Polity.

HOME MISSION BOARD. *Sec.*, Rev. Omer S. Thomas, Dayton, Ohio.

FOREIGN MISSION BOARD. *Sec.*, Rev. W. P. Minton, C. P. A. Bldg., Dayton, Ohio.

BOARD OF CHRISTIAN EDUCATION. *Sec.*, W. A. Harper, Elon College, N. C.; *Field Sec.*, Herman Eldredge, Erie, Pa.; *Committee on Colleges*, W. G. Sargent, Providence, R. I.; *Committee on Christian Endeavor*, A. B. Kendall, Springfield, Ohio; *Committee on Sunday Schools*, Mrs. F. E. Bullock, Dayton, Ohio; S. Q. Helfenstein, Dayton, Ohio.

BOARD OF EVANGELISM AND LIFE RECRUITS. *Sec.*, R. C. Helfenstein, Dover, Del.; *Field Sec.*, McD. Howsare, Dayton, Ohio.

BOARD OF PUBLICATIONS. *Sec.*, O. W. Whitelock, Huntington, Ind.

WOMAN'S BOARD FOR HOME MISSIONS. *Sec.*, Mrs. Athella Howsare, Dayton, Ohio.

WOMAN'S BOARD FOR FOREIGN MISSIONS. *Sec.*, Mrs. Alice V. Morrill, Defiance, Ohio.

THE CHRISTIAN PUBLISHING ASSOCIATION, Fifth and Ludlow Sts., Dayton, Ohio; *Mgr.*, John H. Stewart.

STANDING COMMITTEE ON CHRISTIAN UNITY. Rev. Frank G. Coffin, Albany, Mo.

BUREAU OF SOCIAL SERVICE. Rev. E. A. Watkins, Lima, Ohio.

COMMITTEE ON EVERY MEMBER CANVASS. Rev. Omer S. Thomas.

SUPERINTENDENT OF THE FORWARD MOVEMENT, Rev. W. H. Denison, Dayton, Ohio.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Defiance College	Defiance, Ohio	A. G. Caris
Elon College	Elon College, N. C.	W. A. Harper
Franklinton Christian College	Franklinton, N. C.	J. A. Henderson
Palmer Institute and Starkey Seminary	Lakemont, N. Y.	Martyn Summerbell
Jireh College	Jireh, Wyo.	D. B. Atkinson
Palmer College	Albany, Mo.	F. G. Coffin
Union Christian College	Merom, Ind.	W. S. Alexander
Bethlehem College	Wadley, Ala.	H. W. Hook

Periodicals

Herald of Gospel Liberty (weekly), Dayton, Ohio, Editor, Rev. Alva M. Kerr; *Christian Missionary*, Dayton, Ohio (monthly), Editors, Rev. Omer S. Thomas and Rev. W. P. Minton; *The Christian Sun* (weekly), Richmond, Va., Editor, J. P. Barrett; *The Christian Vanguard* (monthly), Drayton, Ont., Editor, J. N. Dales; *Christian Annual*, Editor, Rev. J. F. Burnett; *Journal of Christian Education* (monthly), Editor, Dr. W. A. Harper.

History

Following the War of the Revolution, the Rev. James O'Kelley, a Methodist minister in Virginia, opposed very earnestly the development of the authority of the episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments of pastors. He, with a number of others, plead for the right of appeal to the General Conference from any mandate of the bishop. When this was denied, they withdrew from the conference in 1792, and later organized under the name of "Republican Methodists." In 1794 they resolved to be known as "Christians" only, taking the Bible as their guide and discipline, accepting no test of church fellowship other than Christian character, and making the government of the church absolutely congregational. O'Kelley and his associates carried their evangelistic campaigns over much of Virginia and North Carolina, and adjacent territory, establishing many congregations which shared their faith.

A similar movement arose among the Baptists in New England, led by Dr. Abner Jones, who organized a Christian church at Lyndon, Vt., in 1801. The central idea of this movement was that minor matters of opinion should not constrict Christian fraternity. From this source spread the Christian Church movement over New England, New York and other portions of the East.

A third and like movement sprang up in Kentucky following the great Cane Ridge revival in 1804, when a number of ministers, without friction with their denominations, formed a group to be known simply as "Christians" with the Bible as their only creed, and Christian character alone as a basis of fellowship. Leading names in this movement were Robert Marshall, John Dunlavy, Richard McNemar, Barton W. Stone, John Thompson and David Purviance. Their peculiar message was carried over much of the Central West, resulting in a number of organizations of people who endorsed their position.

These three movements—O'Kelley in the South, Jones in New England and Stone in Kentucky—were in the beginning independent and unrelated; in fact, each was ignorant of the existence of the others. Later, as they learned of the other movements, identical in kind and purpose, they became co-ordinated and unified into the organization known only as "The Christian Church," the official designation of which, by action of the General Convention of 1922, is "The General Convention of the Christian Church." The Christian Church is not infrequently confused with the Disciples of Christ, founded by Alexander Campbell, though their histories and identities are distinct.

Doctrine

The various elements out of which this organization has resulted accept the Bible as their sole guide in faith, and have no other creed

or statement of doctrine. Their interpretation of the teachings of the Bible is in accord with that of most evangelical organizations. They do not bar any follower of Christ from membership because of differences in theological belief. A like liberty extends to the ordinances of the church. Baptism is not made a requisite to membership. While immersion is generally practiced, no one mode is required. The churches practice open communion and labor to promote the spirit of unity among all Christians.

Polity

The general polity of the denomination is congregational. Each local church is independent in its organization, but at a very early period conferences were organized, which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences were at first advisory only, but have largely developed into administrative bodies.

The General Christian Convention, with two incorporated departments, the Mission Board of the Christian Church and the Christian Publishing Association, is primarily the agent of the churches, for the conduct of their general work. It meets quadrennially for the consideration of topics affecting the general church life and the formation of plans of work.

CHRISTIAN SCIENTIST

FIRST CHURCH OF CHRIST, SCIENTIST

Headquarters: 105 Falmouth St., Boston, Mass.

Officers: *Pastor Emeritus*—*The Christian Science Board of Directors*, Adam H. Dickey, James A. Neal, Edward A. Merritt, William R. Rathvon, 236 Huntington Ave., Boston, Mass., and Mrs. Annie M. Knott, 105 Falmouth St., Boston, Mass.; *Pres.*, Charles E. Heitman; *Treas.*, Edward L. Ripley; *Clerk*, George Wendell Adams; *Readers*, Bliss Knapp and Mrs. Gertrude S. J. Farmer.

BOARD OF EDUCATION. Under the direction of this board students are instructed and authorized to teach Christian Science. A normal class consisting of thirty pupils is taught once in three years.

BOARD OF LECTURESHIP. Consists of twenty-five members, who deliver free lectures on Christian Science throughout the world, under the auspices of recognized Christian Science churches and societies.

COMMITTEE ON PUBLICATION. The manager has headquarters in Boston and has representatives in practically every city throughout the world where Christian Science is known. The duty of these committees is to correct in a Christian manner impositions on the public in regard to Christian Science.

History

Christian Science was discovered by Mary Baker Eddy in 1866. At that time Mrs. Eddy sustained an accident which was pronounced fatal by her attending physician. She then turned to God in prayer and was healed. For three years following her healing she spent practically all her time studying the Bible in an endeavor to find the principle of healing. Finally, she felt that she had discovered the science of the teachings of Christ Jesus, and she began to practice and teach it to others.

The Christian Science textbook, "Science and Health, with Key to the Scriptures," was written by Mrs. Eddy during the next few years, and was published in 1875. It was revised by the author at various times until 1910, when the last revision was made. This book contains the complete statement of Christian Science.

The first Christian Science Church was founded by Mrs. Eddy in 1879, and was given a charter by the Commonwealth of Massachusetts.

In 1892 it was reorganized as a voluntary religious association known as the First Church of Christ, Scientist, in Boston, Mass., called more frequently by its adherents "The Mother Church." Mrs. Eddy wrote the by-laws and supervised the organization of the Mother Church. The Church Manual, as given by Mrs. Eddy, is accepted and duly recognized as the constitution and law of the Mother Church. The headquarters of this church are and always have been in Boston.

Doctrine

Christian Science is a system of metaphysical or spiritual healing, discovered by Mary Baker Eddy in the year 1866.

The tenets of the church, which are accepted by all who unite with the church, were formulated by Mrs. Eddy, and are:

- (1) As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
- (2) We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or Divine Comforter; and man in God's image and likeness.
- (3) We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
- (4) We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus, the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
- (5) We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith, to understand eternal life, even the allness of Soul Spirit and the nothingness of matter.
- (6) And we solemnly promise to watch and pray for that Mind to be in us, which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure.

(Science and Health, with Key to the Scriptures, page 497.)

The Sunday services are conducted by a first and second reader, usually a man and a woman. The same lesson sermon and the same form of service is used by all Christian Science churches. The first reader conducts the principal part of the Sunday services, and reads from the textbook, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy; the second reader reads from the authorized version of the Bible.

The Wednesday evening service consists of reading from the Bible and correlative passages from "Science and Health, with Key to the Scriptures"; prayer; the singing of hymns, and testimonies of healing or experiences in Christian Science.

All Christian Science churches maintain free public reading rooms, where the Bible, the writings of Mary Baker Eddy and the publications published by the Christian Science Publishing Society may be read, borrowed or purchased.

There are over 7,000 practitioners of Christian Science in this and other countries who devote their entire time to healing the sick and sinful through prayer. A majority of these have had instruction with an authorized teacher, and all are qualified to do the healing work.

The Christian Science Publishing Society operates under a deed of trust granted by Mary Baker Eddy, and is conducted under the provisions of the church by-laws. It publishes and issues the authorized literature of the Mother Church.

The Mother Church conducts a sanatorium known as the Christian Science Benevolent Association, in Brookline, Mass. The object is to

provide a place where those in need of healing, rest or recuperation may go to accomplish these results. A training school for nurses is maintained at the sanatorium.

Polity

The Christian Science Board of Directors administers the affairs of the Mother Church.

Periodicals

The Christian Science Journal, *Christian Science Sentinel*, *Der Herald der Christian Science* (German), *Le Heraut de Christian Science* (French). Albert F. Gilmore is editor of the four above and has as associate editors Mrs. Ella W. Hoag and Mr. Duncan Sinclair. *The Christian Science Monitor*, Editor, Willis J. Abbot. All the periodicals are published by The Christian Science Publishing Society, 107 Falmouth St., Boston, Mass.

CHRISTIAN UNION

General Council, quadrennial; next meeting, May, 1926.

Eleven state councils, meeting annually.

Officers: *Pres.*, Rev. C. T. Payne, Marysville, Ohio; *Vice-Pres.*, Rev. A. F. Dorrell, Lawson, Mo.; *Sec.*, Rev. J. W. Hyder, Excelsior Springs, Mo.; *Cor. Sec.*, Rev. P. O. Ortt, Coshocton, Ohio; *Treas.*, J. N. Goode, Milo, Ind.

GENERAL MISSION BOARD. *Pres.*, Miss Rosetta B. Lucas, Hillsboro, Ohio; *Sec.*, Rev. J. C. Cupp, Thornville, Ohio; *Treas.*, Mrs. Edna Thomas, Glenwood, Ind.; J. N. Goode, Milo, Iowa; J. C. Briley, Rev. H. S. Smith, J. U. Fair.

Periodical

Christian Union Witness, Excelsior Springs, Mo.

History

The Christian Union traces its origin to the movement in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief.

A convention of those interested gathered at Columbus, Ohio, February 3, 1864, and adopted a declaration of principles.

The next year, 1865, a general convention was held in Terre Haute, Ind., reaffirming the action of the previous convention and adopting a summary of principles as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

Doctrine and Polity

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. The local church or congregation is absolutely self-governing.

CHURCH OF GOD

General Ministerial Assembly, annual, in conjunction with international camp meeting held at Anderson, Ind., June 15-22, 1924.

Numerous state and district ministerial assemblies and camp meetings.

Officers: *Chmn.*, Rev. J. Grant Anderson, 9 Gilfillan St., Franklin, Pa.; *Sec.*, Rev. W. Burgess McCreary, York, Neb.

GENERAL OPERATIVE HEADQUARTERS, Anderson, Ind.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. F. G. Smith, Anderson, Ind.; *Sec.*, J. W. Phelps, Anderson, Ind.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Pres.*, Rev. H. A. Sherwood, Anderson, Ind.; *Sec.*, Rev. R. R. Byrum, Anderson, Ind.

BOARD OF SUNDAY SCHOOLS AND RELIGIOUS EDUCATION. *Pres.*, Rev. R. L. Berry, Mountain Grove, Mo.; *Sec.*, Rev. F. C. Blore, Anderson, Indiana.

ENGLISH PUBLISHING HOUSE. Gospel Trumpet Company, Anderson, Indiana.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Anderson Bible Training School-----	Anderson, Ind -----	Rev. J. A. Morris
Kansas City Bible Training School-----	Kansas City, Mo -----	Rev. O. A. Burgess

Periodicals

The Gospel Trumpet (weekly), Editor, Rev. F. G. Smith; *Australasian Gospel Trumpet* (bi-monthly), Sidney, Australia, Editor, Rev. E. P. May; *British Gospel Trumpet* (monthly), Birkenhead, England, Editor, Rev. William Hopwood. Also published in German, Spanish, Arabic, Greek and other languages.

History

This communion does not claim exclusive right to the name Church of God, but maintains that all who are truly regenerated by the Spirit are members of God's church. The movement was an outgrowth of the holiness agitation in the last century and had its inception about the year 1880, when Daniel S. Warner and other ministers severed their connection with humanly organized churches and maintained that the Scriptural, all-sufficient standard for Christians is membership in the body of Christ alone. From a small beginning, the movement has grown rapidly. It has spread into most of the states of the Union and has established church work in Canada, England, Scotland, Ireland, the Scandinavian countries, Germany, Greece and Australia, while its foreign missionary work is planted in Japan, China, Fiji Islands, India, Egypt, British East Africa, Syria, South America and the British West Indies.

Doctrine and Polity

Doctrinally this movement may be classed as evangelical and orthodox. Its members believe in the Trinity, in the inspiration and inerrancy of the Holy Scriptures, in the deity of Christ and the all-sufficiency of His sacrifice and atonement for sin, in the office and work of the Holy Spirit, in man's moral agency, and in the supernaturalism of religious experience. According to their view, redemption is wrought in the heart of the individual believer by two definite works of divine grace, the first being termed conversion or regeneration, and the second entire sanctification or the baptism of the Holy Spirit. They also advocate strongly the doctrine of divine healing. They believe in the immortality of the soul, in the resurrection of the dead and the general judgment, and in eternal rewards and punishments. They recognize three Scriptural ordinances: Baptism by immersion, the Lord's Supper and feet-washing. They have no written creed, but recognize the Word of God as their only rule of faith and practice. As a body they do not believe in participation in war. They denounce secret orders and abstain from the use of all intoxicants and tobacco. They believe in a life of practical holiness and devotion to God.

The most distinctive doctrine held by the adherents of this communion is their view of the church. They emphasize Christian unity. They hold sectarianism to be antiscriptural, and claim that sectarianism has resulted from two things in particular: the teaching and practice of unscriptural doctrines and the substitution of the human for the divine in schemes of church organization and government. They regard every effort to organize the church of Christ humanly as being denominational and sectarian, and insist that the divine *charisma* is the only

Scriptural basis of ecclesiastical organization and government. According to their view, reformation, to be complete, must not only restore true evangelical doctrine, as has been done in varying degrees during the Protestant epoch, but it must also eliminate ecclesiasticism and restore the ideal of a Spirit-filled, Spirit-directed church made up of all the true disciples of Jesus. They seek to assume the universal attitude—by refusing to set up human creed-walls, denominational standards of their own, or any other barriers to separate themselves from other Christians—and emphasize only those principles which properly belong to Scriptural, universal Christianity.

Because of these particular beliefs, the movement does not regard itself as a church among churches, but rather as a movement within the church. Its followers accept no other church name than the title "Church of God"; still they generally speak of the specific movement as "the reformation," and regard themselves in their work as a sort of leaven diffusing itself through Christian society and the world rather than as a geographically defined body of people seeking to build up another church with a denominational consciousness. This point of view, of union with Christ alone, with no human organization to join formally, makes exact membership indefinite and reliable statistics impossible. Wherever a number of followers exist they worship together in local congregations; but there are many scattered adherents. Their ministers in the United States and Canada exceed 1,500. The number of persons using their English Sunday school literature approximate 88,000.

Since the principle of human organization of the church is repudiated, this "reformation movement" recognizes no general ecclesiastical authority, except such as exists in individuals by virtue of divine gifts and qualifications, and they regard such authority as moral and spiritual, not positional, in its nature. The work has, however, an associational character for business, educational and benevolent purposes. Ministers may meet voluntarily for mutual edification in sectional or national assemblies, but these meetings are consultative and advisory rather than authoritative; in them the ministers can take no general action binding the consciences of individual or congregations.

CHURCH OF GOD AND SAINTS OF CHRIST (Colored)

Address, Bishop W. H. Plummer, 15 Arnold St., Boston, Mass.

History

In the latter part of the year 1896 William S. Crowdy, a Negro man employed on the Sante Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

Doctrine

Believing that the Negro race is descended from the ten lost tribes of Israel, Crowdy taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church called the "Seven Keys," which includes Bible references giving the

authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last mentioned is also a general form of greeting, but, having been criticized severely, it is frequently omitted.

Polity

The organization of the church centers in an executive board or council, called a "presbytery," consisting of twelve ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death, the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last mentioned not exceeding four in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

CHURCHES OF THE NAZARENE

General Assembly, quadrennial; next session, June, 1928.

Forty-two district assemblies.

Headquarters and general offices: 2905 Troost Ave., Kansas City, Mo.

Officers: *Gen. Supts.*, Rev. H. F. Reynolds, 2905 Troost Ave., Kansas City, Mo.; Rev. J. W. Goodwin, 1850 N. Sierra Bonita Ave., Pasadena, Cal.; Rev. R. T. Williams, 208 N. Rosemont Ave., Dallas, Texas; *Gen. Sec.*, Rev. E. J. Fleming, 2905 Troost Ave., Kansas City, Mo.; *Gen. Railroad Sec.*, Rev. E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.; *Gen. Treas.*, Rev. E. G. Anderson, 2905 Troost Ave., Kansas City, Missouri.

THE GENERAL BOARD. Five Departments, viz., Foreign Missions, Home Missions, Church Extension, Publication, and Ministerial Relief. *Chmn.*, Rev. H. F. Reynolds; *Pres.*, F. M. Messenger; *Sec.*, Rev. E. J. Fleming; *Treas.*, Rev. E. G. Anderson.

GENERAL BOARD OF EDUCATION. *Pres.*, Rev. J. B. Chapman; *Sec.*, Rev. Orton Wiley.

GENERAL SUNDAY SCHOOL COMMITTEE. *Pres.*, Rev. E. P. Ellyson; *Sec.*, P. H. Lunn.

GENERAL ORPHANAGE BOARD. *Pres.*, Rev. Theodore E. Ludwig; *Sec.*, Miss J. Iva Hilyard.

GENERAL NAZARENE YOUNG PEOPLE'S SOCIETY. *Pres.*, Rev. Donnell J. Smith; *Sec.*, Rev. E. Shelby Corlett.

WOMAN'S GENERAL MISSIONARY COUNCIL. *Pres.*, Mrs. S. N. Fitkin; *Sec.*, Mrs. R. G. Codding.

Address for the boards, 2905 Troost Ave., Kansas City, Mo.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Bethany-Peniel College	Bethany, Okla.	A. K. Bracken
Eastern Nazarene College	Wollaston, Mass.	F. W. Nease
Olivet University	Olivet, Ill.	N. W. Sanford
Northwest Nazarene College	Nampa, Idaho	H. Orton Wiley
Pasadena University	Pasadena, Cal.	C. B. Widmeyer
Trevecca College	Nashville, Tenn.	C. E. Hardy

Junior Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Central Nazarene College	Hamlin, Texas	W. K. Twyeffort
Nazarene Bible School and Academy	Hutchinson, Kan.	E. P. Ellyson

Periodicals

Herald of Holiness (weekly), Editor, Rev. J. B. Chapman; *Sunday School Literature*, Editor, Rev. E. P. Ellyson; *Youth's Comrade* (weekly), Editor, Miss Mabel Hanson; *The Other Sheep* (monthly), Editor, E. G. Anderson. Address for all periodicals, 2109 Troost Ave., Kansas City, Mo.

History

Toward the close of the nineteenth century a movement for the spread and conservation of Scriptural holiness, corresponding somewhat to that historically known as the Wesleyan Revival of the previous century, developed almost simultaneously in various parts of the United States, everywhere with a spontaneous drawing in the unity of the spirit toward closer affiliation of those of like precious faith, and finally culminating in the organization of the Pentecostal Church of the Nazarene.

The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that in the atonement Jesus has made provision not only to save men from their sins, but also to cleanse from all sin and perfect them in love. The immediate occasion was the feeling that full liberty to emphasize the Wesleyan doctrine of entire sanctification, which came to be called the "Full Gospel," was not allowed in the then existing churches.

Four movements, one in New England, one in New York City, one in California and one in the Middle Southern states, were organized almost simultaneously about 1894 to carry out these principles.

In 1896 the Eastern movements were united as the Association of Pentecostal Churches of America. In October, 1907, the bodies known as the Association of Pentecostal Churches of America in the eastern part of the United States, and the Church of the Nazarene in the western part held a joint meeting at Chicago, Ill., when they united in the organization of the Pentecostal Church of the Nazarene. In October, 1908, the Southern body known as the Holiness Church of Christ, joined this union; in February, 1915, another body, known as the Pentecostal Mission Churches of the Southeastern states, united; and in November, 1915, the Pentecostal Church of Scotland and England also united with the Pentecostal Church of the Nazarene. At the General Assembly in 1919 the word "Pentecostal" was dropped and the official name became "The Church of the Nazarene."

Doctrine

In doctrine the Church of the Nazarene is essentially in accord with the Methodist Episcopal Church. It stands for apostolic purity of doctrine, primitive simplicity of worship and pentecostal power in experience. The dispensational truth being, that Jesus Christ baptizes believers with the Holy Spirit, cleansing them from all sin, and empowering them to witness the grace of God to men, this church stands especially for this truth and this experience. It recognizes that the right and privilege of men to church membership rests upon the fact of their being regenerate; and would require only such statements of belief as

are essential to Christian experience, and the maintenance of that condition. Whatever is not essential to life in Jesus Christ may be left to individual liberty of Christian thought. That which is essential to Christian life lies at the very basis of their associated life and fellowship in the church, and there can be no failure to believe this without forfeiting Christian life itself, and thus the right of all church affiliation.

While emphasizing the baptism with the Holy Spirit as a definite experience of divine grace, the Church of the Nazarene never has taught, nor does it now teach, or countenance teaching, that speaking in tongues is a manifestation attendant upon, or an evidence of, the baptism with the Holy Spirit.

While standing especially for the great dispensation, a truth that Jesus Christ baptizes believers with the Holy Spirit, cleansing them from all sin, the Church of the Nazarene also emphasizes the great cardinal doctrines of Christianity. Briefly stated, the Church of the Nazarene believes:

1. In one God, the Father, Son and Holy Spirit.
2. In the divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly subsequent to conversion, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth and also to the entire sanctification of believers.
8. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

This church regards that its work is more especially to preach the gospel to the poor and to organize people into church life, where holiness unto the Lord shall have full right of way. With malice toward none and love for all, it lifts the cross in the full meaning of the words: "If we walk in the light as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." "This is the will of God even your sanctification."

Polity

The ecclesiastical organization is representative, thus avoiding the extremes of Episcopacy on the one hand and unlimited Congregationalism on the other. It is symmetrically organized, having a General Assembly which meets every four years and elects general superintendents and general boards; forty-two districts which hold annual assemblies and elect district superintendents and district boards, license and ordain ministers, and commission evangelists. The local congregation is in charge of regularly elected pastors.

The church is intensely evangelistic at home and missionary abroad.

CHURCHES OF CHRIST

No general organization, but numerous independent churches. Address, J. W. Shepherd, 430 Grand Boulevard W., Detroit, Mich.

History

In their early history, in the United States, the churches which gathered under the leadership of Thomas and Alexander Campbell, Barton W. Stone and others, emphasized the distinctly apostolic character of the individual church, not merely as a worshiping congregation

and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address," by Thomas Campbell, they deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of the movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose what seemed to some to be a desire for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were a general organization of the churches into a missionary society with a "money basis" of membership and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his brethren were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity.

There was also decided opposition to instrumental music in the services of the church and controversy over pastors and unscriptural methods of raising money.

This church in the census of 1890 and of 1906 was confused with the Disciples of Christ, and its membership, in some cases, reported in statistics of that body.

Doctrine

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ. They reject all human creeds and confessions of faith, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; elects its own officers, calls its own ministers and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance and baptism (immersion). The ministerial office is not emphasized, and there are no ministerial associations. Each elder is a member of the church which he serves, and is subject to its discipline. In general, a doctrine of nonresistance is advocated.

Polity

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who, with the pastor, constitute the church councils, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annual eldership, corresponding to presbyteries, which have the exclusive right to ordain ministers. The different annual elderships combine to form the General Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives, men and women as nearly as possible in equal numbers.

CHURCHES OF THE LIVING GOD

Under this head are included three bodies of Negro churches, similar in general type, though differing in many details.

CHURCH OF THE LIVING GOD

No directory obtainable.

History

This is a group of Negro churches in Texas, organized about 1908 as a separate body, in protest against what they deem the wrong subservience of the regular denominations to class and race prejudice. They hold that not only the white but Negro denominations have erred greatly in their interpretation of the Bible; and that as the Negro race had advanced since 1865 most rapidly in its spiritual life, notwithstanding the iniquities and prejudices of very many, they should seek the union for which Christ prayed in an organization based distinctly on His Word.

CHURCH OF THE LIVING GOD

(*Christian Workers for Fellowship*)

Synod, annual. General Assembly meets quadrennial.

Officers: *Chief*, Rev. William Christian, 1126 Woodlawn St., Memphis, Tenn.; *Sec.*, Mrs. E. L. Christian.

CHIEF'S COUNCIL: Rev. William Christian, Rev. J. P. Stucky, Rev. Ed. Lallee, Rev. H. M. Overton, Rev. W. E. Bowen, Rev. R. J. Bryant, Rev. D. V. Warner, Rev. R. B. Sparks, Rev. M. Lee, Rev. M. Bradley, Rev. G. A. Martin, Rev. M. L. Gibson.

WOMEN'S WORK. *Pres.*, Samuella Cartmell; *Fin. Sec.*, Annie Martin; *Cor. Sec.*, Viola Buckner, 913 N. Garrison Ave., St. Louis, Mo.

HOME MISSION SOCIETY. *Pres.*, Mrs. E. D. Smith, 710 S. Broadway St., Oklahoma City, Okla.; *Sec.*, Mrs. Cora Parker.

ELECT SISTERS, DAY NURSERY AND MISSION CLUB. *Pres.*, Mrs. M. Hale, 2220 Magazine St., Louisville, Ky.; *Sec.*, Minnie Goldsmith.

DAUGHTERS OF DORCAS SOCIETY. *Pres.*, Mary Garnell; *Sec.*, A. Washington, 2223 E. 29th St., Cleveland, Ohio.

Periodical

The News Review (monthly), Editor, E. L. Christian, 1126 Woodlawn St., Memphis, Tenn.

History

The Church of the Living God, of the Christian Friendship work, was organized at Wrightsville, Ark., in April, 1889, by Rev. William Christian.

The motto, "Of the Christian friendship work" was changed to "Christian Workers for Fellowship" in 1915.

There have been numerous secessions from this church, viz.: Church of God and Saints of Christ, Church of the Living God (Apostolic Church), now known as Church of the Living God, General Assembly, Church of the Living God, pillar and ground of the truth. The Church of Christ in God, which recently consolidated with the parent body.

The distinctive characteristics of the parent body are the fatherhood of God and the brotherhood of man, believers of baptism by immersion, washing the saints' feet, water and unleavened bread in the Lord's Supper.

The local organizations are known as temples, rather than churches, and are subject to authority of a general assembly.

The presiding officer is styled as chief. He is neither elected or appointed, but holds his position by virtue of a Divine calling.

The ministry includes pastors, local preachers, evangelists and missionaries who are engaged in extension work of the church. There is a Christian aid auxiliary organized in 1923 for caring for the sick of the church and burying the dead, thus abolishing the former Gospel Extension Club.

THE GENERAL ASSEMBLY OF THE CHURCH OF THE LIVING GOD

General Assembly, annually and semi-annually.

Headquarters: Athens, Texas.

Officers: *Bishop*, J. A. Edmondson, Waco, Texas; *Treas.*, Rev. C. Davis, Athens, Texas; *Sec.*, Charles Chase, Athens, Texas, P. O. Box No. 485.

CHURCH EXTENSION BOARD. *Nat. Sec.*, Rt. Rev. E. J. Cain, Louisville, Ky.

Periodical

Guiding Star of Truth, Houston, Tex., Editor, Rev. James Pendleton.

History

The Apostolic Church, also called the "Christian Fellowship Workers," withdrew from the Church of the Living God, Christian Workers for Fellowship, in 1902, partly because of opposition to the head of that body and partly because of a different conception of certain articles of faith and church government. For several years the churches composing it were in a somewhat unsettled and disorganized state, with no stable form of government, name, or permanent leadership. In 1906 the presiding officer, Elder James Pendleton, called together the ministers and representatives from the different local churches, who then organized themselves into one association known as the Church of the Living God, the pillar and ground of the truth.

The General Assembly of synods meets annually and semi-annually, July and November.

In doctrine and general organization the church corresponds closely to the Baptist churches.

CHURCH OF GOD (GENERAL ASSEMBLY)

General Assembly, annual; next meeting, October 29 to November 4, 1924.

Officers: *Gen. Overseer*, F. J. Lee, 2525 Gaut St., Cleveland, Tenn.

FOREIGN MISSIONS. *Sec.-Treas.*, J. S. Llewellyn, Cleveland, Tenn.

HOME MISSIONS. *Sec.*, T. L. McLain, Cleveland, Tenn.

SUPERINTENDENT OF EDUCATION, J. B. Ellis, 2524 Gaut St., Cleveland, Tenn.

GENERAL SECRETARY, E. J. Boehmer, 2524 Gant St., Cleveland, Tenn.

School

<i>Name</i>	<i>Location</i>	<i>Superintendent</i>
Bible Training School-----	Cleveland, Tenn.-----	F. J. Lee

Periodical

Church of God Evangel, Cleveland, Tenn., Editor, J. S. Llewellyn.

History

The denomination known as the General Assembly of the Church of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were

acquainted were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in August, 1886, in Monroe County, Tennessee, under the name "Christian Union." In 1902 there was a reorganization under the name, "Holiness Church," and in January, 1907, a third meeting, at Union Grove, Bradley County, Tennessee, adopted the name, "Church of God," with a membership of 150, representing five local churches in North Carolina, Georgia and Tennessee. From that time the body has grown until it is represented in twenty-two states and has churches in the British West Indies.

Doctrine

In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" as the final court of appeal. It emphasizes sanctification as a second definite experience subsequent to regeneration. Conditions of membership are profession of faith in Christ, experience of being "born again," bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church. The sacraments observed are: The Lord's Supper, feet-washing and water baptism by immersion.

Polity

The ecclesiastical organization is described as "a blending of Congregational and Episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word."

The officers of the churches are bishops, deacons and evangelists. Bishops and deacons must be at least 24 years of age, have experienced sanctification and baptism of the Holy Ghost, evidenced by speaking with other tongues as the Spirit gives utterance, and must prove themselves to have lived what they profess. There is no age limit for evangelists. All are required to have a fair general education, good judgment, wisdom and ability to speak.

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE

General Eldership, quadrennial.

Headquarters: Harrisburg, Pa.

Officers: *Pres.*, Rev. J. L. Updegraph, Findlay, Ohio; *Clerk*, Rev. S. Fulmer, Mt. Pleasant, Pa.; *Treas.*, C. E. Miller, Penbrook, Pa.

EXECUTIVE BOARD. *Pres.*, Rev. F. W. McGuire, Rohrerstown, Pa.

BOARD OF MISSIONS. *Sec.*, Rev. J. L. Updegraph, Findlay, Ohio.

PUBLISHING HOUSE. *Pres.*, Rev. S. G. Yahn, Harrisburg, Pa.

STATISTICAL CLERK, Rev. J. A. Detter, Harrisburg, Pa.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Findlay College-----	Findlay, Ohio-----	W. H. Guyer

Periodical

Church Advocate (weekly), Harrisburg, Pa., Editor, S. G. Yahn.

History

The founder of this denomination was John Winebrenner, who in 1820 as a minister of the German Reformed Church, now the Reformed Church in the United States, entered upon the pastorate in Harrisburg, Pa. His preaching was of a distinctly revival character and awakened strong opposition, resulting in severing Mr. Winebrenner's connection with the German Reformed Church in 1828. In 1829 he organized an independent church, calling it simply the "Church of God." The movement

was more fully organized in 1845 and in 1896 changed to the present name and organization.

Doctrine

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antisciptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely, Baptism, the Lord's Supper and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's Day, the resurrection of the dead, the eternal being of the soul and future and eternal rewards and punishments.

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)

GENERAL STATEMENT

The churches of the New Jerusalem, popularly called Swedenborgian, are two in number. The early history of both is given in the statement of the General Convention of the New Jerusalem, the older body; while the movement which resulted in the organization of a second body, and the points on which it differs from the General Convention, are set forth in the statement of the General Church of the New Jerusalem.

GENERAL CONVENTION OF THE NEW JERUSALEM

General Convention, annual; last meeting June 21-24, 1924, in Brockton, Mass.

Ten associations, meeting annually or semi-annually (also two others in Canada) and eight societies.

Officers: *Pres.*, Rev. William L. Worcester, 5 Bryant St., Cambridge 38, Mass.; *Rec. Sec.*, Benjamin A. Whittemore, 134 Bowdoin St., Boston 9, Mass.; *Treas.*, Albert P. Carter, 511 Barrister's Hall, Boston 9, Massachusetts.

General Pastors

Rev. George H. Dole, 1116 Broome St., Wilmington, Del.
Rev. John Goddard, 52 Brookside Ave., Newtonville, Mass.

Rev. Norman O. Goddard, Pretty Prairie, Kan.

Rev. Charles W. Harvey, 315 N. 35th St., Philadelphia, Pa.

Rev. Louis G. Hoeck, 2822 Highland Ave., Cincinnati, Ohio.

Rev. Louis G. Landenberger, 3741 Windsor Place, St. Louis, Mo.

Rev. William L. Worcester, 5 Bryant St., Cambridge, Mass.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, Ezra H. Alden, 1223 Commercial Trust Bldg., Philadelphia, Pa.; *Sec.*, Rev. Paul Sperry, 1437 Q St., N. W., Washington, D. C.; *Treas.*, Lloyd A. Frost, 765 Massachusetts Ave., Cambridge, Mass.

AUGMENTATION FUND. *Chmn.*, George C. Warren, 9 Cambridge St., Boston, Mass.; *Sec.-Treas.*, Albert P. Carter, 511 Barrister's Hall, Boston, Mass.

BOARD OF PUBLICATION, 108 Clark St., Brooklyn, N. Y. *Pres.*, Robert Alfred Shaw; *Sec.*, Charles D. Allen; *Treas.*, John F. Seekamp.

COMMITTEE ON EDUCATION. *Chmn.*, Rev. Lewis F. Hite, 42 Arlington St., Cambridge 40, Mass.

AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION. *Pres.*, John V. Horr, 308 N. Michigan Ave., Chicago, Ill.; *Sec.-Treas.*, Rev. Franklin H. Blackmer, 298 W. Emerson St., Melrose, Mass.

AMERICAN NEW-CHURCH LEAGUE. *Pres.*, William J. Hoeck, 2822 Highland Ave., Cincinnati, Ohio; *Sec.*, Miss Pearl A. Sawyer, 12 Fenelon St., Dorchester, Mass.; *Treas.*, Eliot L. Bedloe, Lemon Grove, Cal.

NATIONAL ALLIANCE OF NEW-CHURCH WOMEN. *Pres.*, Mrs. George C. Warren, 41 Middlesex Road, Chestnut Hill, Mass.; *Sec.*, Mrs. E. O. Woodward, 48 Harvard St., Newtonville 60, Mass.; *Treas.*, Mrs. Carleton M. Moody, The Wallingford, West Philadelphia, Pa.

NEW-CHURCH LECTURE AND PUBLICITY BUREAU. *Chmn.*, Rev. Walter B. Murray, 3974 Lake Park Ave., Chicago, Ill.

SOCIAL SERVICE COMMISSION. *Chmn.*, Rev. John W. Stockwell, 2129 Chestnut St., Philadelphia, Pa.; *Sec.*, Miss Lina D. Miller, 105 E. 22nd St., New York City.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
New Church Theological School	Cambridge, Mass.	W. L. Worcester

Academic

<i>Name</i>	<i>Location</i>	<i>President</i>
Urbana University School	Urbana, Miss.	Henry E. Schradieck
Waltham School for Girls	Waltham, Mass.	Miss Martha Mason

Periodicals

New-Church Review (quarterly), Boston, Mass., Editor, Rev. Lewis F. Hite; *New-Church Messenger* (weekly), Brooklyn, N. Y., Editor, Rev. E. M. L. Gould; *The Helper* (weekly), Editor, Rev. J. W. Stockwell, Philadelphia, Pa.; *New-Church League Journal* (monthly), Chicago, Ill.; *Sunday Afternoons* (weekly), Boston 9, Mass.

History

The Church of the New Jerusalem, known also as the "New Church," was first organized in London in 1787. It is based upon the theological writings of Emanuel Swedenborg, 1688-1772.

The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Doctrine

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, Father, Son and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person, in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and cannot be subjected to the same methods of criticism; that it is plenarily inspired by the Lord Himself, and like Nature, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe is created; and it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth from a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will co-operate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments in salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he had formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the rite of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's table.

Polity

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs.

The General Convention is held annually, and every church member has a right to take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative and a judicial body.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry.

The ministry includes ministers, pastors and general pastors.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities.

GENERAL CHURCH OF THE NEW JERUSALEM

Consistory; meets weekly.

Headquarters: Bryn Athyn, Pa.

Officers: *Sec.*, Rev. W. B. Caldwell, Bryn Athyn, Pa.; *Treas.*, H. Hyatt, Bryn Athyn, Pa.

Bishops

N. D. Pendleton, Bryn Athyn, Pa.

W. F. Pendleton (*Emeritus*), Bryn Athyn, Pa.

EXECUTIVE COMMITTEE. *Pres.*, Bishop N. D. Pendleton; *Vice-Pres.*, Raymond Pitcairn; *Sec.*, Goeffrey S. Childs; *Treas.*, H. Hyatt.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Academy of the New Church-----	Bryn Athyn, Pa.-----	N. D. Pendleton

Periodicals

New-Church Life (monthly), Editor, Rev. W. B. Caldwell; *Bulletin* (monthly), Rev. William Whitehead.

History

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship and life, in the Church of the New Jerusalem." This separate organization, beginning in 1876, through various changes, was reorganized in 1897 under the name "The General Church of the New Jerusalem."

Doctrine

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "Divinely inspired and thus the very Word of the Lord, revealed at His second coming."

Polity

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free co-operation in "council and assembly."

COMMUNISTIC SOCIETIES AMANA SOCIETY

(Called also *The Community of True Inspiration*)

Communistic. The affairs of the community are managed by a board of thirteen trustees, who meet monthly.

Officers: *Pres.*, George Heineman, South Amana, Iowa; *Vice-Pres.*, Jacob F. Moershel, Homestead, Iowa; *Sec.*, William F. Moershel, Amana, Iowa.

History

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them under the leadership of Johann Frederick Rock and Eberhard

Ludwig Gruber met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Frederick Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurtemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marinborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in four villages—Lower, Middle, Upper and New Ebenezer. Each village had its store, meeting house or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West and South Amana and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate, with all improvements and additions. Every member at the time of joining the society is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society either by their own choice or by expulsion receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

Doctrine

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true

inspiration. Since the death of Christian Metz, in 1867, and of Barbara Heinemann, in 1883, no one is believed to have had the gift of inspiration.

Polity

The general government of the society is in the hands of a board of thirteen trustees, who were elected annually out of the board of elders.

Religious meetings are held in the meeting houses twice on Sunday and sometimes on week days. A short prayer meeting is held every evening.

THE UNITED SOCIETY OF BELIEVERS

(Commonly called Shakers)

A society of celibate Christian Communists.

The Ministry: Composed of two Brothers and two Sisters.

Official meetings are held as circumstances require.

Headquarters: Mt. Lebanon, N. Y.

Ministry

Elder Walter Shepherd, Mt. Lebanon, N. Y.

Elder Arthur Bruce, East Canterbury, N. H.

Eldress Sarah Burger, Mt. Lebanon, N. Y.

Eldress M. Catherine Allen, Mt. Lebanon, N. Y.

History

The movement of which this society was the outcome originated in England about the middle of the eighteenth century. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision, "Shaking Quakers." Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned in Manchester in 1770, she received a further vision, and taught that the Christ Spirit which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskayuna, or Watervliet, N. Y., where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

The period of greatest missionary activity was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana and the Eastern states, and the membership came to number fully five thousand.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers. They believe that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

Doctrine

Shakerism is claimed to be "a kind of Christian Socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence, father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood and community of goods."

Polity

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

CONGREGATIONAL CHURCHES

INTERNATIONAL CONGREGATIONAL COUNCIL

OFFICER: *Pres.*, Rev. James L. Barton, 14 Beacon St., Boston, Mass.

The first International Congregational Council was held in London in 1891. This council was a direct outcome of the suggestion made at the Jubilee Celebration of the organization of Congregational churches in the Province of Victoria, Australia. This celebration was held in Melbourne, in 1888.

This meeting brought together a distinguished group of church leaders from all parts of the world. They discussed such questions as "Congregationalism in Relation to the Nation," "Congregationalism as Effected by Church and State Relations," "The Federation of the English-Speaking Peoples," "The Kingdom of God is Peace," "Rational Counsel versus Angry Conflict" and "International Law Based on Peace," and many other topics relating to international justice and goodwill.

It was the proposal to hold the councils in ten-year periods, but this has not been followed exactly, as succeeding councils have been held in 1899, 1908 and 1920. At the last meeting held in Boston in 1920, there were delegates from England, Wales, Scotland, Ireland, United States, Canada, Australia, Tasmania, China, India, Japan, South Africa, South America and Spain, a total of approximately 3,000.

NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES

National Council, biennial; next session at Washington, D. C., October, 1925.

Officers: *Mod.*, Rev. Rockwell Harmon Potter, Hartford, Conn.; *Sec.*, Rev. Charles E. Burton, 287 Fourth Ave., New York City; *Treas.*, Franklin H. Warner, 287 Fourth Ave., New York City.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Edward C. Moore; *Cor. Secs.*, Rev. James L. Barton, Rev. Cornelius H. Patton; *Editorial Sec.*, E. F. Bell; *Assoc. Secs.*, D. B. Eddy, Rev. Ernest W. Riggs; *Treas.*, F. A. Gaskins.

AMERICAN MISSIONARY ASSOCIATION, 287 Fourth Ave., New York City. *Pres.*, Rev. William Horace Day; *Cor. Secs.*, Rev. George L. Cady, Rev. Fred L. Brownlee; *Sec. of Bureau of Woman's Work*, Mrs. F. W. Wilcox; *Treas.*, Irving C. Gaylord.

CONGREGATIONAL HOME MISSIONARY SOCIETY, 289 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Sec. of Missions*, Rev. Frank L. Moore; *Sec. of Woman's Dept.*, Miss Miriam L. Woodberry; *Treas.*, Charles H. Baker.

CONGREGATIONAL EDUCATION SOCIETY, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Charles R. Brown; *Sec.*, Rev. F. M. Sheldon; *Sec. for Social Service*, Rev. A. E. Holt; *Treas.*, H. M. Nelson.

CONGREGATIONAL CHURCH BUILDING SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Sec. of Church Building*, Rev. James Robert Smith; *Treas.*, Charles H. Baker.

CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY, 289 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Extension Sec.*, Rev. W. Knighton Bloom; *Treas.*, Charles H. Baker.

CONGREGATIONAL BOARD OF MINISTERIAL RELIEF, 100 E. 42nd St., New York City. *Pres.*, Lucius R. Eastman; *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher.

ANNUITY FUND FOR CONGREGATIONAL MINISTERS, 100 E. 42nd St., New York City. *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher. Administers income of the \$5,000,000 Pilgrim Memorial Fund.

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Periodicals

Congregationalist (weekly), Boston, Mass., Editor, Rev. W. E. Gilroy; *Missionary Herald*, Editor, Rev. E. F. Bell, 14 Beacon St., Boston, Mass.; *Pacific*, San Francisco, Cal.; *American Missionary*, 287 Fourth Ave., New York City.

History

The Reformation in England developed along three lines: Anglicanism, Puritanism and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans held to the National Church, but called for a world reformation recognizing the right of the members to a voice in the selection of ministers, in the management of the local church and the adoption of creed. The Separatists held that the whole system of the establishment was an anti-Christian imitation of the true church and could not be reformed and that the only thing to do was to withdraw. Naturally the Separatists suffered even greater persecution than the Puritans, especially after the passage of the Act of Uniformity in 1559. The movement, however, could not be suppressed, and under John Robinson began the development of the Separatists into Congregationalists in 1604. Robinson and a number of friends and followers went into exile, first to Amsterdam and then to Leyden. After a few years they decided to move to America. The first band of Pilgrim Separatists, 102 persons under the leadership of Brewster, Bradford and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational Church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the Puritans and Separatists were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined into Congregationalism. By 1640 all but two of the churches in New England were Congregational, and Congregationalism became practically the state church. The withdrawal of the Massachusetts charter in 1684,

replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former condition to a considerable degree. With the organization later of other denominations, Congregationalism gradually ceased to be the state religion.

Doctrine

The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief, a right which has always been asserted by all. The equally important principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual co-operation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, culminating in a creedal statement which, while it has no formal ecclesiastical endorsement, is widely accepted as a fair statement of the doctrinal position of the Congregational churches. The first of these statements, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts legislature, 1648, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The First National Council in 1865 adopted the "Burial Hill Declaration," expressing "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." At the same time it held forth the right hand of fellowship to all believers "on the basis of those great fundamental truths in which all Christians should agree." In the changing conditions this was not entirely satisfactory, and in 1880 the national council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold today."

The commission, composed of twenty-five representative men, finished its work in 1883. The statement, or creed, was not presented as a report to the council, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command." While there has been no official adoption of this creed by any general body, either the national council or the state associations, as binding upon the churches, it has furnished the doctrinal basis for a great many of the churches, and in the main has represented their general belief.

Thirty years later in revising the constitution of the National Council a "Statement of Faith" was embodied in that instrument, which does not thereby become binding on the churches but which has been accepted by many of them as their creed, either with or without modification. After affirming "the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church Universal and of this communion" there follows a brief statement of the fundamental evangelical doctrines, and the document concludes, "Depending as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

Polity

The polity of the Congregational churches represents adaptation to conditions rather than accord to a theory of church government. The

local church is the unit, and every church member, regardless of age, sex or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, usually a board of trustees, and heads of various departments of church work. In most cases there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form of action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the National Council includes ministerial and lay delegates elected by the state conferences, and also delegates from the local associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination. No association of conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, whose existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Since the reorganization of the National Council in 1913, there has been a large degree of administrative unity provided through making each member of the National Council a voting member of each of the missionary societies, so that organizations which grew up as close corporations with the hearty co-operation of the churches are now officially controlled by the churches associated together in the National Council.

The Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form commonly used.

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International Convention meets annually in October.

There are also annual state conventions in most of the states.

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The Bible College of Missouri	Columbia, Mo.	Granville D. Edwards
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California Christian College	Los Angeles, Cal.	Arthur Braden
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Disciples' Divinity House of the University of Chicago	Chicago, Ill.	W. E. Garrison
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Drury School of the Bible	Springfield, Mo.	Carl B. Swift
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Illinois Disciple Foundation	Champaign, Ill.	Stephen E. Fisher
Indiana School of Religion	Bloomington, Ind.	Jos. C. Todd
Lynchburg College	Lynchburg, Va.	J. T. Hundley
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Phillips University	Enid, Okla.	I. N. McCash
Southeastern Christian College	Auburn, Ga.	E. L. Shelnutt
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Texas Christian University and Brite Bible College	Fort Worth, Texas	E. M. Waits
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William Woods College	Fulton, Mo.	R. H. Crossfield

Periodicals

Alabama Christian, Editor, J. E. Spiegel, Birmingham, Ala.; *Arkansas Christian*, Editor, J. H. Fuller, Little Rock, Ark.; *The Christian Messenger*, Editor, George W. Brewster, Jr., San Francisco, Cal.; *The Florida Christian*, Editor, Charles W. Ross, Jacksonville, Fla.; *Christian Messenger*, Augusta, Ga.; *The Christian Century*, Editor, Charles C. Morrison, Chicago, Ill.; *Mission Leaves*, Editor, Mrs. Lulu C. Hunter, Chicago, Ill.; *Missionary Quarterly*, Editor, Mrs. O. H. Greist, Winchester, Ind.; *The Indiana Worker*, Editor, C. W. Cauble, Indian-

apolis, Ind.; *The Iowa Tidings*, Editor, Miss Annette Newcomer, Des Moines, Iowa; *The Christian Worker*, Editor, J. W. Jewett, Des Moines, Iowa; *The Kansas Messenger*, Editor, John D. Zimmerman, Topeka, Kan.; *The Missionary Counsel*, Editor, Miss Alma E. Moore, Topeka, Kan.; *The Kentucky Bulletin*, Editor, George V. Moore, Louisville, Ky.; *The Kentucky Quarterly*, Editor, Mrs. Louise Loos Campbell, Lexington, Ky.; *The Christian Union Quarterly*, Editor, Peter Ainslie, Baltimore, Md.; *The Christian Banner*, Editor, J. Frank Green, Owosso, Mich.; *Northern Christian*, Editor, R. H. Newton, Minneapolis, Minn.; *Southern Christian Courier*, Jackson, Miss.; *King's Builders*, Editor, Nora E. Darnall, St. Louis, Mo.; *Missouri Movement Bulletin*, Editor, W. D. Endres, Kansas City, Mo.; *Missionary Quarterly*, Editor, Roy K. Roadruck, St. Louis, Mo.; *Our Task*, Editor, J. H. Stidham, Vandalia, Mo.; *The Missionary Advance*, Editor, Mrs. Laura M. White Clemmer, Kansas City, Mo.; *The Christian Evangelist*, Editor, B. A. Abbott, St. Louis, Mo.; *The Front Rank*, Editor, Miss Ida M. Irvin, St. Louis, Mo.; *World Call*, Editor, W. R. Warren, St. Louis, Mo.; *The Christian Worker*, Editor, A. L. Chapman, Bozeman, Mont.; *The Christian Reporter*, Editor, Miss Georgia Bowman, Bethany, Neb.; *Our Messenger*, Editor, Frank A. Higgins, Albany, N. Y.; *North Carolina Christian*, Editor, C. C. Ware, Wilson, N. C.; *The Christian Standard*, Editor, Willard Mohorter, Cincinnati, Ohio; *The Lookout*, Editor, J. DeForest Murch, Cincinnati, Ohio; *The Ohio Counsellor*, Editor, Miss Mary E. Lyons, Cleveland, Ohio; *The Ohio Work*, Editor, I. J. Cahill, Cleveland, Ohio; *The State Service*, Editor, D. Y. Donaldson, Enid, Okla.; *The Christian Journal*, Editor, Harry Benton, Eugene, Ore.; *The Tennessee Christian*, Editor, M. D. Clubb, Nashville, Tenn.; *The Texas Tidings*, Editor, Mrs. Berta E. McMaster, Fort Worth, Texas; *The Christian Courier*, Editor, W. M. Williams, Dallas, Texas; *The Chesapeake Christian*, Editor, G. Hubert Steed, Richmond, Va.; *The West Virginia Worker*, Editor, John Ray Clark, West Union, W. Va.; *Wisconsin Christian Monthly*, Editor, C. L. Milton, Milwaukee, Wis.; *The Canadian Disciple*, Editor, Reuben Butchart, Toronto, Ont., Can.

History

The Churches of Christ (Disciples) had their origin in a movement for Christian unity and reconciliation which arose in the American Presbyterian circles at the beginning of the nineteenth century, when several leaders plead for such a unity upon the Bible alone, without human addition in the form of creeds and formulas. They emphasized the Christian dispensation as superseding the dispensations of the Old Testament and the independence of the local church as free from any ecclesiastical system. They sought to restore the unity of Christians through a return to the New Testament in doctrine, ordinance and life.

The two main currents of the movement arose in the work of Barton W. Stone in Kentucky and of Thomas Campbell and Alexander Campbell in Western Pennsylvania. The communion is the largest religious body having its origin in America.

Thomas Campbell was a Presbyterian minister, belonging to the Newmarket presbytery in the north of Ireland. "He was distinguished for his scholarly attainments, his amiable qualities and his pronounced opposition to divisions in the church." On coming to America in 1807 he was received by the Synod of the Seeder Presbyterian Church, and recommended to the presbytery of Chartiers, where he was assigned to a field in Western Pennsylvania. In his ministrations, Mr. Campbell invited members of other religious bodies to participate in the Lord's Supper. For this he was censured by his presbytery. He appealed to the synod, which supported the ruling of the presbytery. Finding that his views and practices were giving offense to his brethren, he decided to withdraw from their fellowship. He finally called a conference of such friends and neighbors as were like-minded to consider the question of future policy. The outcome of this conference was the organization

of the Christian Association of Western Pennsylvania and of its issuing a "Declaration and Address," which became historic. Its main purpose was to set forth the essential unity of the Church of Christ.

The Campbells did not desire their association to develop into another religious body. For a time they were affiliated with the Baptist Association. In 1832 a union was effected with similar forces under the leadership of Barton W. Stone at Lexington, Ky. On the question of name Mr. Stone favored "Christians," while Mr. Campbell and his friends preferred the name "Disciples of Christ." The result was that both names were used. They chose to call themselves "Disciples of Christ" and "Christians" and their congregations "Churches of Christ," because these New Testament names affirmed the principles of sole and direct allegiance to Christ, and being free from all divisive and sectarian significance, included all Christians and emphasized the union of the followers of Christ and the unity of His church.

The Disciples of Christ number about 1,300,000. They have some 10,000 congregations and about 7,000 ministers. In membership the Disciples of Christ rank sixth among the Protestant bodies in the United States. The larger number of their churches are in the central section of the United States. They have congregations in all but two of the states of the Union and in eight of the provinces of Canada. They have congregations and missions also in Mexico, Jamaica, Porto Rico, South America, England, Scotland, Wales, Norway, Sweden, Denmark, Russia, Australia, Tasmania, New Zealand, Hawaii, Philippine Islands, Japan, China, India, Tibet and Africa.

Doctrine

The Disciples of Christ hold by the historic faith of the church universal, and, believing in all those great doctrines of truth which have made up the body of general Christian belief, they lay special emphasis on the principles of Christian unity, universal fellowship and brotherhood, spiritual liberty and democracy, the abolition of all divisive creeds and ecclesiastical tyranny, and the complete application of the principles of Jesus to the whole of the world's life. They do not seek to be distinctive. They would not hold an exclusive but an inclusive position. While claiming for themselves the New Testament names of "Christians" or "Disciples," they do not deny that others are Christians or that other churches are truly churches of Christ. It is their endeavor to "speak where the Scriptures speak, and to be silent where the Scriptures are silent."

Polity

In polity the Churches of Christ are congregational. The officers are those mentioned in the New Testament. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although this distinction is not always enforced. Applicants for the ministry are ordained by authority of the local church. A minister is a member of the church where he is located as pastor or evangelist, and is amenable to its discipline.

There is an "International Convention of Disciples of Christ" meeting annually, composed of individual members of the churches. The Convention as such has no authority over the churches. It is advisory to the missionary, benevolent and educational agencies, but both these and the churches are at liberty to accept or reject its recommendations.

There are also annual state conventions and state missionary societies in practically all of the states and provinces.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ individually, in local church organizations, in their organized societies and in their relations with other Christian bodies have constantly sought to overcome denominational barriers and to secure the unity of the church for which our Lord prayed.

EASTERN ORTHODOX CHURCHES

History

The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church" and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As a distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the four Eastern patriarchs. The Eastern Church at that time included four ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch and Alexandria, co-ordinate in authority, though honorary precedence was accorded to the patriarch of Constantinople.

With the development of different nationalities and metropolitan sees, there has been the establishment of independent organizations bearing national names.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."

Of these churches, seven are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox and the Rumanian Orthodox. Only one of these, the Russian Orthodox Church, has a general ecclesiastical organization. The Greek Orthodox (Hellenic) churches are looking forward to such an organization, but it is not as yet completed, and the situation in regard to the Bulgarian Orthodox churches is essentially the same. The Serbian, Syrian, Albanian and Rumanian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine

The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque" and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as visible head of his earthly church. According to their

teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "Chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity

There are three orders of the ministry—deacons, priests and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same—obedience, chastity, prayer, fasting and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for

the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies—those of St. John Chrysostom, St. Basil the Great and St. Gregory—the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours and special prayers for various occasions and needs. The several services named consist of reading from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

ALBANIAN ORTHODOX CHURCH

Address, Rev. Peter I. Popoff, 15 E. 97th St., New York City.

History

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians and Epirotes, who were the offspring of the Pelasgians.

The varied invasions by Romans, Goths, Huns, Serbs, Bulgars, Normans and Turks have made little change in social customs, language or traditions, and the present-day Albanians represent their early ancestors more exactly, probably, than does any nation in Europe.

The early religion of the Albanians had many features older even than the earliest traces of the ancient Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth.

Albanian emigration to America is of recent origin, but it is estimated that there are about 100,000 in the United States who have come from Albania, aside from those of Albanian origin who have come from the settlements in Greece and Italy.

BULGARIAN ORTHODOX CHURCH

Address, Rev. N. Pavloff, 226 N. Blackford St., Indianapolis, Ind.

History

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. Those who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration report gives all these as coming from European Turkey, but it has been claimed that as many as 20,000 a year came over, until the total exceeded 100,000. For some time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized, with priests from Bulgaria belonging to the Bulgarian Orthodox Church.

GREEK ORTHODOX CHURCH

(*Hellenic Eastern Christian Orthodox Church*)

Bishop, Most Rev. Archbishop Alexander, of North and South America, 273 Elm St., Astoria, L. I.; Rt. Rev. Philaretos Johannides, Bishop of Chicago, 6105 Michigan Ave., Chicago, Ill.; Rt. Rev. Joakim Alexopoulos, Bishop of Boston, 48 Winchester St., Boston, Mass.

Theological Seminary

Greek Seminary of Saint Athanasius, 273 Elm St., Astoria, L. I.

Periodical

Church Herald, 121 E. 57th St., Chicago, Ill., Editor, Michael Galanos.

History

Since the census of 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople. These priests have formed churches in the larger centers and also congregations in places within easy reach, which they visit more or less regularly as convenient.

The Greek Orthodox churches in America recognize the spiritual jurisdiction and supervision of the Oecumenical Patriarchate in Constantinople, while practically independent in matters of administration.

Doctrine and Polity

In doctrine the Greek churches are in entire accord with other Eastern Orthodox churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

RUMANIAN ORTHODOX CHURCH

Archimandrite, Rev. Prof. Lazar Gherman, 206 E. 18th St., New York City..

History

The great majority of the people of Rumania belong to the Rumanian Orthodox Church, in communion with the Greek, Russian, Serbian and other Eastern Orthodox churches. Until the comparatively recent political disturbances there was very little immigration to this country from that section of the Balkan Peninsula, but of late a number of communities have been gathered into churches under the general supervision of the Russian Orthodox Church, through its headquarters in New York City.

RUSSIAN ORTHODOX CHURCH

North American Ecclesiastical Consistory. Sec., Rev. Peter A. Kulevsky, 15 E. 97th St., New York City.

Six districts, including one in Canada and one in Alaska.

Bishop, Most Rev. Archbishop Alexander, 140 E. 72d St., New York City; Rt. Rev. Bishop Stephen, 231 E. 17th St., New York City.

Theological Seminary: Tenafly, N. J.

History

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently her grandson, Vladimir the Great, sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view of adopting those which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the Church of State.

From the time of the Holy Council in Moscow, 1917-18, the Russian Church is governed again by the Patriarch (Tikhon) as the head, assisted by the Sacred Synod and Supreme Church Council. The jurisdiction of the Russian church is expanding in proportion to the expansion of the Russian state. As fast as new territories are added to the state the church sends missionaries, builds schools and temples, spreads religious books, etc. The orthodox Christians in the eastern part of Europe, in Siberia, in Caucasus and in middle Asia all belong to the Russian Church.

The Russian Church has undertaken foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. This was first through missionary work in Alaska, and the final transfer, in 1872, of the headquarters of such work from Sitka to San Francisco.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which those recognizing the supremacy of the Pope were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who, in general, either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, dur-

ing the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City.

Doctrine and Polity

The general doctrine and polity of the Russian Orthodox Church have already been fully stated.

SERBIAN ORTHODOX CHURCH

Archimandrite, Rt. Rev. Mardary, 1905 Fowler St., Chicago, Ill.

History

The churches of this body represent the immigration into the United States, not merely from Serbia proper, but from Macedonia and the Slavic communities of the Balkan Peninsula antecedent to the coming of the Bulgarians; and from the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

SYRIAN HOLY ORTHODOX GREEK CATHOLIC MISSION IN NORTH AMERICA

Archbishop, Aftimios Ofeish; *Archpriest*, Basil M. Kerbawy Dean, 345 State St., Brooklyn, N. Y.

History

The churches of this body arose from the immigration of Syrian people formerly connected with the Orthodox Patriarchates of Antioch or Jerusalem. They have priests and a hierarchy of their own language and racial group but their Archbishop is a Coadjutor Vicar in the Russian Archdiocese and the whole body is a part of the Russian Orthodox Jurisdiction in North America. They differ from the Russian and other branches of the Holy Eastern Orthodox-Catholic Church only in their ancestral language. Their history is included in that of the Eastern Orthodox Churches and the Russian Church.

EVANGELICAL CHURCH (GENERAL CONFERENCE)

General Conference, quadrennial; next meeting, October, 1926.
Thirty-two annual conferences.

BOARD OF BISHOPS. *Pres.*, S. C. Breyfogel, 836 Centre Ave., Reading, Pa.; S. P. Spreng, 106 Columbia Ave., Naperville, Ill.; L. H. Seager, Le Mars, Iowa; M. T. Maze, Third and Reilly Sts., Harrisburg, Pa.; J. F. Dunlap, 11711 Cromwell Ave., Cleveland, Ohio.

PUBLISHING HOUSES, 1903 Woodland Ave., Cleveland, Ohio; Third and Reilly Sts., Harrisburg, Pa. Publishers, C. Hauser, Cleveland, Ohio; R. H. Stetler, Harrisburg, Pa. *Pres.*, Board of Publication, Bishop S. C. Breyfogel, Reading, Pa.; *Sec.*, Rev. J. H. Shirey, 734 Turner St., Allentown, Pa.

PERIODICALS AND EDITORS. *The Evangelical Messenger*, Editor, Rev. E. G. Frye, Cleveland, Ohio; Associate Editor, Rev. A. E. Hangen, Cleveland, Ohio; Sunday School Literature, English Editor, Rev. W. E. Peffley, Harrisburg, Pa.; Associate Editor, Rev. G. L. Shaller, Harrisburg, Pa.; German, Rev. C. Staebler, Cleveland, Ohio; *Evangelical Endeavorer*, Rev. H. C. Hallwachs, Cleveland, Ohio; *Evangelisches*

Magazin, Rev. C. Staebler, Cleveland, Ohio; *Der Christliche Botschafter*, Editor, Rev. T. C. Meckel; Assistant Editor, Rev. G. Berstecher, Cleveland, Ohio; *Baby's Mother*, Editor, Mrs. W. E. Peffley, Lemoyne, Pa.; *Evangelical Missionary World and Missionary Gem*, Miss Emma Messenger, Harrisburg, Pa.; *Der Evangelische Missionabote*, Editor, T. C. Meckel, Cleveland, Ohio.

BOARD OF MISSIONS. *Pres.*, Bishop S. C. Breyfogel, Reading, Pa.; *First Vice-Pres.*, Bishop M. T. Maze, Harrisburg, Pa.; *Second Vice-Pres.*, Bishop L. H. Seager, Le Mars, Iowa; *Third Vice-Pres.*, J. H. Keagle, Highland Park, Ill.; *Exec. Sec.-Treas. and Cor. Sec.*, G. E. Epp, Cleveland, Ohio; *Exec. Sec.*, and *Rec. Sec.* and *Asst. Treas.*, B. H. Nielbel, Cleveland, Ohio; *Field Sec.*, B. R. Wiener, Cleveland, Ohio.

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WOMAN'S MISSIONARY SOCIETY OF THE EVANGELICAL CHURCH. *Pres.*, Mrs. E. M. Spreng, Cleveland, Ohio; *Rec. Sec.*, Mrs. Emma F. Divan, Peotone, Ill.; *Cor. Sec.*, Mrs. W. L. Naumann, Akron, Ohio; *Treas.*, Mrs. J. G. Finkbeiner, Shannon, Ill.; *Sec. and Publisher of Literature*, Miss Lillian C. Graeff, Harrisburg, Pa.; *Editor of Literature*, Miss Emma D. Messenger, Harrisburg, Pa.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
North-Western College	Naperville, Ill.	E E Rall
Albright College	Myerstown, Pa.	L C. Hunt
Schuylkill College	Reading, Pa.	W F Teel
Western Union College	Le Mars, Iowa	Charles A. Mock

Theological Seminaries

Evangelical Theological Seminary	Naperville, Ill.	G B. Kimmel
Evangelical School of Theology	Reading, Pa.	S C Breyfogel
Theological Seminary	Reutlingen, Germany	G. Schempp
Aoyama Gakuin, in affiliation with the Methodist Church	Tokyo, Japan	
Oregon Bible Training School	Corvallis, Ore.	C P Gates

History

Upon the instructions and advice of that godly minister of the Gospel, Jacob Albright, a number of persons in the State of Pennsylvania, who had become deeply convinced of their sinful state, through his ministrations, and who earnestly groaned to be delivered from sin, united A. D. 1800, and agreed to pray with and for each other, that they might be saved from sin and flee the wrath to come.

In order to accomplish this work properly, they agreed mutually to spend each Sunday in prayer and in the exercise of godliness; also to meet each Wednesday evening for prayer; diligently endeavoring to avoid everything evil and sinful, and to do all manner of good as God should give them strength and ability. The number of those disposed to attend these meetings soon increased, and grew daily.

Such was the origin of the Evangelical Association. And as Jacob Albright by the grace of God was the instrument of their solemn union and holy zeal in the exercise of godliness, they were at first frequently called "The Albrights." But in the year 1816, they formally adopted the name, The Evangelical Association, which is, therefore, an ecclesiastical union of such persons as desire to have not merely the form of godliness, but strive to possess the substance and power thereof.

After almost a century of denominational life and activity, differences arose in the church which in 1891 culminated in a division, a considerable number of ministers and members organizing themselves (in 1892) into a denomination under the name of the United Evangelical Church, continued their activities side by side, both endeavoring to carry on the work of the Lord with zeal and devotion. Both churches grew in numbers and in missionary enterprises.

At the end of the second decade of the separation the growing conviction, that the two churches should be reunited, began to find articulate expression. The General Conference of the Evangelical Association of 1907 and that of the United Evangelical Church in 1910 took definite steps toward a reapproachment by the appointment of commissions on Church Union and Federation. These commissions, after a series of meetings, agreed upon a partial Basis of Union in 1918, which basis was unanimously ratified by the General Conference of the United Evangelical Church in 1918 and by the General Conference of the Evangelical Association in 1919.

Commissions were again appointed which, in joint session in 1921, completed the Basis of Union. This Basis of Union was submitted to the annual conferences of both denominations, receiving the required constitutional majority in both churches. The General Conference of the United Evangelical Church meeting in regular quadrennial session in October, 1922, first in Barrington, Ill., and then adjourning to Detroit, Mich., adopted the Basis of Union; the General Conference of the Evangelical Association met in special session at the same time in Detroit, Mich., and also adopted the Basis of Union. The two conferences met jointly on Saturday morning, October 14, 1922, in the Mack Avenue (Evangelical Association) Church, and organized as the General Conference of the Evangelical Church.

Doctrine

The Confession of Faith and Discipline was compiled, partly from the systems of other Christian denominations, and partly from the Sacred Scriptures, by several ministers of the Association appointed for this purpose by the first conference in 1807, and reappointed at several succeeding sessions of the conference.

Whoever will take the pains to examine the Confession of Faith and Church Discipline will perceive that the Evangelical Church has chosen to serve the Lord in the safe and simple way pointed out in the Word of God, and to be guided by these Scriptural rules in her labors, in co-operation with all true Christians, for the extension of the glorious kingdom of God on the earth, according to the grace which the Lord imparts.

Polity

Though the Evangelical Church in her ecclesiastical organization, has copied freely from other well organized churches, especially as to her Episcopal form of government, yet she hesitates not to confess that she has not inherited nor otherwise received her ordination and ecclesiastical authority from others, but, after the manner of the primitive Christians, has herself introduced and established them, through the knowledge, grace and authority given unto her of God, in order thus to administer the blessed and indispensable ordinances of the New Testament economy, conformably with the injunction of the great Head of the Church, and to build each other up in faith and love. The Basis of Union shows mutual concessions from the polity of the two churches. The church has bishops, and there is equal lay representation in the Annual and General Conferences. The itinerant system of stationing preachers is provided for, and the pastoral term may last seven years, although the law of the church requires a reappointment from year to year.

EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA

Annual meeting, in the spring.

Two districts.

Official Board: *Pres.*, Rev. H. Haupt; *Sec.*, Rev. C. G. Wagner; *Treas.*, Rev. A. Nemenz; *Adviser*, Henry Brockhoff.

Periodicals

Kirchenzeitung, Pittsburgh, Pa.; *Year Book and Calendar*, Newport, Kentucky.

History

This denomination was formed in Cincinnati in the year 1911 by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference, which were composed of ministers of independent German-American congregations of liberal faith. A year later the majority of the congregations joined their ministers and identified themselves with this organization, which seeks to promote sympathetic and united action on the part of its members without interfering with their independence or local activities.

Doctrine and Polity

The church accepts as the foundation of faith and life the Gospel of Jesus Christ, protesting against any compulsion in matters of faith and conscience. It grants to every one the privilege of individual examination and research. The principle aim of the church is to spread practical Christianity and to promote religious sentiment and moral endeavor according to the example and teaching of Jesus. All this on a congregational basis.

EVANGELICAL SYNOD OF NORTH AMERICA

Synod, quadrennial; next session, 1925.

Eighteen district conferences and one mission district.

Office: Synod House, 2013 St. Louis Ave., St. Louis, Mo.

Officers: *Pres.*, Rev. John Baltzer; *Vice-Pres.*, Rev. A. H. Becker, New Orleans, La.; *Sec.*, Rev. Gustave Fischer, 671 Madison St., Milwaukee, Wis.; *Treas.*, Rev. Henry Bode, 1740 N. Euclid Ave., St. Louis, Missouri.

SEMINARY BOARD. *Chmn.*, Rev. F. Frankenfeld, Rochester, N. Y.; *Sec.*, Rev. R. Niebuhr, Detroit, Mich.; *Treas.*, Rev. Julius Kircher, Chicago, Ill.

CENTRAL BOARD FOR HOME MISSIONS. *Chmn.*, Rev. F. G. Ludwig, 851 Fourth St., Milwaukee, Wis.; *Exec. Sec.* and *Treas.*, Rev. W. L. Bretz, Columbus, Ohio.

IMMIGRANT AND SEAMEN'S MISSION. *Chmn.*, Rev. F. H. Klemme, 106 E. 32d St., Baltimore, Md.; *Sec.*, Rev. F. Giese, 819 N. Patterson Park Ave., Baltimore, Md.; *Treas.*, Rev. F. C. Rueggeberg, 2816 W. Lombard St., Baltimore, Md.

BOARD FOR FOREIGN MISSIONS. *Chmn.*, Rev. C. W. Locher, 1920 G St., N. W., Washington, D. C.; *Sec.*, Rev. S. Lindenmeyer, 646 Sixth St., Portsmouth, Ohio; *Treas.*, Rev. Tim. Lehmann, 674 S. High St., Columbus, Ohio; *Exec. Sec.*, Rev. Paul A. Menzel, 2951 Tilden St., Washington, D. C.

BOARD FOR MINISTERIAL PENSION AND RELIEF. *Chmn.*, Rev. J. Abele, R. R. 3, Cook, Neb.; *Sec.*, Rev. A. Dreusicke, Freeburg, Ill.; *Treas.*, Rev. I. Th. Seybold, Blue Springs, Mo.

BOARD FOR CHURCH EXTENSION. *Chmn.*, Rev. H. Thomas, St. Charles, Mo.; *Sec.*, Rev. Theodore Braun, 1511 Collebe Ave., St. Louis, Mo.; *Treas.*, Mr. H. W. Huning, 3921 N. 19th St., St. Louis, Mo.

BOARD FOR BUDGET AND BENEVOLENCES. *Chmn.*, Rev. Louis Hohmann, 605 E. St. Catherine St., Louisville, Ky.; *Exec. Sec.*, Rev. Henry Vieth, Synod House, 2013 St. Louis Ave., St. Louis, Mo.

GENERAL BOARD FOR PUBLICATION. *Chmn.*, Rev. F. R. Schreiber, Grand Rapids, Mich.; *Sec.*, Rev. F. Krafft, 4441 Red Bud Ave., St. Louis, Mo.; *Mgr.*, Mr. Joseph Hennings, 1716 Chouteau Ave., St. Louis, Mo.; *Branch Office*, Miss E. Kicker, 202 S. Clark St., Chicago, Ill.

BOARD OF RELIGIOUS EDUCATION. *Chmn.*, Rev. E. Kochritz, 507 Jefferson Ave., Evansville, Ind.; *Exec. Sec.*, Charles J. Keppel, Synod House, 2013 St. Louis Ave., St. Louis, Mo.

BOARD OF FEDERATED ACTIVITIES. *Exec. Sec.*, Rev. L. Streich, Synod House, 2013 St. Louis Ave., St. Louis, Mo.; *Pres.*, Evangelical League, Rev. Paul G. Moritz, 117 W. Nettleton Ave., Independence, Mo.; *Pres.*, Evangelical Women's Union, Mrs. F. A. Keck, 3914 West Ave., St. Louis, Mo.; *Pres.*, Evangelical Brotherhood, Dr. E. A. R. Torsch, 718 Starks Bldg., Louisville, Ky.

Colleges and Seminary

Name	Location	President
Eden Seminary.....	St. Louis, Mo.	S. D. Press
Elmhurst College.....	Elmhurst, Ill.	H. G. Schiek
Robinson Academy.....	Waco, Texas.....	H. Specht

Periodicals

Der Friedensbote (weekly), 1712 Chouteau Ave., St. Louis, Mo., Editor, Rev. Otto Press; *Evangelical Herald* (weekly), St. Louis, Mo., Editor, Rev. J. H. Horstmann; *Evangelical Tidings* (weekly), St. Louis, Mo., Editor, Rev. A. Ruecker; *Evangelical Companion*, St. Louis, Mo., Editor, Rev. A. Ruecker; *Magazin fuer Theologie und Kirche*, Cleveland, Ohio, Editor, Rev. H. Kamphausen; *Feierstunoen and Christliche Kinderzeitung*, St. Louis, Mo., Editor, Rev. K. Kissling.

History

The Evangelical Synod of North America traces its origin to six ministers, representing the union of the Lutheran and Reformed churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries—two sent by the Rhenish Missionary Society and two by the Missionary Society of Basel; while two were independent—one coming from Bremen and one from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1877 these organizations, holding, as they did, the same doctrine and governed by the same ecclesiastical principles, united in the present organization, known first as the "German Evangelical Synod of North America," now as the Evangelical Synod of North America.

Doctrine and Polity

The Synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of its uses the Augsburg Confession, Luther's Catechism and the Heidelberg Catechism. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The church is divided into districts, nineteen in number, which correspond closely to the self-governing states in the Federal Government, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of one for every twelve ministers, and lay delegates in the proportion of one for every twelve churches.

EVANGELISTIC ASSOCIATIONS**GENERAL STATEMENT**

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

The following bodies are included in the Evangelistic Associations:

Apostolic Church, Apostolic Christian Church, Apostolic Faith Movement, Christian Congregation, Church of Daniel's Band, Church of God as Organized by Christ, Church Transcendent, Hephzibah Faith Missionary Association, Lumber River Mission, Metropolitan Church Association, Missionary Church Association, Peniel Missions, Pentecost Bands of the World, Pillar of Fire and Voluntary Missionary Society in America.

APOSTOLIC CHURCH

No address obtainable.

APOSTOLIC CHRISTIAN CHURCH

Council of Elders, meets irregularly.

Sec., Rev. Michael Mangold, Roanoke, Ill.; Samuel Rapp, Morton, Ill.

APOSTOLIC FAITH MOVEMENT

Address, Rev. H. L. Hess, 2415 Riverside Ave., Minneapolis, Minn.

CHRISTIAN CONGREGATION

Conference, annual.

Officers: *Bishop*, J. L. Puckett; *Dist. Supt.*, Rev. Howard Dorsey, Kokomo, Ind.; *Pres.*, Rev. Susie Magner; *Vice-Pres.*, Rev. Mary Whortner; *Sec.*, Mrs. Edward McEndaw, Anderson, Ind.; *Treas.*, Mrs. Ella Swusher, Kokomo, Ind.

CHURCH OF DANIEL'S BAND

Annual conference; last meeting Bay City, Mich., August 20, 1924.

Officers: *Pres.*, Rev. George Hoggard, Midland, Mich.; *Vice-Pres.*, Rev. E. Booth, Marine City, Mich.; *Sec.* and *Treas.*, Rev. F. J. Reivere, Bay City, Mich.

GENERAL CONFERENCE EXECUTIVE COMMITTEE. *Pres.*, F. J. Reivere, Bay City, Mich.; *Sec.* and *Treas.*, A. F. Beebe, Bay City, Mich.; Elim Booth, George Havens, Horace Heath, D. W. Maxson.

CHURCH OF GOD AS ORGANIZED BY CHRIST

Periodical

The Gospel Teacher (monthly), Wakarusa, Ind., Editor, P. J. Kaufman.

CHURCH TRANSCENDENT

Address, *Sec.* Harry R. Marlow, 360 Palmyra St., Warren, Ohio.

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

Camp Meeting and Convention; meet annually in August.

Headquarters: Tabor, Iowa.

Trustees, Directors and Officers: *Pres.*, Elder L. B. Worcester; *Vice-Pres.*, Elder J. M. Zook; *Sec.*, Miss G. M. Haven; *Treas.*, Fred C. Rosentrater; Mrs. L. B. Worcester, Elder O. W. Adams. Meeting first Thursday in December.

GENERAL MISSION BOARD. *Pres.*, J. M. Zook; *Sec.*, Miss G. M. Haven; Paul Worcester, C. C. Brown, D. S. DeVore, O. E. Morehead, O. W. Adams, Miss Emma Herr, Mrs. Nellie A. Williams, F. C. Rosentrater.

<i>Name</i>	<i>School</i>	<i>Location</i>	<i>President</i>
Missionary Bible School.....	Tabor, Iowa.....		Elder L. B. Worcester

Periodicals

Good Tidings (semi-monthly), Editors, L. B. Worcester, Elder J. M. Zook, Miss Anna Dreyer, Miss Susan Beers, Miss Anna Chuning, D. W. Zook, Irvin E. Dayhoff; *John Three-Sixteen* (weekly), Editor, L. B. Worcester.

LUMBER RIVER MISSIONS

No report obtainable.

METROPOLITAN CHURCH ASSOCIATION

Headquarters: Waukesha, Wis.

Officers and Trustees: *Pres.*, Edwin L. Harvey; *Sec.*, J. H. Barnes; *Treas.*, G. F. Harvey.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Metropolitan Bible School.....	Waukesha, Wis.....	Henry L. Harvey

Periodical

The Burning Bush (weekly), Editors, Edwin L. Harvey, William T. Pettengill, J. Howard Barnes.

MISSIONARY CHURCH ASSOCIATION

Address, Rev. B. F. Leightner, 543 Organ Ave., Fort Wayne, Ind.

PENIEL MISSIONS

Headquarters: 227 S. Main St., Los Angeles, Cal.

Trustees: Rev. T. P. Ferguson, Mrs. M. P. Ferguson.

*Periodical**Peniel Herald* (monthly), Editors, T. P. and M. P. Ferguson.**PENTECOST BANDS OF THE WORLD**

Annual Conference.

Headquarters: Room 14, Pemroke Arcade, Indianapolis, Ind.

Officers: *Pres.*, G. E. Bula; *Vice-Pres.* and *Sec.-Treas.*, A. S. Crowley; *Div. Leader*, O. H. Nater.

BOARD OF FOREIGN MISSIONS. Officers as above. No schools.

*Periodical**The Herald of Light* (weekly), Indianapolis, Ind., Editor, G. E. Bula.**PILLAR OF FIRE**

Annual Conference, Eastern Division, August, 1924, at Zarephath, New Jersey.

Annual Conference, Western Division, July, 1924, at 1845 Champa St., Denver, Col.

Headquarters: Zarephath, N. J.

Officers: *Pres.*, Rev. Alma White; *Vice-Pres.*, Rev. A. K. White; *Treas.*, Rev. A. L. Wolfram.*Bishops*

Alma White, Zarephath, N. J., and Denver, Col.

Charles W. Bridwell, 1845 Champa St., Denver, Col.

Schools

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alma College	Zarephath, N. J.	Alma White
Zarephath Bible Institute	Zarephath, N. J.	Ray B. White
Zarephath Academy	Zarephath, N. J.	A. K. White
Westminster College	Denver, Col.	Ray B. White
Gallilean Training School	Los Angeles, Cal.	Alma White

*Periodicals**Pillar of Fire; The Good Citizen; Rocky Mountain Pillar of Fire; London Pillar of Fire; The British Sentinel; The Occidental Pillar of Fire; Pillar of Fire, Jr.; Woman's Chains*—all edited by Rev. Alma White.**VOLUNTARY MISSIONARY SOCIETY IN AMERICA**

No report obtainable.

**FREE CHRISTIAN ZION CHURCH OF CHRIST
(Colored)**

General Assembly, annual meeting.

Officers: Rev. W. M. Benson; *Presiding Bishop*, No. Little Rock, Ark.*Bishops*

E. D. Brown, No. Little Rock, Ark.

W. M. Benson, No. Little Rock, Ark.

M. E. Early, Peace, Ark.

GENERAL BOARD. *Sec.*, Rev. G. W. Anderson, Conway, Ark., R. 2; L. L. Grippen, Rixey, Ark.; W. M. Parritt, New Madrid, Mo.GENERAL ZION BOARD. *Chmn.*, Mrs. M. R. Kingsby, Magnolia, Ark.; *Sec.*, Mrs. Dollia Henderson, Springdale, Texas; *Treas.*, Mrs. M. A. Jackson, Douglassville, Texas.

GENERAL SUNDAY SCHOOL BOARD. *Gen. Supt.*, C. B. Richardson, Queen City, Texas; Sam Pettersen, Linden, Texas.

GENERAL TRUSTEES BOARD. *Chmn.*, Bishop E. D. Brown; *Sec.*, Bishop W. M. Benson, North Little Rock, Ark.; L. Kingsby, North Little Rock, Arkansas.

GENERAL MISSIONARY BOARD. *Chmn.*, Mrs. A. L. Benson, North Little Rock, Ark.; Tim Dixon, Douglassville, Texas; M. H. L. Blackwell, North Little Rock, Ark.

Periodical

Union Comfort, Editor, Bishop E. D. Brown.

History

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of Negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church and Negro Baptist churches.

Doctrine and Polity

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church and also in the general assembly.

FRIENDS

GENERAL STATEMENT

The different bodies of Friends in the United States may be classified as follows: The Society of Friends (Orthodox), consisting of the thirteen Yearly Meetings, joined together in the Five Years' Meeting and two other Yearly Meetings loosely affiliated with them, this group forming the larger body of Friends; the religious Society of Friends (Hicksite or Liberal); the Society of Friends (Orthodox Conservative or Wilburite); and Friends (Primitive). The general history of these different bodies is presented in the statement for the larger body.

SOCIETY OF FRIENDS (ORTHODOX)

Five Years' Meeting, quinquennial, composed of delegates from twelve of the fourteen yearly meetings in the United States and one in Canada.

Officers: *Presiding Clerk*, John R. Cary, 205 Morris Bldg., Baltimore, Md.; *Gen. Sec.*, Walter C. Woodward, 101 S. Eighth St., Richmond, Ind.; *Treas.*, Edwin G. Crawford, Richmond, Ind.; *Chmn. of Exec. Com.*, Allen D. Hole, Earlham College, Richmond, Ind.

FINANCE BOARD. *Chmn.*, Miles White, Jr., 607 Keyser Bldg., Baltimore, Md.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS. *Gen. Sec.*, B. Willis Beede, Richmond, Ind.

BOARD OF HOME MISSIONS. *Exec. Sec.*, Ruthanna M. Sims, 101 S. Eighth St., Richmond, Ind.

BOARD ON EDUCATION. *Chmn.*, William O. Mendenhall, Wichita, Kan.

BOARD ON PROHIBITION OF THE LIQUOR TRAFFIC. *Chmn.*, S. Edgar Nicholson, 532 17th St., N. W., Washington, D. C.

BOARD ON PUBLICATION. *Mgr.*, Edgar S. Mote, 101 S. Eighth St., Richmond, Ind.

BOARD ON RELIGIOUS EDUCATION. *Chmn.*, Edgar H. Stranahan, Oskaloosa, Iowa.

YOUNG FRIENDS BOARD, 101 S. Eighth St., Richmond, Ind.

AMERICAN FRIENDS SERVICE COMMITTEE. *Chmn.*, Rufus M. Jones, Haverford, Pa.

PEACE BOARD. *Chmn.*, Allen D. Hole, Richmond, Ind.

COMMITTEE ON INDIAN AFFAIRS. *Chmn.*, Walter Smedley, 1226 Stephen Girard Bldg., Philadelphia, Pa.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Nebraska Central College-----	Central City, Neb.-----	Ora W. Carrell
Earlham College-----	Richmond, Ind.-----	David M. Edwards
FRIENDS UNIVERSITY-----	Wichita, Kan.-----	William O. Mendenhall
Guilford College-----	Guilford College, N. C.-----	Raymond Binford
Haverford College-----	Haverford, Pa.-----	William W. Comfort
Pacific College-----	Newberg, Ore.-----	Levi T. Pennington
Penn College-----	Oskaloosa, Iowa-----	Edwin McGrew
Whittier College-----	Whittier, Cal.-----	Walter F. Dexter
Wilmington College-----	Wilmington, Ohio-----	J. Edwin Jay

Periodicals

The American Friend (weekly), Richmond, Ind., Editor, Walter C. Woodward; *Messenger of Peace* (monthly), Richmond, Ind., Editor, Allen D. Hole; *Friend's Missionary Advocate* (monthly), Bloomingdale, Ind., Editor, Lenora N. Hobbs.

History

George Fox, born 1624, was the founder of the Friends, at first called "Children of Truth" or "Children of Light," also "Friends of Truth." Finally the name given them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord." They increased in numbers, until by the close of the seventeenth century, they were one of the most important bodies of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called "Quakers." Notwithstanding these laws, the Quakers continued to come and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were

held in high regard, several of the early governors being members of the society. In New York, New Jersey and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separation more or less serious. The most important of these was that popularly known as "Hicksite" in 1827-28. This was followed by the "Wilburite" in 1845 and the "Primitive" a little later.

During the decade, chiefly as a result of the Five Years' Meeting, there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer. In the World War the Friends simply reaffirmed their historic position in regard to all war, a position recognized by Congress in the selective-draft act, which provided for the assignment of those Friends drafted to noncombatant service. All branches of Friends united in the American Friends Service Committee for the purpose of carrying on reconstruction work in France. Several hundred thousand dollars were contributed for this purpose. From 1919 to 1921 an important work was carried on by this committee in child feeding in Germany, and more recently an important service is being rendered in relief work in the famine districts of Russia.

Doctrine

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light"; (2) the absence of all outward ordinances, including baptism and the Lord's Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistence, in accordance with which no Friend can fight or directly support war.

Polity

The organization of the Society of Friends includes monthly, quarterly and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation or includes two or more congregations, called variously weekly, local or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

Thirteen of the Yearly Meetings have united in forming the Five Years' Meetings. These Yearly Meetings have a uniform book of discipline. Official delegates from these Yearly Meetings meet every five years for the transaction of such business as is of common interest. Provision is made for carrying on the work of the denominational boards on missionary, philanthropic and educational lines. Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship involves a direct communion of the soul with God, it can be carried on with or without a minister. Meetings for worship can be held partly or even wholly in silence and without any prearrangement of service, though some prearrangement is more common than formerly. There is no stated length for any sermon, prayer or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

SOCIETY OF FRIENDS (HICKSITE)

General Conference, biennial; next meeting in 1924.
Seven Yearly Meetings.

Officers: *Chmn.*, Arthur C. Jackson, 6445 Greene St., Germantown, Pa.; *Gen. Sec.*, J. Barnard Walton, 140 N. 15th St., Philadelphia, Pa.; *Rec. Sec.*, Miss Josephine H. Tilton, 120 S. Second Ave., Mt. Vernon, N. Y.; *Treas.*, Harry A. Hawkins, 57 W. Pierrepont Ave., Rutherford, New Jersey.

SUNDAY SCHOOL COMMITTEE, Central Bureau of Philadelphia, Yearly Meeting, 154 N. 15th St., Philadelphia, Pa. *Sec.*, Miss Jane P. Rushmore.

School

<i>Name</i>	<i>Location</i>	<i>Director</i>
Friends' School for Religious and Social Education	Swarthmore, Pa.	Elbert Russell

Periodical

Friends' Intelligencer (weekly), 140 N. 15th St., Philadelphia, Pa., *Editor*, Mrs. Sue C. Yerkes.

PHILADELPHIA YEARLY MEETING (ORTHODOX)

Office: 304 Arch St., Philadelphia, Pa.

Officers: *Clerks*, Davis H. Forsythe, 207 Walnut Place, Philadelphia, Pa.; Anna Rhoads Ladd, Bryn Mawr, Pa.; *Sec.*, William B. Harvey, 304 Arch St., Philadelphia, Pa.; *Treas.*, William T. Elkinton, 121 S. Third St., Philadelphia, Pa.; *Clerk of Representative Meeting*, George M. Warner, 462 Bourse Bldg., Philadelphia, Pa.

PEACE COMMITTEE. *Sec.*, Richard R. Wood, 304 Arch St., Philadelphia, Pa.

MISSION BOARD. *Sec.*, Margaret W. Rhoads, 304 Arch St., Philadelphia, Pa.

YOUNG FRIENDS' BOARD. *Sec.*, Mary J. Moon, 20 S. 12th St., Philadelphia, Pa.

COMMITTEE ON INDIAN AFFAIRS. *Chmn.*, George Vaux, Jr., Morris Bldg., Philadelphia, Pa.

COMMITTEE ON RACE RELATIONS. *Chmn.*, Esther Morton Smith, 117 W. Coulter St., Germantown, Pa.

COMMITTEE ON SABBATH SCHOOL WORK. *Chmn.*, John T. Emlen, 4th and Chestnut Sts., Philadelphia, Pa.

Periodical

The Friend, 207 Walnut Place, Philadelphia, Pa.

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

Kansas Yearly Meeting held at Emporia, Kan.
Address, Alva J. Smith, 619 E. Sixth St., Emporia, Kan.

THE HOLINESS CHURCH

Assembly, semi-annual.

Headquarters: 510 Towne Ave., Los Angeles, Cal.

Officers: *Pres.*, W. N. Matney, Los Angeles, Cal.; *Vice-Pres.*, J. F. Washburn, 844 Monterey Road, South Pasadena, Cal.; *Recorder*, L. W. Dixon, 1203 E. 70th St., Los Angeles, Cal.; *Treas.*, T. A. Smith, Azusa, California.

Periodical

The Pentecost (weekly), 2615 N. Workman St., Los Angeles, Cal.

History

About 1880, as a result of the preaching of ministers of the Methodist Episcopal and Free Methodist Church in Southern California and Arizona, numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members. With the development of these bands and the acquisition of certain property for the conduct of their worship, certain legal difficulties arose, and in 1896 they became incorporated under the laws of the State of California. From California the work extended into other states and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

Doctrine

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches repentance, restitution, confession and the forsaking of sin as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner as the part from God. The church teaches that it is the privilege, as well as the duty, of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by the term freedom from the "carnal mind" and the tendency of sin. Specific conditions of church membership are sanctification and baptism by water. The mode of baptism being settled by the candidate, although immersion is for the most part practiced; and the belief in the second coming of the Lord, and in divine healing by faith. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed but for one cause, adultery; membership in secret societies is disapproved and forbidden, and plain dress, avoiding extravagance and jewelry, especially for show, is inculcated.

Polity

A president is elected annually and acts as chairman of all general assemblies and of the Board of Elders. He also superintends the work in general. Local churches are self-directing, but there is a board of twelve elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addition, a board of nine trustees, whose office it is to look after the property of the church and who hold that property subject to the General Assembly, composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the Board of Elders of the General Assembly. Ministers are selected on their qualifications of aptness to preach or teach the word. No fixed salaries are paid. Free-will offerings are made for support of the work. Tithing is practiced.

INDEPENDENT CHURCHES

No directory.

History

Under this head are included single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Certain distinct types appear. There are churches which were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life. There are also churches variously called union, federated, community, etc., which represent the movement

toward denominational fellowship, the elimination of weak churches and the consolidation of church life for the purpose of securing more effective church work. The number of churches reporting themselves as union churches is quite large, but, not infrequently, it is not clear just what is represented by the term. The federated and the community church is of recent growth.

There is a third class, including churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. A fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection and some which are the result of Holiness or evangelistic movements.

Doctrine and Polity

No special features of doctrine or polity can be definitely stated for these independent churches. Each organization included under this head draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership and conducts its own worship as it chooses, and no general statement is practicable, except that the union and federated churches accord more or less closely to the customs of the denominations represented in their organizations.

JEWISH (REPRESENTATIVE NATIONAL ORGANIZATIONS)

UNION OF AMERICAN HEBREW CONGREGATIONS. Twenty-eighth Council held in New York, January, 1923. *Pres.*, Charles M. Shohl; *Sec.*, George Zepin, 62 Duttenhofer Bldg., Cincinnati, Ohio.

UNITED SYNAGOGUE OF AMERICA (1918), 531 W. 123d St., New York City. *Pres.*, Elias L. Solomon; *Vice-Pres.*, Louis Ginzberg; *Cor. Sec.*, Rabbi Charles I. Hoffman, 334 Belmont Ave., Newark, N. J.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA. *Pres.*, Herbert S. Goldstein; *Sec.*, M. Engelman, 276 5th Ave., New York City.

CENTRAL CONFERENCE OF AMERICAN RABBIS. *Pres.*, Abram Simon, Washington, D. C.; *Rec. Sec.*, Felix A. Levy, Chicago, Ill.; *Cor. Sec.*, Isaac E. Marcuson, Macon, Ga.; *Treas.*, Morris Newfield, Birmingham, Alabama.

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA. *Pres.*, M. S. Margolies, 1225 Madison Ave., New York City.

AMERICAN JEWISH COMMITTEE (1906), 171 Madison Ave., New York City. *Pres.*, Louis Marshall; *Asst. Sec.*, Harry Schneiderman; *Treas.*, Isaac M. Ullman; *Chmn. Exec. Com.*, Cyrus Adler.

COUNCIL OF JEWISH WOMEN (1893), 305 W. 98th St., New York City. *Pres.*, Mrs. Rose Brenner; *Exec. Sec.*, Mrs. Harry Sternberger; *Rec. Sec.*, Mrs. L. A. Hecht; *Treas.*, Mrs. Alvin L. Bauman.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS. *Pres.*, Mrs. J. Walker Freiberg, Cincinnati, Ohio; *Sec.*, Mrs. Ben Lowenstein, 62 Duttenhofer Bldg., Cincinnati, Ohio.

AMERICAN JEWISH HISTORICAL SOCIETY (1892), 531 W. 123d St., New York City. *Pres.*, Abraham S. W. Rosenbach; *Cor. Sec.*, Albert M. Friedenberg, 38 Park Row, New York City.

JEWISH PUBLICATION SOCIETY OF AMERICA, Girard Ave. and Broad St., Philadelphia, Pa. *Pres.*, Simon Miller; *Sec.*, I. George Dobseavage; *Treas.*, Henry Fernberger.

JEWISH CHAUTAUQUA SOCIETY (1898), 1305 Stephen Girard Bldg., Philadelphia, Pa. *Vice-Chancellor*, Harry W. Ettelson; *Sec.*, Jeanette M. Goldberg; *Treas.*, Emil Selig.

ZIONIST ORGANIZATION OF AMERICA (1918), 55 Fifth Ave., New York City. *Gen. Sec.*, Louis Lipsky; *Treas.*, Peter J. Schweitzer.

JEWISH WELFARE BOARD (1917), 352 Fourth Ave., New York City. *Pres.*, Irving Lehman; *Vice-Pres.*, Felix M. Warburg; *Treas.*, Edward S. Steinam; *Sec.*, Joseph Rosenzweig; *Exec. Dir.*, Harry L. Glucksman.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY (1888), 425 Lafayette Ave., New York City. *Pres.*, John L. Bernstein; *Treas.*, Harry Fischel; *Gen. Mgr.*, Isaac L. Asofsky.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE (1899), 114 Fifth Ave., New York City. *Pres.*, Francis Taussig; *Sec.*, Samuel A. Goldsmith; *Treas.*, Bernard Greensfelder.

Colleges and Theological Seminaries

Name	Location	President
Dropsey College for Hebrew and Cognate Learning	Philadelphia, Pa.	Cyrus Adler
Jewish Theological Seminary of America	New York City	Cyrus Adler, Acting
Hebrew Union College	Cincinnati, Ohio	Julian Morgen-Stern
Rabbi Isaac Elchanan Theological Seminary	New York City	B. Revel
National Farm School	Farm School, Pa.	Bernhard Ostrolent
Hebrew Theological College	Chicago, Ill.	Saul Silber
Jewish Institute of Religion	New York City	Stephen S. Wise, Acting

History

A few Jewish individuals settled in Maryland about 1650, but the records of the Jewish community in the United States may be said to date from 1654, when a company of Jews from Brazil or the West Indies attempted to land at New Amsterdam. The persistent opposition of the governor, Peter Stuyvesant, delayed them for nearly a year, but on April 26, 1655, they were admitted by order of the Dutch West India Company. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterward they formed a congregation, the Shearith Israel, which is still in existence in New York City. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied a rented building on Mill (or Beaver) Street, and in 1730 erected on Mill Street the first synagogue ever built in the United States.

From time to time other Jewish communities were formed in New York; in Philadelphia, where the first regular congregation, Mikve Israel, was instituted in 1740; in Newport, R. I. (1658); in Baltimore, Md. (about 1790); in Savannah, Ga.; in Charleston, S. C.; in Richmond, Va.; and in other of the older cities of the United States. From these foci communities from time to time radiated to smaller places, until there was, a century ago, a Jewish community in almost every good-sized town in the country.

Up to the beginning of the nineteenth century the great majority of the Jewish settlers in this country were of the Sephardic branch of the race—*i. e.*, descendants of those who had come directly or indirectly from Spain or Portugal, and in 1800 there were about 2,500 Jews in the United States, of whom 700 resided in New York City. In 1850 the number had grown to about 50,000, nearly one-fourth of them being residents in that city. The increase, in so far as it was due to immigration, consisted principally of Jews of the Ashkenazic division—*i. e.*, those originating in Germany, Austria and certain sections of Poland. During the next generation (1850-1880), the Jewish population of the country, through natural increase and through immigration—again mainly from Central Europe—doubled and redoubled, so that in 1880 it was estimated at about 225,000 souls, scattered through the principal commercial centers of the nation, New York City probably containing 60,000. By that time the German and the Sephardic Jews had formed their congregations, and they have established very few since. In 1880-1881 began the large accessions from Russia, Galicia, Moldavia, Rumania and Hungary; and it is mainly these newcomers from Russia, Austria and Rumania, and later still for the Levant, who have set up and who are still evolving new congregations. In 1923 the total Jewish population was estimated at 3,600,000.

In the religious life of the Jews in the United States, there has developed a line of cleavage, which is not very well defined, indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of the Christian denominations, are, however, likely to be misleading if "reform" is taken to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier or purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation, and it is actuated by a desire to modify the forms of worship somewhat in accordance with the demands of the times. The Jewish faith practically coincides with the Jewish race, and every Jew is considered a Jew until he definitely adopts the tenets of another creed.

Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonials. Examples of this kind are, however, quite rare, though not unknown.

Doctrine

The term "doctrine" as descriptive of certain phases or departments of church life has not the same significance in the Jewish congregations as in Christian denominations. There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, whether local or general.

At the same time, there is a general system of doctrine accepted in the main by all Jews, including the unity of God, the inspiration of the Old Testament, and especially of the law as set forth in the Pentateuch, the system of holidays, and general worship of the synagogue.

With regard to inspiration, Jews generally believe that the spirit and teachings of the Old Testament are of divine inspiration, but in the specific statement of this belief there are widely divergent expressions, some holding that every word and letter of every part of the book, especially of the Pentateuch, is of divine inspiration, others claiming that there is nothing more divine about the writings in question than there is in any exalted human production of genius. Whatever detailed statement is made, however, one who professes to be a Jew in any proper sense of the word, believes, or believes in, the moral and theological doctrine contained in the writings of the Old Testament. The canon of this Old Testament comprises twenty-four books—namely, the five of the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Chronicles.

Jews' High Holidays proper comprise only New Year's Day and the Day of Atonement. New Year's Day commemorates the creation of the world; the Day of Atonement is a day of humiliation and repentance. The Passover belongs to the cycle of three Festivals—Passover, Pentecost and Tabernacles—each of which is imbued with historic associations, besides retaining in the ritual and ceremonial observances, reminiscences of their ancient agricultural character. The giving out of the divine law is associated with the Festival of Pentecost. New Year's Day usually occurs some time in the month of September, occasionally in October. The Day of Atonement follows on the tenth day from the New Year's Day. The Passover occurs in March or April. The Day of Atonement (*Yom Kippur*) is the last day of the penitential days, and on the afternoon preceding the day proper an evening meal is generally eaten, the day itself being observed by fasting.

Synagogue services vary greatly in the different synagogues, and in some cases they closely resemble services in Protestant churches. The

essence of religious service is prayer to God. The public or congregational prayers can not be begun until ten men are present, a boy of thirteen who has been confirmed counting as a man. Especially in the United States there has been a tendency to approximate divine service to modern conditions and patterns, including, in a few instances, their observance on Sunday instead of Saturday. The formal service lasts on an average of about two hours, part of that time being given to the sermon, sometimes doctrinal, sometimes not; while the prayers, chants and music, vocal and instrumental, precede or succeed the address of the rabbi and constitute the balance of the divine service. The prayers are recited in Hebrew (classical, not Yiddish). In most congregations at least one prayer for the dead, known as the "Kaddish," is repeated in Aramaic.

Polity

The outstanding fact in organized Jewish religious life is the independence of the synagogue or local church organization. Among Jews there is no such thing as a controlling ecclesiastical organization.

Broadly speaking, all persons of Jewish birth are also Jews in the religious sense. Hence, the membership of the Jewish congregations bears a close relation to the Jewish population and membership in a Jewish synagogue is on an essentially different basis from that in a Christian church, but methods vary, some synagogues counting the heads of families, others only incorporators or pew holders. The Jewish ministry includes primarily the rabbis, but also often the reader or cantor. The rabbi decides questions of law and ritual, performs the office of preacher and religious functionary, is the organizer and teacher of religious schools and, in general, represents the church community.

LATTER-DAY SAINTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

General Conference, annual; Salt Lake City, Utah.

Eighty-six stakes in the United States, four in Canada and one in Mexico. A *stake* is composed of a number of *wards*, the ward being the unit in church government. There are 928 wards and independent branches.

Officers: *Pres.*, Heber J. Grant; *Counsellors*, Charles W. Penrose, Anthony W. Ivins; *Presiding Patriarch*, Hyrum G. Smith; *Pres. of the Council of Twelve*, Rudger Clawson; *Presiding Bishop*, Charles W. Nibley.

FOREIGN MISSIONS. Under the direction of the presidency of the church, assisted by the Council of the Twelve Apostles.

SABBATH SCHOOL WORK. *Supt.*, David O. McKay; *Gen. Sec.*, A. H. Reiser, Salt Lake City, Utah.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION. *Supt.*, George Albert Smith; *Gen. Sec.*, Moroni Snow.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION. *Pres.*, Mrs. Martha H. Tingey; *Sec.*, Clarissa A. Beesley.

PRIMARY ASSOCIATION. *Pres.*, Mrs. Louise B. Felt; *Gen. Sec.*, Frances K. Thomassen.

WOMAN'S RELIEF SOCIETY. *Pres.*, Mrs. Clarissa S. Williams; *Gen. Sec.*, Amy B. Lyman.

RELIGIOUS CLASS. Part of church school system.

Colleges

Name	Location	President or Principal
B. Y. University-----	Provo, Utah-----	F. S. Harris
B. Y. College-----	Logan, Utah-----	W. W. Henderson
L. D. S. U.-----	Salt Lake City, Utah-----	Guy C. Wilson
Dixie Normal College-----	St. George, Utah-----	Jos. K. Nicholes
Gila Normal College-----	Thatcher, Ariz.-----	L. H. Creer
Ricks Normal College-----	Rexburg, Idaho-----	George S. Romney

DIRECTORY OF RELIGIOUS BODIES

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Name	Location	Principal
Snow Normal College	Ephraim, Utah	Wayne B. Hales
Weber Normal College	Ogden, Utah	A. W. Tracy
Big Horn Academy	Cowley, Wyo.	Elijah M. Hickem
Jaurez Academy	Col. Jaurez, Chih., Mex.	Lucian Mecham, Jr.
Millard Academy	Hinckley, Utah	L. H. Hatch
San Luis Academy	Manassa, Col.	Floyd G. Eyre
Snowflake Academy	Snowflake, Ariz.	Silas L. Fish
Uintah Academy	Vernal, Utah	E. A. Jacobsen

Seminaries

Name	Location	Principal
Afton	Wyoming	George H. Curry
American Fork	Utah	Sidney Sperry
Beaver	Utah	Claude S. Cornwall
Blanding	Utah	Wayne S. Redd
Box Elder	Brigham City, Utah	Abel S. Rich
Chandler	Arizona	W. King Driggs
Filmore	Utah	Wm. T. Tew, Jr.
Granite	Salt Lake City, Utah	John M. Whitaker
Heber	Utah	Ralph F. Nilsson
Huntington	Utah	Hyrum S. Harris
Hyrum	Utah	E. Ray Gardner
Jordan	Sandy, Utah	Enoch Jorgensen
Kanab	Utah	G. Albert Fitzgerald
Kaysville	Utah	George C. Ensign
Lehi	Utah	A. B. Anderson
Manti	Utah	Joseph Y. Jenson
Mesa	Arizona	N. A. Jensen
Montpelier	Idaho	S. H. Spencer
Moroni	Utah	W. E. Merrill
Mt. Pleasant	Utah	A. H. Anderson
Murray	Utah	Newel K. Young
Nephi	Utah	E. M. Greenwood
Paris	Idaho	Roy A. Welker
Pleasant Grove	Utah	Samuel D. Moore, Jr.
Preston	Idaho	Wendell S. Stout
Provo	Utah	J. A. Washburn
Provo Bench	Utah	Victor C. Anderson
Richfield	Utah	John Harrington
Roosevelt	Utah	Pres. W. H. Smart
Rigby	Idaho	J. E. Fisher
Salina	Utah	Joseph A. Anderson
Spanish Fork	Utah	L. E. Eggertsen
Castle Dale	Utah	Nephi L. Williams

Periodicals

Juvenile Instructor, Editors, Heber J. Grant and George D. Pyper; *Children's Friend*, Editor, Miss May Anderson; *Young Woman's Journal*, Editor, Miss Mary Conolly; *Improvement Era*, Editors, Heber J. Grant and Edward H. Anderson; *Relief Society Magazine*, *Desert News*, Editor, Harold Goff. All published in Salt Lake City.

History

The Church of Jesus Christ of Latter-Day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, New York. He states that while in the woods near his father's home he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fulness by any of the existing churches.'" Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he translated, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave their testimony that they had actually seen the plates. Two years later, in 1830, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out and numerous churches were organized in different states. In 1831, headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Missouri. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith, with other leaders, removed to Caldwell County, Missouri, which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock County, Illinois, which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother, Hyrum, were killed by a mob at Carthage, Ill., on the 27th of June, 1844. After the death of Joseph Smith, Brigham Young, as president of the Council of Twelve, was chosen president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is known today as the "Reorganized Church of Jesus Christ of Latter-Day Saints."

After the death of Joseph Smith in 1844, Brigham Young became president of the church, and three years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in a large proportion of the states of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in 1877 and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant.

Doctrine

The doctrines of the Latter-Day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They hold in the main the body of Christian doctrine commonly accepted. Peculiar or special beliefs may be noted, as that the same organization that existed in the primitive church continues today—apostles, prophets, pastors, teachers, evangelists, etc.; there is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.; the Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God; there have been, and will be, many revelations of great and important things pertaining to the Kingdom of God; there will be a literal gathering of Israel and the restoration of the Ten Tribes; Zion will be built on this continent; Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory.

Polity

The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies

and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers—its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouth-piece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and congregations (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of seventy each, under seven presidents who preside over all the companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of the patriarchs, high priests and elders are confined principally to their respective stakes and congregations.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops, who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The first seven presidents of seventy preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

General Conference, annual.

Headquarters: Independence, Mo., Box 255.

Four stakes, seventy-five state or district conferences in the United States, and twenty-five district conferences in foreign countries.

General Officers: *Pres.*, Frederick M. Smith; *First Counselor*, Elbert A. Smith; *Second Counselor*, Fred M. McDowell; *Pres. of Quorum of Twelve Apostles*, James A. Gillen; *Presiding Bishop*, Benjamin R. McGuire; *Sec.*, R. S. Salyards; *Recorder*, F. A. Russell; *Historian*, S. A. Burgess.

DEPARTMENT OF SUNDAY SCHOOL. *Supt.*, A. M. Carmichael, Lamoni, Iowa; *Sec.*, E. D. Moore, Independence, Mo.

DEPARTMENT OF RECREATION AND EXPRESSION. *Supt.*, F. M. McDowell, Lamoni, Iowa; *Sec.*, Miss Blanche Edwards, Lamoni, Iowa.

WOMAN'S DEPARTMENT. *Supt.*, Dora P. Glines, Independence, Mo.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Graceland College	Lamoni, Iowa	G. N. Briggs
Independence Institute of Arts and Sciences	Independence, Mo.	Walter W. Smith

Periodicals

Saints' Herald (weekly), Independence, Mo.; *Zion's Ensign* (weekly), Independence, Mo.; *Autumn Leaves* (monthly), Independence, Mo.; *Journal of History* (quarterly), Independence, Mo.; *Sunday School and Young People's Study Quarterlies*, Independence, Mo.

History

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter-Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1852, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter-Day Saints," and which claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter-Day Saints. A few years later, 1860, they were joined by Joseph Smith, the son of the prophet, who identified himself with this organization, and was presiding officer until his death in 1914, when he was succeeded by his son. Subsequently the headquarters were removed to Independence, Mo., where they are at present.

Doctrine and Polity

The general doctrine and polity of the Reorganized Church is set forth in the preliminary statement of Latter-Day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

LITHUANIAN NATIONAL CATHOLIC CHURCH

No report obtainable.

History

The Lithuanian National Catholic Church of America was organized by the Rt. Rev. S. B. Mickiewicz, and is in connection, though not ecclesiastically, with the Old Roman Catholic Church. It represents the immigration to the United States from the Baltic Provinces—Lithuanian, Polish and Slavic—and includes a number of communities in general sympathy with the movement of the Old Catholic churches against the dogma of papal infallibility. In common with the Old Catholic churches, the Lithuanian Church accepts the first seven general councils and uses the Niceno-Constantinopolitan creed. The liturgy is Latin, but the services are conducted for each race in its own language. The supreme ecclesiastical authority is vested in a synod. It maintains a seminary which prepares students for the priesthood of the church.

LUTHERANS

GENERAL STATEMENT

History

Shortly after the Reformation there were Lutheran settlements in Florida and South America. Lutherans with the French colonies under General Ribaut and Rene de Laudonniere came to Florida in 1562 and 1564, establishing the forts on the St. John's River. These were attacked in 1565 by Pedro Menendez, general of the fleet of the King of Spain, who stated that he had come to this country "to hang and behead all Lutherans." Asking the colonists the question, "Are you Catholics or Lutherans?" he received the answer, "Lutherans of the New Religion." Menendez succeeded in destroying the fort of the colonists, hanging his prisoners on trees. He placed over them the inscription, "I do this not as to Frenchmen but as to Lutherans."

It appears that the first Lutheran pastor to come to America and the first to die here was Rasmus Jensen, a Dane. He came on the ill-fated Jens Munck Expedition to discover the Northwest Passage. He set sail on May 16, 1619, and entered the Hudson Bay about July 1st of that year. He died February 23, 1620, and was buried on the shores of Hudson Bay, after having regularly conducted Lutheran services from September, 1619, until January, 1620. The records of this expedition describe quite fully the Christmas Communion Service, the exchange of Christmas gifts and the presentation of Christmas gifts to their pastor. This, no doubt, was the first Lutheran Communion Service held in North America.

Among the earliest settlers on Manhattan Island were found Lutherans. The very man who is credited by some historians with having built in 1613 the first habitation for white men on Manhattan Island, Henrich Christiansen, from the German town of Cleve on the lower Rhine, was in all probability a Lutheran. The first white child born north of Virginia, on Manhattan Island, in 1614, was John Vinje, a Norwegian Lutheran. The earliest Lutherans to settle permanently in North America came from Holland to Manhattan Island in 1623. For years they had great difficulty in establishing their own forms of worship because of instructions issued by the authorities of Holland to the Governor of New Amsterdam "to encourage no other doctrine in New Netherlands than the true Reformed." Jonas Bronck, whose name is perpetuated in Bronx Borough, Bronx Park, Bronxville, is credited by historians as having been a "pious Lutheran." He came in 1639. The Dutch and German Lutherans banded together in 1648, and formed a congregation of the Unaltered Augsburg Confession of Faith. The Lutherans on Manhattan Island in October, 1653, numbered 150 families. They requested the authorities to grant them permission to

call a Lutheran pastor, but they received a curt refusal from Governor Peter Stuyvesant. But the Lutherans were not intimidated. When Stuyvesant denied their request for a Lutheran pastor, they appealed to the authorities overseas. The Lutherans persisted in their demand and held religious services in houses, without a minister. February 1, 1656, Stuyvesant's "Ordinance against Conventicles" was posted, imposing penalties of £100 Flemish for the preaching, and £25 for every attendant at the service. As a result, a number were cast into prison. Because of the edict and all his harsh treatment of the Lutherans, Stuyvesant was rebuked by the authorities in Holland. This resulted in an appeal to the Lutheran Consistory of Amsterdam for a minister. In July, 1657, Rev. John Ernest Gutwasser arrived to minister to the two congregations in New York and Albany. Governor Stuyvesant ordered him not to preach even in a private house. Gutwasser, however, began to preach, although he was not allowed to assume charge of the congregations, and was finally compelled to yield and to return to Holland in 1659.

The second Lutheran pastor to arrive on Manhattan Island while the Dutch were in power was Abelius Zetskorn, whom Stuyvesant directed to the Dutch settlement of New Amstel (New Castle on the Delaware). When the Dutch, however, were called upon to surrender Manhattan to the English, in 1664, according to the proclamation of the Duke of York, the Lutherans were granted religious liberty along with the Reformed, and a charter was issued by the English on December 6, 1664, to the congregation of the Unaltered Augsburg Confession of Faith, formed in 1648. This congregation has a continued history down to the present time in the congregation, St. Matthew's Church on West 145th Street and Convent Avenue, New York City. The charter is in the possession of this congregation today. In 1669 Jacob Fabricius was sent over by the Lutheran Consistory of Amsterdam to minister to the Lutherans of New York and Albany. In 1671, Arensius was sent over and served the Lutherans of New York and Albany until 1691, the time of his death. In 1702, Pastor Rudman, a Swede from Pennsylvania, cared for these congregations. He was succeeded by Justus Falckner, who was the first Lutheran minister ordained in America, November 24, 1703, in the Swedish Gloria Dei Lutheran Church of Wicaco, Philadelphia, Pa. Pastors Rudman, Bjork and Sandel participated in this first Lutheran ordination in America.

Rev. Joshua Kocherthal arrived with 51 Palatines December, 1708, or the beginning of January, 1709. They formed the first German Lutheran congregation in the state of New York. After spending the winter in New York City, they

settled on the right bank of the Hudson, where Newburgh is now located. Kocherthal returned to London July, 1709, and came back to America in January, 1710, with a multitude of immigrants in eleven ships, 2,200 Palatines being thus settled on the Hudson at East and West Camp. The leader of this colony was John Conrad Weiser, Sr., a Lutheran, who became a captain in the French and Indian War. His son, John Conrad Weiser, Jr., a Lutheran, became the head of the Indian Bureau of the English Government in 1732. Their descendants, sons of Rev. Henry Melchior Muhlenberg, Revs. John Peter Gabriel Muhlenberg and Frederick August Muhlenberg, Lutheran ministers, became leaders and generals in the American Revolution, and leaders in the organization of the United States Government. Rev. Frederick August Muhlenberg was speaker of the Pennsylvania State Legislature, member of the first four sessions of Congress and speaker of the House of Representatives. He was the first speaker of the House of Representatives in the First and Third Congresses of the United States. Rev. John Peter Gabriel Muhlenberg was a member of the House of Burgess', Colony of Virginia, chairman of Committee of Safety and Correspondence in Dunmore County (now Shenandoah), Virginia. In the state's convention of 1774 at Williamsburg, and in the next session at Richmond, 1775, he supported Patrick Henry eloquently. He also seconded Patrick Henry's motion to arm the province of Virginia. In accordance with the wishes of Patrick Henry, Muhlenberg was put in command of the Eighth Virginia Regiment. In January, 1776, at the close of his sermon in the Lutheran Church at Woodstock, Va., he spoke of the duties owed the country, closing with the words "there is a time for preaching and praying but also time for battle, and such a time is now arrived." Pronouncing the benediction, he threw off his clerical robe, and the minister stood forth as an officer in the Continental Army. February 21, 1777, he was raised to the rank of Brigadier-General. He was at Brandywine, Germantown, Monmouth and Yorktown. He was vice-president of the State of Pennsylvania in 1785 when Benjamin Franklin was President, Representative of Pennsylvania in the United States Congress (1789-1791), and elected United States Senator in 1801.

The first independent colonies of Lutherans were founded on the Delaware, March 19, 1638, by the Swedes. The primary consideration of Gustavus Adolphus, King of Sweden, to consider the founding of a colony in America, was the planting of the Christian religion among the wild inhabitants of the country. While it was proposed, as with prophetic eye, to provide an asylum for the defenseless of every land and particularly to promote the common interests of the Protestant world; while the commercial interests of his subjects and the extension of his power were elements inherent in the

purpose of the King, the movement was inspired by Christian zeal and Christian humanity. While Gustavus Adolphus was killed in battle in 1632, his American project had taken such hold of the Swedes that although the original undertaking had to be foregone, it was one of those conceptions which did not die with the author. Finally a ship of war and another smaller vessel, laden with people, with provisions, and with merchandise for traffic with the Indians, and with manuals of devotion and instruction in the holy faith, set sail in August, 1637, to found a New Sweden on the banks of the Delaware. This was the first colony to forbid slavery in America, the edict being issued in 1638. Here the first Lutheran Church in North America was erected at Fort Christina in 1638. This colony in 1642 issued the first edict of Religious Toleration in America.

Pastor Reorus Torkillus was the first Lutheran minister to settle in the territory of the United States. He arrived in 1639 and held services in Fort Christina. He served this Lutheran colony in America until the time of his death, December 7, 1643. His work was continued by John Campanius, who arrived in America February 16, 1643. Three years later, 1646, he dedicated the first Lutheran Church building in America at Christina (Wilmington). Campanius learned the language of the red men and became the first Protestant missionary among the North American Indians. Here he translated "Luther's Small Catechism" into the language of the Delaware Indian (*Lutheri Cathechismus "Ofwersatt pa American-Virginiske Spraket."* Stockholm Tryekt uthi thef af Kongl. Maytt privelig, Burchardi Tryckeri, af J. J. Genath f Anno MDCXCVI, p. 160), some years before the appearance of Eliot's Indian Bible, completing the manuscript in 1646. The Indian Catechism of Campanius antedated Eliot's Indian Bible in practical use. Eliot's Bible was not printed until 1661, and Campanius' was not put into print until 1696; however written copies were used up to that time. Campanius returned to Sweden in 1648, leaving his church of 200 people in charge of Lars Lock, who was succeeded by Jacob Fabricius. The Raccoon Swedish Church at Swedesboro, N. J., was organized in 1698.

In the South, the Lutheran Church was planted in Georgia by a colony of 1,200 Saltzburgers, who landed at Savannah, March 10, 1734. This colony was led by Pastor John Martin Bolzius and Israel Christian Gronau. Governor Oglethorpe led the immigrants 23 miles northwest of Savannah, where they erected a monument of stones where now stands the Ebenezer Church. In 1736 the first orphanage in America was established by the Lutheran Saltzburgers in Georgia. Five years later, 1741, the Church of Jerusalem was built. The descendants of these Saltzburgers still maintain flourishing churches in Effingham County, Georgia.

Various congregations were organized in and around Philadelphia, with here and there an organization in New York, Pennsylvania, Delaware and Maryland from 1643 to 1710. The earliest ministers that visited the Germans in Pennsylvania were the Swedish pastors on the Delaware. The first Lutheran service held in Pennsylvania was held in Wicaco (Philadelphia), June 9, 1677. Among the pioneer German ministers working in Pennsylvania was Daniel Falckner. He labored in Pennsylvania from 1700 to 1708, organizing the oldest German Lutheran congregation in America in 1703 at New Hanover, Pa., this being undoubtedly the first point where permanent organization was formed among the German Lutherans in Pennsylvania. Another pioneer in Pennsylvania was Anthony Jacob Henkel (known as Gerhardt), who came to America in 1717, serving the congregation at New Hanover from 1717 to 1720, and then again from 1723 to 1728. He is supposed to have traveled on horseback to the Germans in Virginia and also to have visited all the German Lutheran settlements near his home in New Hanover.

Pastor Henkel was succeeded by John Casper Stoever, Sr., and John Casper Stoever, Jr. Most of the missionary work is attributed to John Casper Stoever, Jr. Wherever the Germans settled he held services for them and encouraged them to build regular churches. He was in America fourteen years before Muhlenberg came.

John Christian Schultz arrived in America in 1732 and showed his organizing ability and business-like method in doing his work. In some respects he did more to prepare the way for Muhlenberg than any one else. As the result of letters written by congregations of Philadelphia, New Providence and New Hanover, Pastor Henry Melchoir Muhlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America. He became the patriarch of Lutheranism in America. He brought the primitive congregations into order, infused into them a strong piety and true church life, provided them with good pastors, introduced schools for the education of children, and established and preserved the Christian home. Muhlenbergs' activities included New York, New Jersey, Pennsylvania and Maryland. By the middle of the eighteenth century, Pennsylvania contained about 30,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muhlenberg, with six other ministers and lay-delegates of free congregations, organized the Synod of Pennsylvania, the first Lutheran Synod in this country. This was the most important event in the history of American Lutheranism in the eighteenth century, it was followed

by the organization of the New York Synod in 1786, the Synod of North Carolina in 1803, the Synod of Ohio in 1818. The General Synod was formed at Hagerstown, Md., in 1820.

The extraordinary growth of the Lutherans in America was due primarily to Lutheran immigration, and to the activity on the part of the different synods to reach all new immigrants. During the nineteenth century these immigrants, in large numbers, came to America, establishing German, Swedish, Norwegian, Danish, Icelandic, Finnish and other language settlements, largely in the central, northwestern and western parts of America. At the same time they established their churches and schools for religious instruction. A number of independent synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, and geographic location. However, as the churches came into closer fellowship, the distinctive features tended to fade out and the small synods became absorbed in others. The movements for union have resulted in the organization of the United Lutheran Church in America, the Norwegian Lutheran Church in America, the Synodical Conference and the Evangelical Lutheran Joint Synod of Wisconsin and Other States. In addition, in 1918, there was formed the National Lutheran Council, which is not a synod nor a church body, but an agency, with specific purposes of regular and emergency work, for sixteen general Lutheran bodies, or independent synods.

The Lutherans of the United States believe firmly in the separation of church and state, in keeping the church out of politics, and, in loyalty to the government. This is in harmony with the fundamental confession of the Lutheran Church—the Augsburg Confession of 1530.

Doctrine

The Lutherans of the United States and Canada accept the Canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept and confess the three ecumenical creeds, namely, the Apostles, the Nicene and the Athanasian. They accept and hold the Unaltered Augsburg Confession as the correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. All accept and use Luther's Small Catechism. None reject any of the other symbolical books of the Evangelical Lutheran Church, namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large and Small Cathechisms of Luther and the Formula of Concord. Many accept all of these.

Polity

In form of worship the Lutheran Church in the United States and Canada is liturgical. Religious education is em-

phasized. Thorough catechetical instruction is given preparatory to confirmation.

In the Lutheran Church the congregation is the unit of organization. The internal affairs of the congregation are administered by the church council and the pastor. The council is elected by, and accountable to, the congregation. The pastor is called by the congregation and is usually ordained by the synod.

Congregations representatively, through the pastors and the elected lay delegates, constitute the constituent synods, districts or conferences. These congregational representatives convene in the synod, district or conference, and have, within the constitutional limitations, the powers of the congregations themselves.

The general synodical bodies are in turn composed of representatives elected by the constituent synods, districts or conferences, usually upon the basis of one delegate for ten congregations. The general synodical body, therefore, represents not only the constituent synod, district or conference, but also the congregation. The authority of the congregation is thus pre-eminent and the judgments of the general synodical bodies become the judgments of the church.

The constituent synods, districts or conferences meet annually. The general bodies meet annually, biennially, or triennially.

THE LUTHERAN WORLD CONVENTION

Before the Great War, there had arisen in Europe certain Lutheran organizations of an international character. Both the General Lutheran Conference and the Lutheran League, with headquarters in Germany, had membership from groups in many nations of the old world. However, neither of these movements had ever realized a truly universal character. Nevertheless, these organizations did important preparatory work. Then came the terrible break of the war. It seemed that, humanly speaking, the dream of international Lutheran understanding and action had been deferred indefinitely. But God's ways are not our ways. The brotherly ministry of Christian love and mercy after the most destructive war of history prepared the way for a truly representative gathering. One hundred and sixty delegates and representatives of the Lutherans of the world, from twenty-two or more nations—Germany, Sweden, Norway, Denmark, Finland, Russia, Estonia, Latvia, Lithuania, Poland, Czecho-Slovakia, Rumania, Hungary, Austria, Jugo-Slavia, France, Holland, China, India, South Africa, Australia, Canada, the United States and Spain—met at Eisenach, Germany, August 19-26, 1923, in the first Lutheran World Convention. With the exception of a small minority, the Synodical Conference of North America with about a million members, they represented the Lutherans of the world, or about 80,000,000 members. A list of subjects, including doctrinal and practical themes of fundamental importance, was included in the program. Carefully prepared papers were presented. Free discussions followed. Right Rev. Ludwig Ihmels, D.D., bishop of Saxony, was made chairman of the first Lutheran World Convention. The entire proceedings, whether of worship or of work, were characterized by unusual seriousness and earnestness of purpose.

The ecumenicity of Lutheranism did not need to be sought, or for the first time to be brought about artificially at the Eisenach Convention.

In reality, an ecumenical Lutheranism has existed a long while and manifested itself at Eisenach to an extent that possibly surprised all. The Lutheran Church throughout the world possesses an ecumenical character—a unity of spirit and inner life, a true international mind, and only where this is the case can the true ecumenicity of the Christian Church become a reality.

Doctrinal Statement

The following doctrinal statement was unanimously adopted: "The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church teaching and practice; and sees in the Lutheran Confessions, especially the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."

Organization

1. An Executive Committee of Six for Continuation Work was appointed. Its membership is as follows: Dr. J. A. Morehead, chairman, 437 Fifth Ave., New York City; Right Rev. Ludwig Ihmels, of Dresden, Germany; Prof. Alfred Th. Jorgensen, Copenhagen, Denmark; Dr. Wilhelm Frhr. v. Pechmann, Munich, Germany; President L. W. Boe, St. Olaf College, Northfield, Minnesota, and Rev. Per. Pehrsson, member of Parliament, Goteborg, Sweden. (Note: These designations indicate an American, a Northern European and a Central European grouping of Lutherans.)

Among the functions of the executive committee will be the following:

- (a) It is charged with the duty to make preparations for the next World Convention.
- (b) It may investigate emergencies arising in connection with Lutheran Foreign Mission operations throughout the world, and report with recommendations concerning them, and will report ways for Lutherans dwelling in different countries joining hands in the work of publishing the Gospel in non-Christian lands in order that more may be accomplished for the conversion of the heathen.
- (c) It may harmonize the relief and reconstruction work of the Lutherans throughout the world, so that the gift of God's people in the Lutheran churches of the world can be more wisely and helpfully applied, both for those of the household of the faith and for all men, in the emergencies of war, famine, pestilence, fire, flood, earthquake and other great calamities.
- (d) It may undertake to keep track of Lutheran migrants, proposing ways of conserving them to the Lutheran Church, making the best possible provision for their continued spiritual care as they meet untried conditions in strange lands.
- (e) It shall have the responsibility when great emergencies arise, or when grave reasons render it desirable, to speak or act in the interest and name of the whole Lutheran Church.
- (f) It may arrange (1) for the exchange of official visitors by church bodies in different countries; (2) for the exchange of professors of church institutions in different countries.
- (g) It may establish a central bureau (1) for the collection and distribution of significant church news to the Lutheran press throughout the world; (2) to promote the gathering of accurate uniform statistics concerning the Lutheran forces and work in the world; (3) to encourage the exchange of literature narrating the experience of the church under different conditions of worship, Christian work, finances and other phases of its life.

- (h) It may act as the mouthpiece through which every good confession, whether by individual groups in different countries or by the Lutheran world forces speaking through it, may prove the existing unity in faith that, by the reaffirmation of the truth once delivered to the saints, every part of the Lutheran Church may be strengthened in loyalty to the Saviour Jesus Christ, and aided in upholding the Evangelical faith at all times.
- (i) It may act in an advisory capacity in the interests of peace when misunderstandings or differences arise between Lutheran groups in the same or in different countries.
- (j) It will study other general or common interests of the Lutheran Church throughout the world and make recommendations.

2. Provision was also made in the report of the Committee on Organization, which was unanimously adopted, for a large committee of forty or fifty members, who are to represent the participating Lutheran groups throughout the world in proportion to membership. The Large Committee is established as an intermediary group between the Executive Committee of Six and all the churches participating in the World Convention of 1923 together with such other additional groups as have established or shall establish autonomy or desire to enter into vital connection with the World Convention. Its membership shall consist of:

- (a) Not less than seven nor more than ten from North America.
- (b) Not less than seven nor more than ten from Germany.
- (c) Three from Sweden.
- (d) Two each from Denmark, Norway, Finland.
- (e) One from each other nation participating.

In countries where there is more than one established church, or where within one ecclesiastical organization groups developed by nationalism have been formed, each such group shall be entitled to representation.

Both the Large Committee and the Executive Committee were authorized to fill vacancies between the meetings of the World Convention by co-option.

The legislation of the convention must be approved by participating general bodies, independent synods, or groups in order to become authoritative for them. It is believed that with God's blessing the beginnings at Eisenach represent a movement fraught with great possibilities for the future of the Evangelical Lutheran Church and of Evangelical Christianity at large.

Next meetings: Proposed to be held in 1930, the 400th anniversary of the Augsburg Confession.

Address, Dr. John A. Morehead, chairman of the Executive Committee, Lutheran World Convention, 437 Fifth Ave., New York City.

NATIONAL LUTHERAN COUNCIL

This is not a synod or a church body, but a joint board of church bodies constituted through duly appointed representatives of participating bodies. It is an agency through which general bodies or synods of the Lutheran Church co-operate under regulations guaranteeing to each the rights, privileges and immunities of a free church body. "It is the right of the bodies themselves to determine the extent of co-operation." Its most important work, since its organization in 1918, has been that done in behalf of European relief, church statistics, publicity and representation. The following fifteen general bodies or synods participate in the work of the National Lutheran Council:

United Luth. Church in America	Buffalo Synod
Norwegian Lutheran Church	(*) Jehovah Conference
Augustana Synod	(*) Eilsen Synod
Joint Synod of Ohio	(*) Lutheran Brethren
United Danish Church	(*) Suomi Synod
Lutheran Free Church	(*) Finnish National Synod
Danish Lutheran Church	(*) Finnish Apostolic
Icelandic Synod	

Those not regular members, but co-operating, are marked by an asterisk (*).

Offices: 437 Fifth Ave., New York City.

Annual meeting, third Thursday in January.

Officers: *Pres.*, Dr. C. H. L. Schuette; *Vice-Pres.*, Rev. Dr. G. A. Brandelle; *Treas.*, Hon. E. F. Eilert; *Sec.*, Rev. Dr. Peter Peterson; *Exec. Dir.*, Rev. Dr. J. A. Morehead, 437 Fifth Ave., New York City.

EXECUTIVE COMMITTEE: Drs. C. H. L. Schuette, G. A. Brandelle, Peter Peterson, Charles M. Jacobs, H. A. Weller, H. G. Stub, Rev. M. N. Andreason and Hon. E. F. Eilert.

COMMITTEE ON STATISTICS AND ALMANAC. *Chmn.*, Prof. O. M. Norlie, Luther College, Decorah, Iowa; *Statistician*, Rev. G. L. Kieffer, 437 Fifth Ave., New York City.

COMMITTEE FOR LUTHERAN BUREAU, 437 Fifth Ave., New York City. *Chmn.*, Mr. George D. Boschen; Mr. Charles H. Dahmer; *Sec. and Dir.*, Rev. Howard R. Gold; *Librarian*, Prof. O. M. Norlie; *Reference Librarian*, Rev. G. L. Kieffer.

*THE UNITED LUTHERAN CHURCH IN AMERICA

The United Lutheran Church in America is the consummation of the historic development of Lutheran churches of the seventeenth and eighteenth centuries. For a full century the churches were without synodical organization. The beginning was made in this direction in 1748, when, under the leadership of Henry Melchoir Muehlenberg, the Ministerium (Synod) of Pennsylvania was organized. Three general bodies of Lutherans which grew out of the churches of the colonial period came together in 1918 in the City of New York and merged into "The United Lutheran Church in America." These were The General Synod, The General Council and The United Synod in the South.

The body is composed of thirty-five constituent synods, thirty-one of which are in the United States and four in Canada. It conducts missions in India, Africa, Japan, South America and the West Indies Islands.

Meetings, biennial; next meeting, October, 1924.

Officers: *Pres.*, Rev. F. H. Knubel, 437 Fifth Ave., New York City; *Sec.*, Rev. M. G. G. Scherer, 437 Fifth Ave., New York City; *Treas.*, E. Clarence Miller, 410 Chestnut St., Philadelphia, Pa.

EXECUTIVE BOARD (also TRUSTEES). The officers with twelve other members elected by the Convention.

COMMISSION OF ADJUDICATION. *Pres.*, Rev. H. E. Jacobs, 7301 Germantown Ave., Philadelphia, Pa.; *Sec.*, Rev. Holmes Dysinger, 1643 N. Nye Ave., Fremont, Neb.

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*Co-operating in National Lutheran Council.

adelphia, Pa.; Rev. J. S. Herold, 860 Cass St., Chicago, Ill.; Rev. A. D. R. Hancher, 1647 W. Grace St., Richmond, Va.; Rev. G. H. Hillerman, 2505 Woolsey St., Berkeley, Cal.

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STATISTICAL AND CHURCH YEAR BOOK. *Chmn.*, Rev. G. H. Schnur, 709 E. 11th St., Erie, Pa.; *Statistical Secretary of the United Lutheran Church*, Rev. G. L. Kieffer, 437 Fifth Ave., New York City.

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COMMITTEE OF CONFERENCE ON SPECIAL LINGUISTIC INTERESTS. *Chmn.*, Rev. E. C. J. Kraeling, 132 Henry St., Brooklyn, N. Y.

COMMITTEE ON LUTHERAN BROTHERHOODS. *Chmn.*, Rev. J. W. Kapp, 1208 Race St., Cincinnati, Ohio.

COMMITTEE ON WOMEN'S WORK. *Chmn.*, Rev. W. D. C. Keiter, 1228 Spruce St., Philadelphia, Pa.

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COMMITTEE ON TRANSPORTATION. *Chmn.*, Harvey C. Miller, 3214 N. Broad St., Philadelphia, Pa.

ARCHIVIST. Rev. L. D. Reed, 7132 Chew St., Mt. Airy, Philadelphia.

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WOMEN'S MISSIONARY SOCIETY. *Pres.*, Mrs. S. R. Kepner, 122 E. Third St., Pottstown, Pa.

LUTHER LEAGUE OF AMERICA. *Pres.*, Walter Banker, Kingston, Pa.

THE LUTHERAN BROTHERHOOD. *Pres.*, Charles J. Driever, 5220 Wayne Ave., Chicago, Ill.

PARENT EDUCATION SOCIETY. *Pres.*, Rev. A. R. Wentz, Gettysburg, Pennsylvania.

LUTHERAN HISTORICAL SOCIETY. *Pres.*, Rev. F. P. Manhart, Selinsgrove, Pa.

LUTHERAN CHURCH BOOK AND LITERATURE SOCIETY. *Pres.*, Rev. J. F. Ohl, 826 S. St. Bernard St., Philadelphia, Pa.

Colleges

(FOR MEN)

Location

President, Director or Dean

Name			
Gettysburg	Gettysburg, Pa.		H. W. A. Hansom
Wittenberg	Springfield, Ohio		R. E. Tulloss
Roanoke	Salem, Va.		C. J. Smith
Newberry	Newberry, S. C.		S. J. Derrick
Susquehanna University	Selinsgrove, Pa.		C. T. Aikens
Muhlenberg	Allentown, Pa.		J. A. W. Haas
Thiel	Greenville, Pa.		Carl A. Sundberg
Carthage	Carthage, Ill.		H. D. Hoover
Wagner Memorial	Staten Island, N. Y.		A. H. Holthusen
Midland	Fremont, Neb.		J. F. Krueger
Lenoir-Rhyne	Hickory, N. C.		J. C. Peery
Weidner Institute	Mulberry, Ind.		W. C. Davis
Lutheran	Saskatoon, Sask., Can.		H. W. Harms
Waterloo	Waterloo, Ont., Can.		E. Hoffmann

(FOR WOMEN)

Mont Amoena Seminary	Mt. Pleasant, N. C.	J. H. C. Fisher
Marion College	Marion, Va.	C. B. Cox
Lankenau School	Philadelphia, Pa.	E. F. Bachmann
Summerland College	Leesville, S. C.	

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Hartwick Seminary	Hartwick Seminary, N. Y.	J. H. Duddé
Theological Seminary	Gettysburg, Pa.	J. A. Singmaster
Southern Lutheran Theological Seminary	Columbia, S. C.	A. G. Voight
Hammer Divinity School	Springfield, Ohio	
Theological Seminary, Susquehanna Univ.	Selinsgrove, Pa.	F. P. Manhart
Lutheran Theological Seminary	Philadelphia, Pa.	H. E. Jacobs
Theological Seminary of the Evangelical Lutheran Church	Maywood, Ill.	J. E. Whittaker
Western Theological Seminary	Fremont, Neb.	H. Dysinger
Lutheran Theological Seminary	Waterloo, Ont., Can.	E. Hoffman
Pacific Theological Seminary	Seattle, Wash.	J. C. Kunzman
Martin Luther Seminary	Lincoln, Neb.	F. Wupper
Northwestern Lutheran Theological Semi- nary	Minneapolis, Minn.	J. Stump
Saskatoon Seminary	Saskatoon, Sask., Can.	H. W. Harms

Periodicals

The Lutheran (weekly), Philadelphia, Pa., Editors, Rev. G. W. Sandt and Rev. N. R. Melhorn; *Der Lutherische Herold* (weekly), Philadelphia, Pa., Editor, Rev. C. R. Tappert; *Parish and Church School* (quarterly), Philadelphia, Pa., Editors, Rev. C. P. Wiles, Rev. W. L. Hunton and Rev. D. Burt Smith; *The Canadian Lutheran* (monthly), Kingston, Ont., Can., Editor, Prof. N. Willison; *The Gospel Witness* (monthly), Guntur, India, Editor, Rev. J. Akerly; *Muhlenberg Tidings*, Muhlenberg Mission, Monrovia, Liberia, West Africa; *Luther League Review* (monthly), Philadelphia, Pa., Editor, Harry Hodges; *Luther League Topics* (quarterly), Philadelphia, Pa., Editor, Harry Hodges; *The Lutheran Student* (monthly), Ithaca, N. Y., Editor, Rev. W. M. Horn; *El Testigo* (Spanish, monthly), San Juan, Porto Rico, Editor, Rev. Alfredo Ostrom; *The Foreign Missionary* (monthly), Baltimore, Md., Editor, Rev. G. Drach; *Missionbote* (monthly), Baltimore, Md., Editor, Rev. R. C. G. Bielanski; *Sonntagsgast* (monthly), New York City, Editor, Rev. G. V. Wenner; *Lutheran Church Review* (quarterly), Philadelphia, Pa., Editors, Seminary Faculty; *Lutheran Quarterly* (quarterly), Gettysburg, Pa., Editor, Rev. T. B. Roth; *American Lutheran Survey* (monthly), Columbia, S. C., Editor, Rev. W. H. Greever; *The Hebrew Lutheran* (quarterly), Baltimore, Md., issued by the Jewish Missions Committee; *The Brotherhood Messenger* (quarterly), Chicago, Ill., Editor, Dr. S. S. Waltz; *United Lutheran Church Year Book* (annually), Philadelphia, Pa., Editor, Rev. W. M. Kopenhaver; *Der Lutherische Kalender* (annually), Philadelphia, Pa., Editor, Rev. R. Neumann; *Lutheran Woman's Work* (monthly), Philadelphia, Pa., Editor, Mrs. J. F. Seebach.

***JOINT SYNOD OF OHIO**

Organized at Somerset, Ohio, September, 1818. Now composed of twelve districts—ten in the United States, one in Canada and one in Australia.

Synod, biennial; next meeting, August, 1924.

Officers: Pres., Rev. C. H. L. Schuette, 62 Wilson Ave., Columbus, Ohio; First Vice-Pres., Rev. C. C. Hein, 404 S. Third St., Columbus, Ohio; Second Vice-Pres., Rev. M. P. F. Doermann, Blue Island, Ill.; German Sec., Rev. A. P. Meyer, 818 Franklin St., Michigan City, Ind.; English Sec., Prof. Carl Ackermann, 2315 E. Main St., Columbus, Ohio; Gen. Treas., George L. Conrad, 55 E. Main St., Columbus, Ohio.

BOARD OF ADMINISTRATION. Pres., G. C. Horst, 426 King Ave., Columbus, Ohio; Sec., C. F. Mayer, 552 Linwood Ave., Columbus, Ohio.

BOARD OF PUBLICATION. Chmn., Rev. J. Sheatsley, 960 Bryden Road, Columbus, Ohio; Sec., Rev. C. C. Hein, 404 S. Third St., Columbus, Ohio; Bus. Mgr., Rev. A. H. Dornbirer, 55-57 E. Main St., Columbus, Ohio.

BOARD OF HOME MISSIONS. *Pres.*, Rev. A. C. Schiff, 1216 Dennison Ave., Columbus, Ohio; *Sec. and Exec. Officer*, Rev. E. F. W. Stellhorn, 595 College Ave., Columbus, Ohio.

BOARD OF FOREIGN MISSIONS. *Pres.*, Prof. E. Pfeiffer, 2552 Brentwood Road, Columbus, Ohio; *Sec.*, Rev. J. H. Schneider, 383 Thurman Ave., Columbus, Ohio.

BOARD OF NEGRO MISSIONS. *Pres.*, C. A. D. Fressman, 2316 Erdman Ave., Baltimore, Md.; *Sec.*, Rev. H. Newmann, Fullerton, Md.

BOARD OF AIDS. *Pres.*, Rev. J. M. Johanssen, Pemberville, Ohio; *Sec.*, Prof. C. Vogel, Woodville, Ohio.

STATISTICIAN, Prof. Carl Ackermann, 2315 E. Main St., Columbus, O.

HISTORICAL SOCIETY. *Pres.*, Rev. C. V. Sheatsley, 2325 Sherwood Road, Columbus, Ohio; *Sec.*, Prof. Carl Ackermann, Columbus, Ohio; *Treas.*, George L. Conrad, 55 E. Main St., Columbus, Ohio.

WOMEN'S MISSIONARY CONFERENCE. *Pres.*, Miss Kathernie Lehmann, Bellevue, Ohio; *Cor. Sec.*, Mrs. John Atzinger, 618 Linwood Ave., Columbus, Ohio; *Treas.*, Miss Mary Schodde, 1501 Boyle St., N. S., Pittsburgh, Pa.

Educational Institutions

Name	Location	President or Dean
Capital University-----	Columbus, Ohio-----	Otto Mees
Luther Seminary-----	St. Paul, Minn.-----	K. Hemminghaus
Woodville Normal School-----	Woodville, Ohio-----	W. Nordsieck
Hebron Academy-----	Hebron, Neb.-----	W. Hoeronymus
Theological Seminary-----	Columbus, Ohio-----	R. C. H. Lenski
Luther Theological Seminary-----	St. Paul, Minn.-----	H. Ernst
St. John's Academy-----	Petersburg, W. Va.-----	A. E. Krause
Luther Academy-----	Melville, Can.-----	H. Schmidt

Periodicals

Lutheran Standard (weekly), Editor, Rev. J. Sheatsley; *Lutherische Kirchen-Zeitung* (weekly), Editor, Prof. R. C. H. Lenski; *Lutheran Youth* (weekly), Editor, Prof. C. B. Gohdes; *The Pastor's Monthly* (monthly), Editor, Rev. W. E. Schuette, 223 Bank St., Sewickley, Pa.; *Studies for Luther Leagues* (quarterly), Editor, Rev. Arthur Kuhlman; *Lutheran Almanac* (annually), Editor, Prof. Carl Ackermann; *Lutherische Kalender* (annually), Editors, Rev. P. Hansen and Prof. Carl Ackermann. All Lutheran Book Concern, 55-57 E. Main St., Columbus, Ohio.

IOWA SYNOD

Organized 1854.

General Synod, meets triennially; next meeting, Dubuque, Iowa, August, 1926.

Officers: *Pres.*, Rev. F. Richter, Clinton, Iowa; *Vice-Pres.*, Rev. G. A. Fandrey, Chicago, Ill.; *Sec.*, Rev. F. Braun, Hosmer, S. D.; *Treas.*, Rev. J. Haefner, Muscatine, Iowa.

HOME MISSION BOARD. *Pres.*, Prof. K. Ermisch, Waverly, Iowa.

BOARD OF PUBLICATIONS. *Pres.*, Rev. S. Fuchs, Janesville, Wis.

LUTHER LEAGUE AND SUNDAY SCHOOL BOARD. *Pres.*, Rev. A. Wilke, Minneapolis, Minn.

FOREIGN MISSION BOARD. *Pres.*, Rev. R. Taeuber, Tripp, S. D.

CHURCH EXTENSION BOARD. *Pres.*, Rev. George Weng, Oshkosh, Wis.

BOARD OF EDUCATION. *Pres.*, Rev. M. Reu, Dubuque, Iowa.

FINANCE BOARD. *Pres.*, Rev. C. Proehl, Mendota, Ill.

Colleges and Theological Seminaries

Name	Location	President
Wartburg Theological Seminary-----	Dubuque, Iowa-----	M. Fritschel
Wartburg College-----	Clinton, Iowa-----	O. Proehl
Wartburg Normal and Pro-seminary-----	Waverly, Iowa-----	A. Engelbrecht
Luther College-----	Eureka, S. D.-----	G. Sandrock
Lutheran College-----	Seguin, Texas-----	C. Weeber

Periodicals

Kirchliche Zeitschrift (monthly), Editor, Rev. M. Reu; *Kirchenblatt* (bi-weekly), Editor, Rev. F. Richter; *Lutheran Herald* (bi-weekly), Editor, Rev. E. H. Rausch; *Jugenblatt*, Editor, Rev. G. Weng; *Die Missionssstunde* (monthly), Editor, Rev. C. Taubert; *The Lutheran Missionary* (monthly), Editor, Prof. G. J. Zeilinger, Dubuque, Iowa; *Anstaltsbote* (monthly), Editor, Rev. H. Foelsch; *Lutherischer Weisenfreund*, Editors, Rev. F. Henkelmann, Rev. E. W. Matzner; *Wartburg Kalendar* (annually), Editor, Rev. A. Pilger. All published in Chicago.

***LUTHERAN SYNOD OF BUFFALO**

Organized 1845.

Officers: *Pres.*, Rev. K. A. Hoessel, 177 28th St., Milwaukee, Wis.; *German Sec.*, Rev. G. Ziemer, Neustadt, Ont., Can.; *English Sec.*, Rev. H. C. Leupold, 154 Maple St., Buffalo, N. Y.; *Treas.*, M. C. Ewald, 532 Payne Ave., North Tonawanda, N. Y.

Theological Seminary

Name	Location	Dean
Martin Luther Seminary	Buffalo, N. Y.	R. F. W. Grabau

Periodical

Wachende Kirche (semi-monthly), Editor, Rev. E. Deneff, R. No. 1, Walkerton, Ont., Can.; *Forward* (semi-monthly), Editor, Rev. H. Beutler, Sherkston, Ont., Canada.

***JEHOVAH CONFERENCE**

Organized 1893.

Annual meeting, November, 1924, Detroit, Mich.

Officers: *Pres.*, Rev. Wilhelm Hartwig, R. 2, 279 Highland Park, Mich.; *Sec.*, Rev. A. Deichmann, Pigeon, Mich.; *Treas.*, Rev. H. Rehn, 6926 Theodore Ave., Detroit, Mich.

***AUGUSTANA SYNOD**

Organized 1860.

Synod, annual.

Thirteen conferences, three mission districts.

Officers: *Pres.*, Rev. G. A. Brandelle; *Vice-Pres.*, Rev. P. A. Mattson; *Sec.*, Rev. N. J. W. Nelson, 120 Third St., Cloquet, Minn.; *Treas.*, K. T. Anderson, Rock Island, Ill.; *Statistician*, Rev. V. I. Vestling, 112 N. 11th St., Keokuk, Iowa.

HOME MISSION BOARD. *Chmn.*, Rev. G. A. Brandelle; *Sec. and Treas.*, Rev. J. Ekholm, 615 45th St., Rock Island, Ill.

FOREIGN MISSION BOARD. *Chmn.*, Rev. O. J. Johnson; *Treas.*, M. P. Benson, 519 Nicollet Ave., Minneapolis, Minn.

IMMANUEL DEACONESS INSTITUTE, Omaha, Neb. *Supt.*, Rev. E. G. Chinlund, Omaha, Neb.; *Sec. of the Board*, Rev. E. G. Knock.

MINISTERIAL PENSION AND AID FUND. *Sec. and Treas.*, Rev. S. A. Lindholm, Des Moines, Iowa.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Sec.*, Miss May Mellander, 6253 Greenview Ave., Chicago, Ill.

AUGUSTANA BOOK CONCERN, Rock Island, Ill. *Treas.-Mgr.*, A. G. Anderson.

Colleges and Theological Seminaries

Name	Location	President
Augustana College and Theological Seminary	Rock Island, Ill.	G. A. Andreen
Gustavus Adolphus College	St. Peter, Minn.	O. J. Johnson
Bethany College	Lindsborg, Kan.	E. F. Pihlbad
Luther College	Wahoo, Neb.	A. T. Seashore
Upsala College	Kenilworth, N. J.	C. G. Ericson
Northwestern College	Fergus Falls, Minn.	N. P. Langsjoen
Minnesota College	Minneapolis, Minn.	Frank Nelson
Trinity College	Round Rock, Texas	Oscar Nelson
North Star College	Warren, Minn.	C. E. Sjoestrand

Periodicals

Augustana (weekly), Editor, Rev. L. G. Abrahamson; *The Lutheran Companion* (weekly), Editor, Rev. C. J. Bengston; *The Augustana Quarterly* (quarterly), Editor, Rev. A. F. Almer; *Our Young People* (weekly), Asst. Editor, Rev. E. E. Ryden; *My Church* (annually), Rev. Iva O. Nothstein; *Almanac* (annually), Editor, Rev. Emil F. Bergren; *Korsbaneret* (annually), Editor, Rev. C. A. Lindvall. Published by Augustana Book Concern, Rock Island, Ill.

***NORWEGIAN LUTHERAN CHURCH**

The general movement in the Lutheran bodies toward union of different synods resulted in the organization of the Norwegian Lutheran Church, 1917. This movement was initiated in 1905 by the United Norwegian Lutheran Church taking up the matter with other Norwegian Lutheran bodies. Three bodies form this union, namely, Hauge's Norwegian Evangelical Lutheran Synod, 1846; the Synod of the Norwegian Evangelical Lutheran Church of America, 1853; and the United Norwegian Lutheran Church in America, 1890.

Annual meeting; next session (general convention), 1925.

Officers: *Pres.*, Rev. H. G. Stub, 425 S. Fourth St., Minneapolis, Minn.; *Vice-Pres.*, Rev. J. A. Aasgaard, Concordia College, Moorehead, Minn.; *Sec.*, Rev. N. J. Lohre, Mayville, N. D.; *Treas.*, Erik Waldeleand, 425 S. Fourth St., Minneapolis, Minn.

CHURCH COUNCIL. *Chmn.*, Rev. H. G. Stub; *Sec.*, Rev. H. C. Holm, Eagle Grove, Iowa.

BOARD OF EDUCATION. *Chmn.*, Rev. H. G. Stub; *Sec.*, Prof. L. A. Vigness, 425 S. Fourth St., Minneapolis, Minn.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Chmn.*, Rev. I. L. Lasseson, Hastings, N. D.; *Rec. Sec.*, Rev. J. H. Stenberg, 315 First Ave., East Duluth, Minn.; *Exec. Sec.*, Rev. C. S. B. Hoel, 425 S. Fourth St., Minneapolis, Minn.; *Treas.*, Erik Waldeleand, 425 S. Fourth St., Minneapolis, Minn.

BOARD OF FOREIGN MISSIONS. *Chmn.*, Rev. T. F. Gullixson, 513 Wadlers St., Minot, N. D.; *Rec. Sec.*, Rev. J. D. Runsvold, 1033 N. Fourth St., Fargo, N. D.; *Mission Sec.*, Rev. M. Saterlie, 425 S. Fourth St., Minneapolis, Minn.; *Treas.*, Erik Waldeleand; *Field Sec. and Acting Mission Sec.*, Rev. J. R. Birkelund.

BOARD OF CHARITIES. *Chmn.*, Rev. H. G. Stub; *Exec. Sec. and Supt. of Home Finding*, Rev. H. B. Kildahl, 425 S. Fourth St., Minneapolis, Minnesota.

BOARD OF TRUSTEES. *Chmn.*, O. O. Erling, South Side Office Northwest National Bank, Minneapolis, Minn.; *Sec.*, J. O. Estrem, 425 S. Fourth St., Minneapolis, Minn.; *Treas.*, Erik Waldeleand.

BOARD OF PUBLICATIONS. *Chmn.*, O. O. Erling.

BOARD OF PENSIONS. *Chmn.*, Prof. L. W. Boe, Northfield, Minn.; *Exec. Sec.*, Rev. G. Smedal, 425 S. Fourth St., Minneapolis, Minn.; *Rec. Sec.*, Rev. E. I. Strom, Watson, Minn.; *Treas.*, Erik Waldeleand.

BOARD OF ELEMENTARY CHRISTIAN EDUCATION. *Pres.*, Rev. H. P. Grimsby, 1622 E. 32d St., Minneapolis, Minn.; *Vice-Pres.*, Rev. J. N. Andersen, Story City, Iowa; *Sec.*, Rev. O. J. H. Preus, De Forest, Wis.; *Prof.* G. M. Bruce; *Treas.*, Prof. J. Tanner, Moorhead, Minn.; *Rev.* S. C. Simonson, Rev. H. G. Stub, *ex-officio*.

BOOK MISSION. *Chmn.*, Rev. J. D. Runsvold, 1033 N. Fourth St., Fargo, N. D.; *Exec. Sec. and Treas.*, Rev. Olaf Guldseth, 3445 S. 17th Ave., Minneapolis, Minn.; *Rec. Sec.*, Rev. C. S. B. Hoel, 425 S. Fourth Ave., Minneapolis, Minn.

TRANSPORTATION BUREAU. *Chmn. and Pres. Rep.*, Rev. M. E. Waldeleand, St. Ansgar, Iowa.

Seminaries

Name	Location	President
Luther Theological Seminary-----	St. Paul, Minn.	M. O. Bockman
Red Wing Pro-seminary-----	Red Wing, Minn.	H. E. Jorgensen

Colleges

Name	Location	President
Luther College (Preparatory)-----	Decorah, Iowa	L. A. Moe
Luther College-----	Decorah, Iowa	Oscar L. Olson
St. Olaf College-----	Northfield, Minn.	L. W. Boe
Augustana College and Normal School-----	Sioux Falls, S. D.	C. O. Solberg
Concordia College-----	Moorhead, Minn.	J. A. Ausgaard

Normal Schools

Name	Location	President
Madison Lutheran Normal-----	Madison, Minn.	E. R. Rorem
Augustana College and Normal School-----	Sioux Falls, S. D.	C. O. Solberg
Canton Lutheran Normal-----	Canton, S. D.	J. N. Brown

Academies

Name	Location	President
Red Wing Seminary-----	Red Wing, Minn.	H. E. Jorgensen
Gale Lutheran College-----	Galesburg, Wis.	H. F. Swansen
Central Wisconsin College-----	Scandinavia, Wis.	A. O. B. Moldidrem
Jewell Lutheran College-----	Jewell, Iowa	Iver Iverson
Spokane Lutheran College-----	Spokane, Wash.	H. P. Olson
Waldorf Lutheran College-----	Forest City, Iowa	C. B. Helgen
Pleasant View Lutheran College-----	Ottawa, Ill.	A. O. Mortvedt
Parke Region Lutheran College-----	Fergus Falls, Minn.	E. Wulfsberg
Pacific Lutheran College-----	Parkland, Wash.	O. J. Ordal
Clifton Lutheran College-----	Clifton, Texas	C. Tyssen
Luther Academy-----	Albert Lea, Minn.	J. C. Tweten
Camrose Lutheran College-----	Camrose, Alta., Canada	A. H. Solheim
Outlook Lutheran College-----	Outlook, Sask., Canada	C. H. Sandager

Periodicals

Lutheraner (weekly), Editor, Rev. R. Malmin; *Lutheran Church Herald* (weekly), Editor, Rev. G. T. Lee; *Theologisk Tidsskrift* (quarterly), Editor, Rev. R. Malmin; *Barnevennen* (weekly), Editor, Rev. K. Kvamme; *Children's Friend* (weekly), Editor, Rev. John Peterson; *Our Young People* (weekly), Editor, Rev. John Peterson; *Lutheran Almanac* (annually), Editor, Rev. John Peterson—all 425 S. Fourth St., Minneapolis, Minn. *Familiens Magasin* (monthly), Editor, N. N. Ronning, 416 S. Eighth Ave., Minneapolis, Minn.; *Jul i Vesterheimen* (annually); *Folkekakalender* (annually), Editor, A. M. Sundheim.

***LUTHERAN FREE CHURCH**

Organized 1897.

Officers: *Pres.*, Rev. E. E. Gynild, Willmar, Minn.; *Sec.*, Rev. P. O. Laurhammer, Fairdale, N. D.; *Treas.*, Miss Ragna Sverdrup, Minneapolis, Minn.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. E. E. Gynild, Willmar, Minn.; *Sec.*, Rev. Johan Mattson, Minneapolis, Minn.; *Treas.*, J. H. Blegen, Augsburg Seminary, Minneapolis, Minn.

BOARD OF HOME MISSIONS. *Pres.*, Rev. Elias Pederson, Fergus Falls, Minn.; *Sec.*, Rev. H. C. Caspersen, 322 Cedar Ave., Minneapolis, Minn.; *Treas.*, Rev. Ingel Havland, 805 Cherry St., Grand Forks, N. D.

Colleges and Seminaries

Name	Location	President
Augsburg College-----	Minneapolis, Minn.	George Sverdrup, Jr.
Oak Grove Seminary-----	Fargo, N. D.	J. Fossum
Theological Seminary-----	Minneapolis, Minn.	George Sverdrup, Jr.
Lutheran Bible School-----	Willmar, Minn.	M. Dixon

Periodicals

Folkebladet (weekly), Editor, Rev. H. C. Caspersen; *Barnets Ven*, (weekly), .Editor, J. Nydahl; *Lutheran Free Church Messenger* (monthly), Editor, Rev. H. C. Caspersen. All Minneapolis, Minn.

***EIELSEN SYNOD**

Organized 1846.

Officers: *Pres.*, Rev. S. M. Stenby, Clear Lake, Iowa; *Vice-Pres.*, Rev. G. Bredeson, Taylor, Wis.; *Sec.*, Rev. J. H. Stensether, 2726 S. 18th Ave., Minneapolis, Minn.; *Treas.*, Leonard Peterson, Centerville, S. D.

BOARD OF TRUSTEES. *Chmn.*, P. T. Havreberg, Minneapolis, Minn.; T. A. Thompson, Lodi, Wis.; P. O. Peterson, Centerville, S. D.; O. A. Larson, Fairchild, Wis.; Thomas Stall, Jackson, Minn.; Ole Jacobson, Disco, Wis.; P. J. Peterson, Clear Lake, Iowa.

BOARD OF HOME MISSIONS. *Pres.*, N. T. Jacobson, Dawson, Minn.; *Sec.*, J. T. Erickson, 4529 Blasedell Ave., Minneapolis, Minn.; *Treas.*, T. P. Thompson, Dawson, Minn.

BOARD OF CHURCH COUNCIL. George Bredeson; Rev. S. M. Stenby, Clear Lake, Iowa; S. A. Salberg, N. F. Jacobson, Hans Stall, N. T. Peterson, J. T. Erickson.

BOARD OF INDIAN MISSIONS. *Pres.*, S. O. Overby, Taylor, Wis.; *Vice-Pres.*, Reier Skutley, Taylor, Wis.; *Treas.*, N. T. Peterson, Taylor, Wis.

BOARD OF PUBLICATION. *Chmn.*, Rev. S. M. Stenby, Clear Lake, Iowa; George Bredeson, J. T. Erickson, P. J. Pederson; *Treas.*, Rev. J. H. Stensether, 2726 S. 18th Ave., Minneapolis, Minn.

Periodical

Den Kristelige Laegmand (monthly), Minneapolis, Minn., Editor, Rev. J. O. Blaness, South Haven, Minn.

***CHURCH OF THE LUTHERAN BRETHREN**

Organized 1900.

Officers: *Pres.*, Rev. E. H. Gunhus, 816 S. 29th Ave., Minneapolis, Minn.; *Vice-Pres.*, Rev. M. E. Sletta, Cooperstown, N. D.; *Sec.*, Rev. G. Stenoien, Mayville, N. D.; *Treas.*, Otto Rood, 417 E. Hennepin Ave., Minneapolis, Minn.

BOARD OF MISSIONS, HOME AND FOREIGN. *Pres.*, Prof. E. M. Broen; *Sec.*, Rev. M. E. Sletta; *Treas.*, Otto Rood; Rev. E. H. Gunhus, Rev. G. Stenoien, Prof. E. M. Strom, Rev. A. Vatne.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Lutheran Bible School.....	Grand Forks, N. D.....	E. M. Broen

Periodical

Broderbaandet (semi-monthly), Editor, R. S. Gjerde, Grand Forks, North Dakota.

***UNITED DANISH EVANGELICAL LUTHERAN CHURCH**

Organized 1896.

Officers: *Pres.*, Rev. M. N. Andreasen, Cedar Falls, Iowa; *Vice-Pres.*, Rev. N. C. Carlsen, Royal, Iowa; *Sec.*, Rev. A. W. Lund, Minneapolis, Minn.; *Treas.*, Otto Hansen, Blair, Neb.

COMMITTEE OF JAPAN MISSION. *Chmn.*, Rev. V. W. Bondo, Racine, Wisconsin.

EDUCATIONAL BOARD. *Pres.*, Rev. H. Bondo, Albert Lea, Minn.

DANISH LUTHERAN PUBLISHING HOUSE, Blair, Neb. *Mgr.*, K. P. Hundahl.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Dana College.....	Blair, Neb.....	C. X. Hansen
Trinity Theological Seminary.....	Blair, Neb.....	P. S. Vig
Elk Horn Folk High School and College.....	Elk Horn, Iowa.....	Kr. Auker
Brorson Folk High School.....	Kenmare, N. D.....	James Lund

Periodicals

Luthersk Ugeblad (weekly), Editor, Rev. E. S. Rosenberg; *The Little Lutheran* (weekly), Editor, Rev. Ing. M. Anderson; *Bornebladet* (weekly), Editor, Rev. J. C. Carlsen; *Our Lutheran Youth*, Editor, Rev. Fred M. C. Hansen.

***DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA**

Organized 1872.

Synod, annual.

Officers: *Pres.*, Rev. S. D. Rodholm, Askov, Minn.; *Sec.*, Rev. Hakon Joergensen, Newell, Iowa; *Treas.*, W. N. Hostrup, Cedar Falls, Iowa.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. A. Dan, 510 E. 64th St., Chicago, Ill.; *Sec.*, Rev. J. C. Aaberg, Dwight, Ill.; *Treas.*, Mrs. K. B. Kjoelhede, Grayling, Mich.

Colleges

Name	Location	President
Ashland College	Grant, Mich.	P. Rasmussen
Atterdag College	Solvang, Cal.	E. Kristensen
Grand View College	Des Moines, Iowa	C. P. Hojberg
Danebod College	Tyler, Minn.	A. Nielsen
Nysted College	Nysted, Neb.	Aage Moller

Periodicals

Bornevennen, Tyler, Minn., Editor, Miss S. Ostergaard; *Dannevirke*, Cedar Falls, Iowa, Editor, Rev. M. Holst; *Kirkelig Samler*, Askov, Minn., Editor, Rev. V. Hanson; *Ungdom*, Omaha, Neb., Editor, O. C. Olsen.

***ICELANDIC SYNOD OF NORTH AMERICA**

Organized at Mountain, N. D., in 1885.

Meets annually; last session, June, 1924.

Officers: *Pres.*, Rev. K. K. Olafson, Mountain, N. D.; *Sec.*, Rev. F. Hallgrimsson, Baldur, Man., Can.; *Treas.*, F. Johnson, Winnipeg, Can.

EXECUTIVE BOARD. *Chmn. ex-officio*, The President.

School

Name	Location	President
Jon Bjarnason Academy	Winnipeg, Can.	Rev. H. J. Leo

Periodical

Sameiningin (monthly), Winnipeg, Man., Can., Editors, Rev. B. B. Johnson, 774 Victor St., Winnipeg, Can., and Rev. K. K. Olafson, Mountain, N. D.

***SUOMI SYNOD**

Organized at Calumet, Mich., 1890.

Officers: *Pres.*, Rev. Alfred Haapanen, 505 Reservation St., Hancock, Mich.; *Vice-Pres.*, J. Waregin, Hancock, Mich.; *Sec.*, V. Knusisto, Virginia, Minn.; *Notary*, Rev. L. Ahlman, Newberry, Mich.; *Treas.*, Isaac Wargelin, 808 Franklin St., Hancock, Mich.

College

Name	Location	President
Suomi College	Hancock, Mich.	John Wargelin

Periodicals

Lannen Suometar, Astoria, Ore., Editor, F. Tolonen; *Amerikan Suometar* (tri-weekly), Editors, J. L. Ollila and E. Saastamoinen; *Lasten Lehti* (bi-monthly), children's paper, Editor, Mrs. Perttula-Maki; *The*

Young People's Friend, Editor, Rev. A. Setala; *Paimen Sanomia* (weekly), Editor, Rev. R. Hartman; *Suomi Opiston Juhlajulkaisut* (quarterly); *Kirkollinen Kalenteri* (annually), Editor, Rev. A. Haapanen, Hancock, Mich. (Published by Finnish Lutheran Book Concern, Hancock, Mich.)

*FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

Organized at Rock Springs, Wyo., June 26, 1898.
Convention, annual.

Officers: *Pres.*, Rev. M. Wiskari, 610 E. Ayer St., Ironwood, Mich.; *Vice-Pres.*, Rev. P. Miettinen; *Gen. Sec.*, Rev. M. N. Westerback, Ironwood, Mich.; *Treas.*, Erick Kangas, Box 63, Ironwood, Mich.

BOARD OF DIRECTORS. The officers.

JAPAN MISSION COMMITTEE. *Chmn.*, Rev. P. Miettinen, New York Mills, Minn.

COMMITTEE ON FINANCIAL AFFAIRS. *Chmn.*, Erick Kangas, Ironwood, Michigan.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Finnish Evangelical Lutheran Seminary	Ironwood, Mich.	P. Miettinen

Periodicals

Auttaja (weekly), Ironwood, Mich., Editor, Rev. M. N. Westerback; *The Children's Friend* (monthly), Ironwood, Mich., Editor, Rev. M. N. Westerback; *Shepherd of Youth* (monthly), Editor, Rev. M. N. Westerback.

*FINNISH APOSTOLIC CHURCH

Organized 1872.

Convention, annual.

Officers: *Pres.*, Rev. G. A. Marsh, Astoria, Ore.; *Sec.*, Oscar Johansen. Address, Rev. Charles Ojala, Astoria, Ore.

Periodical

Christian Monthly, Astoria, Ore., Editor, Matt Mattson.

SYNODICAL CONFERENCE OF NORTH AMERICA

History

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they recognized as a gross form of ecclesiastical tyranny.

During the following twenty years the situation grew more strained, and as Lutheran immigration to the United States began several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muehlenberg had earlier proved in the East. One of his first steps was the establishment of Concordia Seminary at Altenberg, Mo. In 1844 he began to publish a religious periodical, the *Lutheraner*, which became the exponent of the stricter interpretation of Lutheran doctrine and practice.

In 1847 twelve congregations, twenty-two ministers and two candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and other States." Under the constitution adopted only those ministers whose congregations had entered into membership with the Synod and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books of the Lutheran Church (Book of Concord, 1580) were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All joint work and worship with churches of divergent profession was disapproved. Purely Lutheran books were to be used in churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual congregation was recognized, the Synod having no authority over it.

Under the leadership of Walther, the Missouri doctrine gained acceptance, and as one synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio and other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio and Other States—a national body; the Joint Synods of Wisconsin and Other States; the Slovak Evangelical Lutheran Synod of America, and the Norwegian Synod of the American Evangelical Lutheran Church, a new organization which has been recently admitted. Each one of these synods conducts its own synodical and church work independently of the others. Their basis of union is not so much a matter of common ecclesiastical organization as of a common church life, and particularly of doctrinal purity and uniformity of practice.

Doctrine

In doctrine the Synodical Conference recognizes but one standard, to which there must be absolute accord—namely, the Holy Scriptures as interpreted by the Book of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene and the Athanasian; and upon the six Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Larger and Smaller Catechisms, and the Formula of Concord. This unwavering confessionalism is the most treasured possession of the conference, and to its faithful adherence to this policy it attributes its remarkable growth.

Polity

In polity the Synodical Conference is pronouncedly congregational; the central representative body not being intended primarily for purposes of legislation. It concerns itself distinctively with the establish-

ment and maintenance of colleges, normal schools and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of scriptural doctrine in its purity.

ORGANIZATION

Includes the four synods mentioned below.

Synodical Conference, biennial.

Officers: *Pres.*, Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis.; *Vice-Pres.*, Prof. L. Fuerbringer, 2619 Winnebago St., St. Louis, Mo.; *Sec.*, Rev. H. M. Zorn, 717 S. New Jersey St., Indianapolis, Ind.; *Treas.*, Albert Gruett, 108 Cottage St., Merrill, Wis.; *Statistician*, Rev. E. Eckhardt.

BOARD OF COLORED MISSIONS, St. Louis, Mo. (Organized 1877). *Pres.*, Rev. C. F. Drewes, 3407 Halliday Ave., St. Louis, Mo.; *Treas.*, Ewald Schuetzner, 922 Pine St., St. Louis, Mo. This is the only general board under the direction of the synodical conference.

Periodicals

Lutheraner (bi-weekly), St. Louis, Mo.; *Lehre u. Wehre* (monthly), St. Louis, Mo.; *Magazin fur Evangelical Lutheran Homiletik* (monthly), St. Louis, Mo.; *Theological Monthly*, St. Louis, Mo.; *Lutheran Witness* (bi-weekly), St. Louis, Mo.; *Southern Lutheran*, Publisher, J. H. Schoenhardt, 124 S. Jefferson Davis Parkway, New Orleans, La.; *Ev. Luth. Gemeinde-Blatt* (bi-weekly), Milwaukee, Wis., Editor, Rev. H. Bergmann; *Northwestern Lutheran* (bi-weekly), Editor, Rev. J. Jenny, Milwaukee, Wis.; *Theologische Quartalschrift* (quarterly), Milwaukee, Wis.; *Ev. Luth. Schulblatt* (monthly), St. Louis, Mo.; *Die Missionstaube* (monthly), St. Louis, Mo.; *The Lutheran Pioneer* (monthly), St. Louis, Mo.; *The Deaf Lutheran* (monthly), St. Paul, Minn., Editor, Rev. J. L. Salvner; *Svedok* (bi-weekly), Akron, Ohio; *Die Ev. Luth. Freikirche* (bi-weekly), Saxony, Germany; *The Australian Lutheran* (bi-weekly).

MISSOURI SYNOD

Organized 1847.

Officers: *Pres.*, Rev. F. Pfotenhauer, 449 W. 61st Place, Chicago, Ill.; *First Vice-Pres.*, Rev. J. W. Miller, 1126 Barr St., Fort Wayne, Ind.; *Sec.*, Rev. M. F. Kretzmann, 309 S. Oak St., Kendallville, Ind.; *Treas.*, E. Seuel, 3558 S. Jefferson Ave., St. Louis, Mo.; *Statistician*, Rev. E. Eckhardt, Concordia Pub. House, St. Louis, Mo.

HOME MISSIONS IN NORTH AMERICA. Rev. C. F. Dietz, 1122 Garfield Ave., Milwaukee, Wis.

HOME MISSIONS IN SOUTH AMERICA. Rev. A. Burgdorf, 2546 Cortez St., Chicago, Ill.

HOME MISSIONS IN EUROPE. Rev. W. Koepchen, 316 W. 46th St., New York City.

FOREIGN MISSIONS. *Supt.*, Rev. F. Brand, 3316 S. Jefferson Ave., St. Louis, Mo.

DEAF-MUTE MISSIONS. Rev. A. H. Kuntz, Osseo, Minn.

MISSIONS TO PEOPLE OF FOREIGN TONGUES IN AMERICA. Rev. F. Markworth, New Palestine, Ind.

JEWISH MISSIONS. Rev. H. C. Steup, 229 E. 124th St., New York City.

INDIAN MISSIONS. Rev. G. F. Fierke, Box 171, Wittenberg, Wis.

IMMIGRANT AND SEAMAN'S MISSION. Rev. J. N. H. Jahn, 37 Almira St., Bloomfield, N. J.

BOARD OF MINISTERIAL SUPPORT. Rev. F. G. Kuehnert, Crystal Lake, Illinois.

CHURCH EXTENSION BOARD. Rev. F. W. Weidmann, 812 Lafayette Ave., St. Louis, Mo.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Concordia Theological Seminary	St. Louis, Mo.	F. Pieper
Concordia Theological Seminary	Springfield, Ill.	H. A. Klein
Concordia College	Fort Wayne, Ind.	M. Luecke
Concordia College	Bronxville, N. Y.	G. A. Romoser
Concordia College	Milwaukee, Wis.	G. Chr. Barth
St. Paul's College	Concordia, Mo.	J. H. C. Kaeppel
Lutheran Seminary (Normal)	Seward, Neb.	C. F. Brommer
St. John's Lutheran College	Winfield, Kan.	A. W. Meyer
Concordia College	Conover, N. C.	O. W. Kreinheder
Concordia College	Portland, Ore.	F. Sylvester
Concordia College	Porto Alegre, Brazil	
Concordia College	St. Paul, Minn.	Th. Buenger
Concordia College	Edmonton, Can.	A. N. Schwermann
Concordia Teachers' College	River Forest, Ill.	W. C. Kohn
California Concordia College	East Oakland, Cal.	Th. Brohm, Jr.

JOINT WISCONSIN SYNOD

Organized 1850.

Officers: *Pres.*, Rev. G. E. Bergemann, Fond du Lac, Wis.; *Vice-Pres.*, J. Meyer; *Sec.*, Rev. G. Hinnenthal, R. 1, Goodhue, Minn.; *Treas.*, W. H. Graebner, 356 11th Ave., Milwaukee, Wis.

JOINT MISSION BOARD. *Chmn.*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schroeder.

EXECUTIVE COMMITTEE FOR INDIAN MISSION. *Chmn.*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schroeder.

EXECUTIVE COMMITTEE FOR HOME MISSION. (Officers not yet elected.)

BOARD OF RELIEF FOR INVALID PASTORS, PROFESSORS, TEACHERS AND THEIR INDIGENT WIDOWS AND ORPHANS. Address Rev. H. Bergmann, 921 Greenfield Ave., Milwaukee, Wis.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary	Wauwatosa, Wis.	J. Koehler
Dr. Martin Luther College	New Ulm, Minn.	E. R. Bleierfornicht
Northwestern College	Watertown, Wis.	E. E. Kowalke
Michigan Lutheran Seminary	Saginaw, Mich.	O. J. R. Hoenecke

SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNALTERED AUGSBURG CONFESSTION

Organized 1902.

Officers: *Pres.*, Rev. J. S. Bradac, 404 Atchison Ave., Whiting, Ind.; *Vice-Pres.*, Prof. T. Bakalor, 1715 E. Lewis St., Fort Wayne, Ind.; *Sec.*, Rev. P. Rafaj, 113 Delaware Ave., Jessup, Pa.; *Eng. Sec.*, Rev. Jos. A. Dinda, 711 Chestnut St., Johnstown, Pa.; *Treas.*, Michael Hajnik, 3286 E. 116th St., Cleveland, Ohio.

BOARD OF HOME MISSIONS. Rev. St. Tuhy, 663 N. Main St., Wilkes-Barre, Pa.; Rev. J. Pelikan, 130 Middlebury Ave., East Akron, Ohio; Rev. J. N. Ondor, P. O. Box 216, Cudahy, Wis.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. L. Alex. Jarosi, 2503 E. 19th St., Cleveland, Ohio; Rev. J. Manka, Steubenville, Ohio; Prof. J. Pelikan, 139 Middlebury Ave., East Akron, Ohio; M. Sandor, 12805 Soika St., Cleveland, Ohio; P. Belany, Akron, Ohio.

NEGRO MISSION

Organized 1877.

NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Organized 1918.

Officers: *Pres.*, Rev. G. A. Gullixson, 2219 W. North Ave., Chicago, Ill.; *Vice-Pres.*, Rev. Chr. Anderson, 916 N. 31st Ave., Minneapolis,

Minn.; *Sec.*, Rev. L. P. Jensen, Marshfield, Ore.; *Treas.*, Rev. A. J. Torgerson, Northwood, Iowa.

Periodical

Evang. Luth. Tidende (weekly), Chicago, Ill., Editors, Rev. J. A. Molstead, and Rev. H. A. Preus, 5916 Rice St., Chicago, Ill.

INDEPENDENT CONGREGATIONS
(Not Affiliated with any Synod)

Besides the congregations in the synods, there are a number of independent Lutheran congregations which do not belong to any synod. In most cases the reason is not doctrinal, but simply a love of independence. Not infrequently the pastor of an independent church is himself a member of some synod.

MENNONITE BODIES

History

The origin of the denomination classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. They represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship and faith of the Apostolic Age. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde" or "Dooper," the Dutch equivalent for the English "Baptist." Early in the seventeenth century the first representatives of the Mennonites came to America seeking freedom from persecution. William Penn offered homes to the Mennonites, and through help from the Society of Friends in England large numbers from Holland, Switzerland and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As these early settlers came in contact with the Indians, they often found that their non-resistant principles served as a better protection than rifles.

There are sixteen different Mennonite bodies, namely, Mennonite Church, Hutterian Brethren, Conservative Amish Mennonite Church, Old Order Amish Mennonite Church, Church of God in Christ (Mennonite), Old Order Mennonites (Wisler), Reformed Mennonite Church, General Conference of the Mennonite Church of North America, Defenseless Mennonites, Mennonite Brethren in Christ, Mennonite Brethren Church of North America, Krimmer Mennonite Brethren Church, Kleine Gemeinde, Central Conference of Mennonites, Defenseless Mennonite Brethren in Christ of North America, Stauffer Mennonites.

The Mennonite Church, with a membership of approximately 37,000, the General Conference of Mennonites of North America, with a membership of approximately 20,000,

the Mennonite Brethren in Christ with some 9,000 members, and the Old Order Amish Mennonites, with nearly 9,000 members, are the chief bodies, others varying in membership from 171 to 6,000. All have practically the same doctrine and polity.

Doctrine

At a general conference of the Mennonites in the Netherlands and Germany held in Dort, Holland, in 1632, a compilation of the previous confessions of faith was made and called "A Declaration of the Chief Articles of Our Common Christian Faith." This confession, containing eighteen articles, is accepted by the great majority of the Mennonite churches today. The general conference of Mennonites in North America officially published and disseminated, 1902, articles of faith as compiled by Cornelius Ris, Hoon, Holland. The Conservative and Old Order Amish Mennonites have held consistently to the eighteen articles of faith adopted at Dort, 1632, reaffirming adherence and loyalty to all of these as lately as June, 1922. In addition to doctrines common to Christianity, some of the distinctive beliefs are that the washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ; the state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord"; the civil government is a part of God's ministry, and members are not permitted to despise, blaspheme or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country; Christ has forbidden His followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment; love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will; the use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed. In nearly all the Mennonite bodies, baptism is by pouring.

Polity

With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farm life of most of the Mennonite communities.

MENNONITE CHURCH

General Conference, biennial; next session, 1925.

Officers: *Mod.*, Simon Gingerich, Wayland, Iowa; *Sec.*, N. E. Miller, Springs, Pa.

BOARD OF MISSIONS AND CHARITIES. *Pres.*, D. D. Miller, Middlebury, Ind.; *Sec.*, S. C. Yoder, Kalona, Iowa; *Treas.*, V. E. Reiff, Elkhart, Ind.

BOARD OF EDUCATION. *Pres.*, Sanford C. Yoder, Kalona, Iowa; *Sec.*, A. E. Kreider, Goshen, Ind.; *Treas.*, S. R. Good, Sterling, Ill.

PUBLICATION BOARD, Scottdale, Pa. *Pres.*, J. S. Shoemaker, Dakota, Ill.; *Sec.*, S. H. Miller, Shanesville, Ohio; *Treas.*, Abram Metzler, Martinsburg, Pa.

SUNDAY SCHOOL COMMITTEE. *Chmn.*, Vernon J. Smucker, Scottdale, Pa.; *Sec.*, I. W. Royer, Orrville, Ohio.

	<i>Colleges</i>		
<i>Name</i>	<i>Location</i>	<i>President</i>	
Goshen College	Goshen, Ind.	Sanford C. Yoder	
Hesston College and Bible School	Hesston, Kan.	D. H. Bender	

Periodicals

Gospel Herald (official, weekly), *Christian Monitor* (monthly), *Youth's Christian Companion* (weekly), *Words of Cheer* (weekly), *Beams of Light* (weekly), *Mennonitische Rundschau* (weekly), *Christliche Jugendfreund* (weekly). All, Scottdale, Pa.

HUTTERIAN BRETHREN

A communistic brotherhood of the followers of Jacob Hutter. Address, Elias Walter, MacLeod, Alberta, Can.

AMISH MENNONITE CHURCH (CONSERVATIVE)

Annual conference.

Officers: *Mod.*, Amos C. Swartzendruber, Parnell, Iowa; *Asst. Mod.*, Joseph J. Zehr, Croghan, N. Y.

AMISH MENNONITE CHILDREN'S HOME. *Supt.*, Noah Brenneman, Grantsville, Md.

BOARD OF MISSIONS AND CHARITIES. C. W. Bender, Elk Lick, Pa.; J. D. Yoder, Belleville, Pa.; M. S. Zehr, Pigeon, Mich.

Periodical

Herold der Wahrheit (semi-monthly), German and English, Editors, S. D. Guengerich, Wellman, Iowa, and J. B. Miller, Grantsville, Md.

OLD ORDER AMISH MENNONITE CHURCH

No annual conference, general officers, church buildings, schools or publications. The older forms of worship, usually in German, are strictly adhered to.

CHURCH OF GOD IN CHRIST (MENNOMITE)

Annual conference, November, 1924, near Ithaca, Mich. General and district conferences held by appointment.

Officers: *Chmn. and Mod.*, Bishop F. C. Fricke, Ithaca, Mich.; *Asst. Mod.*, Rev. John A. Koehn, Montezuma, Kan.

Bishops

F. C. Fricke, Ithaca, Mich., Eastern District.

T. A. Unruh, Galva, Kan., Western District.

Peter Baerg, Swalwell, Alta., Northern District.

Periodicals

Messenger of Truth, Editor, Rev. F. C. Fricke, Ithaca, Mich.; *Botschafter der Wahrheit*, Editor, A. G. Ensz, Inman, Kan.

OLD ORDER MENNONITES (WISLER)

A conservative body, using generally the German. They have no general conference, schools or organizations.
Address, Frank W. Hurst, East Earl, Pa.

REFORMED MENNONITE CHURCH

Conference meets on occasion as needed.

Bishops

- Jacob S. Lehman, Chambersburg, Pa.
 John I. Miller, Camp Hill, Pa.
 Elias H. Hershey, Lancaster, Pa.
 John Kohr, Lancaster, Pa.
 David P. Basinger, Bluffton, Ohio.
 John S. Snearly, Williamsville, N. Y.
 Wilmer E. Steele, Humberstone, Ont., Can.
 Jacob L. Kreider, Lancaster, Pa.
 Christ A. Herr, Medway, Ohio.
 Aaron Frey, Canton, Ohio.

GENERAL CONFERENCE OF THE MENNONITE CHURCH
OF NORTH AMERICA

General Conference, triennial; last session, fall of 1923.

Five district conferences in the United States and one in Canada.

Officers: *Pres.*, Rev. H. J. Krehbiel, Reedley, Cal.; *Vice-Pres.*, Rev. P. P. Wedel, Moundridge, Kan.; *Sec.*, Dr. J. R. Thierstein, Newton, Kan.; *Treas.*, C. F. Claassen, Newton, Kan.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. J. W. Kliewer, Newton, Kan.; *Vice-Chmn.*, Rev. H. D. Penner, Beatrice, Neb.; *Sec.*, Rev. P. H. Richert, Goessel, Kan.; *Treas.*, J. G. Regier, Newton, Kan.

BOARD OF HOME MISSIONS. *Pres.*, Rev. W. S. Gottshall, Bluffton, Ohio; *Sec.*, Rev. J. M. Regier, Pandora, Ohio; *Cor. Sec.*, Rev. A. S. Shelley, 21 E. Herman St., Philadelphia, Pa.; *Treas.*, J. E. Amstutz, Trenton, Ohio.

BOARD OF PUBLICATION. *Pres.*, Rev. C. E. Krehbiel, Newton, Kan.; *Sec.*, Rev. J. M. Galle, Aberdeen, Idaho; *Bus. Mgr. and Treas.*, J. F. Lehman, Berne, Ind.

BOARD OF EDUCATION. *Pres.*, Dr. S. K. Mosiman, Bluffton, Ohio; *Sec.*, Rev. J. H. Langenwalter, Newton, Kan.; *Treas.*, D. H. Richert, Newton, Kan.

EMERGENCY RELIEF COMMISSION. *Pres.*, Rev. John Lichti, Medford, Okla.; *Sec.*, John C. Mueller, Marion, S. D.; *Treas.*, C. F. Claassen, Newton, Kan.

BOARD OF TRUSTEES. *Pres.*, Rev. G. N. Harms, Whitewater, Kan.; *Sec.*, J. W. Regier, Moundridge, Kan.; *Treas.*, C. F. Claassen, Newton, Kansas.

EXECUTIVE COMMITTEE. *Pres.*, Rev. H. J. Krehbiel, Reedley, Cal.; *Sec.*, Dr. J. R. Thierstein, Newton, Kan.; *Vice-Pres.*, Rev. P. P. Wedel, Moundridge, Kan.; *Treas. ex-officio*, C. F. Claassen, Newton, Kan.; Rev. J. W. Kliewer, Newton, Kan.; Dr. S. K. Mosiman, Bluffton, Ohio; Rev. W. S. Gottshall, Bluffton, Ohio; Rev. C. E. Krehbiel, Newton, Kan.; Rev. N. B. Grubb, Philadelphia, Pa.; Rev. John Lichti, Medford, Okla.; Rev. G. N. Harms, Whitewater, Kan.

STATISTICIAN. Rev. Franz Albrecht, Beatrice, Neb.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Bethel College	Newton, Kan.	J. H. Langenwalter
Bluffton College	Bluffton, Ohio	S. K. Mosiman
Freeman College (Junior College)	Freeman, S. D.	A. J. Regier

Periodicals

Mennonite (weekly), Berne, Ind., Editor, Rev. S. M. Grubb; *Christlicher Bundesbote* (weekly), Berne, Ind., Editor, Rev. C. H. Van der Smissen.

DEFENSELESS MENNONITES

Annual conference, meeting in September.

Sec. of Conference, E. E. Rupp, Archbald, Ohio.

Address, the City Missionary, J. K. Gerig, 248 Root St., Chicago, Ill.

College and Theological Seminary

Name	Location	President
Bluffton College and Theological Seminary-----	Bluffton, Ohio-----	S. K. Mosiman

MENNONITE BRETHREN IN CHRIST

General Conference; meets at Brown City, Mich., October, 1924.

Five district conferences in United States and two in Canada.

Officers of the General Conference: *Pres.*, Rev. A. B. Yoder, 727 Wolf Ave., Elkhart, Ind.; *Sec.*, Rev. J. A. Huffman, Marion, Ind.; *Editor of Sunday School Literature*, Rev. J. A. Huffman, 302 Morton Blvd., Marion, Ind.

EXECUTIVE BOARD. *Pres.*, Rev. S. Gondie; *Sec.*, Rev. I. Pike, Bethesda, Ontario.

PUBLICATION HEADQUARTERS, Gospel Banner Office, New Carlisle, Ohio, and the Bethel Publishing Company, New Carlisle, Ohio.

Periodical

Gospel Banner, Bethel series S. S. Literature, New Carlisle, Ohio, *Editor*, J. A. Huffman.

MENNONITE BRETHREN CHURCH OF NORTH AMERICA

Meets triennially; next meeting, Corn, Okla., 1924.

Three district conferences in United States and one in Canada.

Officers: *Pres.*, Rev. H. W. Lohrenz, Hillsboro, Kan.; *Sec.*, Rev. J. F. Duerksen, Corn, Okla.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. H. W. Lohrenz; *Sec.*, Rev. N. N. Hiebert, Mountain Lake, Minn.; *Treas.*, J. W. Wiens, Hillsboro, Kansas.

GENERAL SECRETARY OF HOME MISSIONS, Rev. W. J. Bestvater, Herbert, Sask., Can.

School

Name	Location	President
Tabor College-----	Hillsboro, Kan.-----	H. W. Lohrenz

Periodical

Zionsbote, Hillsboro, Kan., *Editor*, A. L. Schellenberg.

KRIMMER MENNONITE BRETHREN CHURCH

Annual conference.

Officers: *Mod.*, D. E. Harder, Hillsboro, Kan.; *Sec.*, D. J. Mendel, Freeman, S. D.; *Treas.*, J. J. Glanzer, Bridgewater, S. D.

COMMITTEE FOR FOREIGN MISSIONS. *Pres.*, J. M. Tschetter, Carpenter, S. D.; *Sec.*, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.

COMMITTEE FOR HOME MISSIONS. *Chmn.*, D. E. Harder; *Sec.*, J. M. Tschetter, Carpenter, S. D.

COMMITTEE FOR PUBLICATION. *Chmn.*, D. M. Hofer; *Sec.*, A. J. Neufeld, Inman, Kan.

Name	College	President
Tabor College-----	Hillsboro, Kan.	H. W. Lohrenz

Name	Academy	President
Zoar Academy-----	Inman, Kan.	C. Thiessen

Periodical		
<i>Der Wahrheitsfreund</i> (weekly), Editor, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.		

KLEINE GEMEINDE

No directory obtainable.

CENTRAL CONFERENCE OF MENNONITES

Organized 1872.

Conference, annual; meets in August.

Officers: *Pres.*, Rev. Allen Yoder, Goshen, Ind.; *Vice-Pres.*, Rev. Allen Miller, Pekin, Ill.; *Sec.*, Rev. Ben Esch, Washington, Ill.

HOME AND FOREIGN MISSION BOARD. *Pres.*, Rev. Allen Miller, Pekin, Ill.; *Vice-Pres.*, George I. Gundy, Washington, Ill.; *Sec.*, Rev. Ben Esch, Washington, Ill.

BOARD OF FOREIGN MISSIONS. *Pres.*, Val Strubhar, Washington, Ill.; *Rev. J. H. King*, Rev. Aaron Augspurger, Rev. Emanuel Troyer, Normal, Ill.

BOARD OF HOME MISSIONS. Rev. Andrew Vercler, Rev. Allen Miller, Rev. J. B. Zehr, Samuel Stuckey.

College and Theological Seminary

Name	Location	President
Bluffton College-----	Bluffton, Ohio	S. K. Mosiman
Whitmarsum Seminary-----	Bluffton, Ohio	J. E. Hartzler

Periodicals

The Christian Evangel, Danvers, Ill., Editor, Rev. W. B. Weaver; *The Year Book*, Editor, Rev. W. H. Grubb, Normal, Ill.

DEFENSELESS MENNONITE BRETHREN IN CHRIST OF NORTH AMERICA

(Formerly Minnesota and Nebraska Mennonite Conference)

Annual conference.

Officers: *Sec. and Treas.*, Rev. K. P. Epp, Henderson, Neb.; *City Missionary*, A. F. Wiens, 4215 Rockwell St., Chicago, Ill.

STAUFFER MENNONITES

Address, Michael A. Weaver, New Holland, Pa.

MESSIANIC WORLD MESSAGE

Cor. Sec., Henry Schurra, 1002 McKenzie St., Station T, Los Angeles, California.

Messianic Publishing Company, 1002 McKenzie St., Station T, Los Angeles, Cal.

History

Among the developments resulting from the introduction into the United States of the study of various phases of Oriental religions, especially those in India emphasizing the mystical union of the human and divine, was the organization of the Christian Yoga Society. The

founder, A. K. Mozumdar, gathered a number of followers and a society was organized at Spokane, Wash., in February, 1911, with fifty active members. For some time it developed somewhat slowly, but gathered membership in different parts of the United States. After a time the organization was disbanded, and Mr. Mozumdar organized the Universal Messianic Church, or the Church of the Universal Messianic Message, changed in 1922 to the Messianic World Message.

Doctrine

The purpose of this church is to bring about unity with omnipresent God on the part of its members, in imitation of the Great Master Jesus Christ; to heal the sick by an appeal to God for interposition of divine power; to teach, preach and demonstrate the great mystery of life, and to endeavor to secure that health and inspiration which comes from living a life close to God.

It recognizes no creed or confession and observes no sacrament, the only condition imposed on members being that they have an earnest desire to help humanity to a higher and holier idea of God and their fellow-men. The attitude toward other creeds is one of good will and brotherly love, holding that all have their place in the school of the evolution of man.

Polity

The societies or churches are distinctly independent in their organization. In the beginning there were ordained ministers, but subsequently the ministerial office was discontinued.

METHODISTS

GENERAL STATEMENT

History

The Methodist churches generally trace a common origin to a movement started in Oxford University in 1729 when John and Charles Wesley, George Whitefield and others began to meet for religious exercises. The little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc. The movement soon became widely known as the "Methodist Movement," and took more definite shape in 1739 "when," as Mr. Wesley himself describes it, "eight or ten persons came to him in London and desired that he should spend time with them in prayer and advise them how to flee from the wrath to come."

As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. The circuit system was established by which several congregations were grouped under the care of one lay preacher. The itinerancy came into existence as the lay preachers were transferred from one appointment to another for greater efficiency, and finally in 1744 the Annual Conference was instituted.

The beginnings of Methodism in America were in the State of Georgia, in 1735, when upon the invitation of General Oglethorpe, John and Charles Wesley were invited to come as spiritual advisers to his colony. Both accepted the invitation and John Wesley remained until 1738.

In 1760, Philip Embury, a Wesleyan local preacher from Ireland, landed in New York and six years later gathered for regular worship a company of Methodists who, in 1768, erected and dedicated a chapel, since known as the "John Street Church."

Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company of Methodists in Frederick County, Maryland. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual Conference in America was held in the city of Philadelphia.

American Methodism was set apart independently at what is known as the "Christmas Conference," in Baltimore, Md., December 24, 1784. In authorizing this organization, Mr. Wesley appointed Dr. Coke and Mr. Asbury as joint superintendents in North America, and stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church." The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops.

Doctrine

In theology the Methodist churches are Arminian and their doctrines are set forth in the articles of Religion formulated largely from the thirty-nine articles of the Church of England, Wesleys' published sermons and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man, his need of repentance, freedom of the will, sanctification, future rewards and punishments, and a sufficiency of the Scriptures for salvation.

Two sacraments are recognized—Baptism and the Lord's Supper. Baptism is administered both to infants and adults. As to mode, sprinkling is preferred, though in the case of adults choice of sprinkling, pouring or immersion is given.

Polity

The form of church government, while following the general rules laid down by Wesley, is somewhat different in England and in America. In England the conference remains supreme and the superintendency is not emphasized; in America the leading Methodist bodies are Episcopal in their form of government. This Episcopal form of government, while not corresponding exactly to that of the Episcopacy of the Church of England, is a decided factor in church life. The Wesleyan Methodist connection in England and the Episcopal Methodisms in the United States are the strongest representatives of the Methodist movement initiated in Oxford nearly two centuries ago.

As originally organized in America, Methodism was Episcopcal in its form of government and recognized two orders in the ministry—deacons and elders. It was divided first into annual conferences and later a system of church, quarterly, district and annual conferences was developed, with the general conference meeting quadrennially, since 1812, as a delegated body having the law-making power under certain restrictive rules. Administration was practically in the hands of the clergy, and there was at first no lay representatives either in the Annual or General Conferences. Through protests and dissatisfaction, various modifications were made from time to time and organizations independently set up with a modified form of government varying from non-Episcopcal, but retaining all other features common to Methodist government, to a distinct form of congregationalism.

ECUMENICAL METHODIST CONFERENCE

Decennial; last session, London, Eng., September, 1921.

Ecumenical Methodist Committee represents the conference ad interim. Eastern Section: *Pres.*, Rev. J. E. Wakerly, Central Bldg., Westminster, London, Eng., S. W.; *Sec.*, Rev. H. B. Workman, Wesleyan Training College, Horseferry Road, London, Eng. Includes Methodist bodies in Great Britain, Europe and Australasia.

Western Section: *Pres.*, Bishop J. W. Hamilton; *Sec.*, Rev. H. K. Carroll, Plainfield, N. J. Includes Methodist bodies in the United States and Canada and the Methodist Church of Japan.

METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; last session, Springfield, Mass., May, 1924.

Annual conferences and missions at home and abroad, 166.

Officers: *Sec.*, Rev. Raymond J. Wade, 740 Rush St., Chicago, Ill.; *Treas.*, Oscar P. Miller, Rock Rapids, Iowa.

Bishops

Earl Cranston (retired), 420 Plum St., Cincinnati, Ohio.

John W. Hamilton (retired), American University, Washington, D. C.
Joseph F. Berry, 1701 Arch St., Philadelphia, Pa.

William F. McDowell, 2107 Wyoming Ave., N. W., Washington, D. C.
William Burt (retired), Clifton Springs, N. Y.

Luther B. Wilson, 150 Fifth Ave., New York City.

Thomas B. Neely (retired), 4513 Chester Ave., Philadelphia, Pa.

William F. Anderson, Boston, Mass.

John L. Nuelsen, 69 Bradenersh, Zurich, Switzerland.

William A. Quayle (retired), Baldwin, Kan.

Edwin H. Hughes, Chicago, Ill.

Frank M. Bristol (retired), Chattanooga, Tenn.

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Frederick D. Leete, 307 Hume-Mansur Bldg., Indianapolis, Ind.

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Herbert Welch, Seoul, Korea.

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 Edgar Blake, 89 Boulevard Haussmann, Paris, France.
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 Wallace Elias Brown, Foochow, China.
 Brenton Thoburn Badley, Bombay, India.
 George R. Grose, Pekin, China.

Retired Missionary Bishops

Joseph C. Hartzell, Blue Ash, Ohio.
 Isaiah B. Scott, 125 Fourteenth Ave., North Nashville, Tenn.

THE METHODIST BOOK CONCERN. *Publishing Agents:* New York, John H. Race, 150 Fifth Ave.; Cincinnati, George C. Douglass, 420 Plum St.; Chicago, O. G. Markham, 740 Rush St.; Emeritus—George P. Mains, 2301 N. Holliston Ave., Altadena, Cal.; Henry C. Jennings, 64 E. 18th St., North Portland, Ore.

BOOK EDITOR, David G. Downey, 150 Fifth Ave., New York City, and 420 Plum St., Cincinnati, Ohio.

DEPOSITORIES: 581 Boylston St., Boston, Mass.; 105 Fifth Ave., Pittsburgh, Pa.; 28 E. Elizabeth St., Detroit, Mich.; 740 Rush St., Chicago, Ill.; 1121 McGee St., Kansas City, Mo.; 7 City Hall Ave., San Francisco, Cal.; salesroom, Portland, Ore.; 304-313 Artisans' Bldg.

(The General Conference held at Springfield in May made decided changes in the personnel of all boards and at the date of going to press with this Year Book the reorganization of these boards and the election of officers had not been completed. We are unable, therefore, to give the officers of all the boards but give secretaries where elected by the General Conference. Any communication, however, addressed as follows, "Secretary, Board of _____," with the address herein given, will reach its proper destination.)

BOARD OF FOREIGN MISSIONS, 150 Fifth Ave., New York City. *Cor. Secs.*, Rev. Ralph E. Diffenderfer and Rev. John R. Edwards; *Treas.*, Rev. George M. Fowles.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION, 1701 Arch St., Philadelphia, Pa. *Pres.*, Bishop Joseph F. Berry; *Cor. Sec.*, Rev. David D. Forsyth.

BOARD OF EDUCATION, 150 Fifth Ave., New York City. *Cor. Sec.*, Rev. William S. Bovard.

The Board of Education for Negroes, the Board of Sunday Schools and the Board of Epworth League, by action of the General Conference at its meeting in Springfield, 1924, were merged with the Board of Education.

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COUNCIL OF BOARDS OF BENEVOLENCE, 740 Rush St., Chicago, Ill.

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TRUSTEES OF THE METHODIST EPISCOPAL CHURCH, 420 Plum St., Cincinnati, Ohio.

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WOMAN'S FOREIGN MISSIONARY SOCIETY, 4613 Ellis Ave., Chicago, Ill.

METHODIST FEDERATION FOR SOCIAL SERVICE, 150 Fifth Ave., New York City.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>Chief Officer</i>
Albion College	Albion, Mich.	John L. Seaton, Pres.
Allegheny College	Meadville, Pa.	Fred W. Hixon, Pres.
Baker University	Baldwin, Kan.	Wallace B. Fleming, Pres.
Baldwin-Wallace College	Berea, Ohio	A. B. Storms, Pres.
Boston University	Boston, Mass.	L. H. Murlin, Pres.
Central Wesleyan College	Warrenton, Mo.	O. E. Krieger, Pres.
College of Puget Sound	Tacoma, Wash.	E. H. Todd, Pres.
College of the Pacific	San Jose, Cal.	Tully C. Knoles, Pres.
Cornell College	Mt. Vernon, Iowa	Harlan Updegraff, Pres.
Dakota Wesleyan University	Mitchell, S. D.	E. D. Kohlstedt, Pres.
De Pauw University	Greencastle, Ind.	
Dickinson College	Carlisle, Pa.	James H. Morgan, Pres.
Goucher College	Baltimore, Md.	William W. Guth, Pres.
Hamline University	St. Paul, Minn.	Samuel F. Kerfoot, Pres.
Illinois Wesleyan University	Bloomington, Ill.	William J. Davidson, Pres.
Illinois Woman's College	Jacksonville, Ill.	Joseph R. Harker, Pres.
Iowa Wesleyan College	Mt. Pleasant, Iowa	Ulysses S. Smith, Pres.
Kansas Wesleyan University	Salina, Kan.	L. B. Bowers, Pres.
Lawrence College	Appleton, Wis.	Samuel Plantz, Pres.
McKendree College	Lebanon, Ill.	Cameron Harmon, Pres.
Missouri Wesleyan College	Cameron, Mo.	Emory F. Buck, Pres.
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Mount Union College	Alliance, Ohio	William H. McMaster, Pres.
Nebraska Wesleyan University	Univ. Place, Neb.	I. B. Schreckengast, Chan.
Northwestern University	Evanston, Ill.	Walter Dill Scott, Pres.
Ohio Wesleyan University	Delaware, Ohio	John W. Hoffman, Pres.
Simpson College	Indianola, Iowa	John L. Hillman, Pres.
Southwestern College	Winfield, Kan.	A. E. Kirk, Pres.
Syracuse University	Syracuse, N. Y.	Charles W. Flint, Chan.
University of Chattanooga	Chattanooga, Tenn.	Arlo A. Brown, Pres.
University of Denver	University Park, Col.	Heber R. Harper, Chan.
University of Southern California	Los Angeles, Cal.	Rufus B. von KleinSmid, Pres.
Upper Iowa University	Fayette, Iowa	Rev. J. P. Van Horn, Pres.
Wesleyan University	Middletown, Conn.	Leroy H. Howland, Pres.
West Virginia Wesleyan College	Buckhannon, W. Va.	E. Guy Cutshall, Pres.
Willamette University	Salem, Ore.	Carl G. Doney, Pres.
Evansville College	Evansville, Ind.	Alfred F. Hughes, Pres.
Gooding College	Gooding, Idaho	Charles W. Tenney, Pres.
Montana Wesleyan College	Helena, Mont.	Allan C. Lemon, Acting Pres.
Ohio Northern University	Ada, Ohio	Albert E. Smith, Pres.
Oklahoma City College	Oklahoma City, Okla.	Eugene M. Antrim, Pres.
Wesley College	University, N. D.	E. P. Robertson, Pres.

Professional Schools

<i>Name</i>	<i>THEOLOGICAL SCHOOLS</i>	<i>Location</i>	<i>Chief Officer</i>
Boston University School of Theology	Boston, Mass.		Rev. James A. Beebe, Dean
Central Wesleyan Theological Sem.	Warrenton, Mo.		Rev. E. S. Havighorst, Dean
Drew Theological Seminary	Madison, N. J.		Rev. E. S. Tipple, Pres.

DIRECTORY OF RELIGIOUS BODIES

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Name

Location

Chief Officer

Garrett Biblical Institute	Evanston, Ill.	Rev. C. M. Stuart, Pres.
Kimball School of Theology	Salem, Ore.	Rev. E. C. Hickman, Pres.
Maclay College of Theology	Care of Univ. Southern Cal., Los Angeles, Cal.	
Nast Theological Seminary	Berea, Ohio	Rev. John F. Fisher, Dean
Norwegian-Danish Theological Sem.	Evanston, Ill.	Rev. Frederick Cramer, Dean
Swedish Theological Seminary	Evanston, Ill.	Rev. Otman Firing, Dean
The Iliff School of Theology	Denver, Col.	Rev. F. A. Lundberg, Dean
		Rev. Edwin W. Dunlavy, Pres

MEDICAL SCHOOLS

Boston Univ. School of Medicine	Boston, Mass.	John P. Sutherland, Dean
Northwestern Univ. Medical School	Chicago, Ill.	Arthur I. Kendall, Dean
Syracuse College of Medicine	Syracuse, N. Y.	Herman G. Weiskotten, Act Dn
Univ. of So. Cal. College of Physicians and Surgeons	Los Angeles, Cal.	Charles W. Bryson, Dean

LAW SCHOOLS

Bloomington School of Law (Ill. Wes. Univ.)	Bloomington, Ill.	C. L. Capen, Dean
Boston Univ. School of Law	Boston, Mass.	Homer Albers, Dean
Cleveland Law School (Baldwin-Wallace)	Chicago, Ill.	Willis Vickery, Dean
Dickinson College School of Law	Carlisle, Pa.	William Trickett, Dean
Northwestern Univ. Law School	Cleveland, Ohio	John H. Wigmore, Dean
Syracuse College of Law	Syracuse, N. Y.	Frank R. Walker, Dean
Univ. of Denver Law School	Denver, Col.	George C. Manly, Dean
Univ. of So. Cal. College of Law	Los Angeles, Cal.	Frank M. Porter, Dean
Willamette Univ. School of Law	Salem, Ore.	T. H. Van Winkle, Dean

DENTISTRY SCHOOLS

Northwestern Univ. Dental School	Chicago, Ill.	Arthur D. Black, Dean
Univ. of Denver School of Dentistry	Denver, Col.	M. S. Fraser, Dean
Univ. of So. Cal. Dental School	Los Angeles, Cal.	L. E. Ford, Dean

PHARMACY SCHOOL

Univ. of So. Cal School of Pharmacy	Los Angeles, Cal.	L. J. Stabler, Dean
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ENGINEERING SCHOOLS

Northwestern University College of Engineering	Evanston, Ill.	John F. Hayford, Director
Syracuse College of Applied Science	Syracuse, N. Y.	William P. Graham, Dean

COMMERCE SCHOOLS

Boston University College of Business Administration	Boston, Mass.	Everett W. Lord, Dean
Northwestern University School of Commerce	Chicago, Ill.	Ralph E. Heilman, Dean
University of Denver School of Commerce	Denver, Col.	George A. Warfield, Dean

FORESTRY SCHOOL

New York State College Forestry, Syracuse University	Syracuse, N. Y.	Franklin F. Moon, Dean
The American University	Washington, D. C.	Lucius C. Clark, Chan.

Secondary Schools

Name

Location

Chief Officer

Athens School, The	Athens, Tenn.	J. L. Robb, Dean
Beaver College	Beaver, Pa.	Lynn H. Harris, Pres.
Blinn Memorial College	Brenham, Texas	Jacob L. Neu, Pres.
Cazenovia Seminary	Cazenovia, N. Y.	Charles E. Hamilton, Pres.
Centenary Collegiate Institute	Hackettstown, N. J.	Robert J. Trevorow, Pres.
Drew Seminary for Women	Carmel, N. Y.	Clarence P. McClelland, Pres.
East Greenwich Academy	E. Greenwich, R. I.	J. Francis Cooper, Pres.
East Maine Conference Seminary	Bucksport, Me.	Ralph E. Peck, Pres.
Epworth Seminary	Epworth, Iowa	F. Q. Brown, Pres.
Genesee Wesleyan Seminary	Lima, N. Y.	Frank MacDaniel, Pres.
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Jennings Seminary	Aurora, Ill.	Miss B. A. Barber Prin.
John H. Snead Seminary	Boaz, Ala.	William Fielder, Pres.
Maine Wesleyan Seminary	Kents Hill, Me.	
Ozark Wesleyan College	Marionville, Mo.	Rev. C. A. Gilbert, Pres.
Montpelier Seminary	Montpelier, Vt.	John Wood Hatch, Prin.
Murphy Collegiate Institute	Sevierville, Tenn.	E. A. Bishop, Pres.
The Pennington School	Pennington, N. J.	Francis H. Greene, Hd. Mstr.
Texas Wesleyan College	Austin, Texas	Rev. O. E. Olander, Pres.
Tilton Seminary	Tilton, N. H.	George L. Plimpton, Prin.
Troy Conference Academy	Poultnay, Vt.	R. L. Thompson, Prin.
Union College	Barbourville, Ky.	Ezra T. Franklin, Pres.
Washington Collegiate Institute	Washington, N. C.	M. O. Fletcher, Pres.
Wesley Collegiate Institute	Dover, Del.	Henry G. Budd, Pres.
Wilbraham Academy	Wilbraham, Mass.	Gaylord W. Douglass, Hd. Mstr.
Williamsport-Dickinson Seminary	Williamsport, Pa.	Rev. John W. Long, Pres.
Wyoming Seminary (not regularly classified under rulings of University Senate)	Kingston, Pa.	L. L. Sprague, Pres.

Name	Location	Chief Officer
Harwood Boys' School.....	Albuquerque, N. M....	H. A. Bassett, Pres.
Baxter Seminary.....	Baxter, Tenn.....	Harry L. Upperman, Pres.
Epworth Seminary.....	Epworth, Ga.....	W. H. Patton, Prin.
Mount Zion Seminary.....	Mount Zion, Ga.....	Rev. Herbert N. Howard, Prin.
McLemoresville Collegiate Institute.....	McLemoresville, Tenn.....	Elmer H. Harrell, Prin.
Parker College.....	Winnebago, Minn.....	E. C. Reineke, Prin.
Port Arthur College.....	Port Arthur, Texas.....	Leonard Power, Pres.

Schools for Negroes

COLLEGES		
Name	Location	Chief Officer
Clafin College.....	Orangeburg, S. C.....	J. B. Randolph, Pres.
Clark University.....	Atlanta, Ga.....	John W. Simmons, Pres.
Morgan College.....	Baltimore, Md.....	J. O. Spencer, Pres.
New Orleans College.....	New Orleans, La.....	Charles M. Melden, Pres.
Philander Smith College.....	Little Rock, Ark.....	James M. Cox, Pres.
Rust College.....	Holly Springs, Miss.....	M. S. Davage, Pres.
Walden College.....	Nashville, Tenn.....	Thomas R. Davis, Pres.
Wiley College.....	Marshall, Texas.....	M. W. Dogan, Pres.

PROFESSIONAL SCHOOLS

Name	Location	Chief Officer
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Meharry Medical College.....	Nashville, Tenn.....	John J. Mullowney, Pres.

SECONDARY SCHOOLS

Name	Location	Chief Officer
Bennett College.....	Greensboro, N. C.....	Frank Trigg, Pres.
Cookman Institute.....	Jacksonville, Fla.....	Isaac H. Miller, Prin.
Central Alabama Institute.....	P. O. Drawer B, West End Sta., Birmingham, ham, Ala.....	
George R. Smith College.....	Sedalia, Mo.....	Robert B. Hayes, Pres.
Haven Institute.....	Meridian, Miss.....	J. B. F. Shaw, Pres.
Morristown Normal and Industrial Institution.....	Morristown, Tenn.....	Judson S. Hill, Pres.
Princess Anne Academy.....	Princess Anne, Md.....	Thomas H. Kiah, Prin.
Samuel Huston College.....	Austin, Texas.....	R. N. Brooks, Pres.

Official Periodicals

Methodist Review (bi-monthly), 150 Fifth Ave., New York City,
Editor, George Elliott.

English (Weekly)

National Methodist Press, a news service, Rev. H. E. Woolever, Editor, 100 Maryland Ave., N. E., Washington, D. C.; *Contributing Editor*, furnishing editorial matter weekly to all the official organs, Rev. Halford E. Luccock; *California Christian Advocate*, 7 City Hall Ave., San Francisco, Cal., Editor, E. P. Dennett; *Central Christian Advocate*, 1121 McGee St., Kansas City, Mo., Editor, C. B. Spencer; *Christian Advocate*, 150 Fifth Ave., New York City, Editor, James R. Roy; *Epworth Herald*, 740 Rush St., Chicago, Ill., Editor, W. E. J. Gratz; *Methodist Advocate-Journal*, Athens, Tenn., Editor, J. M. Melear; *Northwestern Christian Advocate*, 740 Rush St., Chicago, Ill., Editor, Dan B. Brummitt; *Pacific Christian Advocate*, 304-313 Artisans' Bldg., Portland, Ore., Editor, Edward Laird Mills; *Pittsburgh Christian Advocate*, 524 Penn Ave., Pittsburgh, Pa., Editor, J. J. Wallace; *Southwestern Christian Advocate*, 681 Baronne St., New Orleans, La., Editor, Lucius H. King; *Western Christian Advocate*, 420 Plum St., Cincinnati, Ohio, Editor, Ernest C. Wareing; *Sunday School Publications*, Henry H. Meyer, Editor.

German

Des Christliche Apologete (weekly), *Haus und Herd* (monthly), Editor, Rev. A. J. Bucher, 420 Plum St., Cincinnati, Ohio.

Doctrine

The Methodist Episcopal Church, through various evolutions, retains the original forms of doctrine set forth in the articles of religion—Wesley's sermons and notes on the New Testament.

Polity

The constitution of the Methodist Episcopal Church, as adopted by the General Conference in 1900 and approved by the annual conferences, has three divisions—articles of religion, general rules and articles of organization and government. The articles of religion are those drawn up by John Wesley based upon the thirty-nine articles of the Church of England, with the exception of the twenty-third which has reference to allegiance to the Government of the United States. The general rules deal specifically with the conduct of the church members and the duties of certain church officers, particularly the class leaders. The articles of organization and government lay down the general principles of the organization and conduct of churches and conferences. The general form of church government may be described as connectional. The ecclesiastical organization includes the local church, the ministry and a system of conferences.

The system of conferences includes quarterly, district, mission, annual and general conferences.

The quarterly conference is identical in membership with the official board in each pastoral charge, and is the highest authority in the station or circuit for the purpose of local administration.

The district conference, while not an integral part of the conference system, is made up of the traveling and local preachers of a district, the district stewards and other representatives. It meets once or twice a year under the presidency of a bishop or district superintendent and its duties are nearly identical with those of the quarterly conference.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers. It receives reports from pastors, district superintendents and statisticians. The bishop ordains candidates for deacon's or elder's orders, and appoints ministers to their charges; ministerial delegates are elected to the General Conference and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference, just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body; first held in 1784, it was established as a delegated body in 1812. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. The General Conference and the annual conference are incorporated with boards of trustees.

The ministry of the Methodist Episcopal Church includes two orders, deacons and elders. Deacons have authority to solemnize matrimony, administer baptism and assist in the administration of the Lord's Supper. Elders have in addition to these powers the power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents or election to any of the offices of the church or to the Episcopacy. Originally, pastors, or itinerants, as they were termed, moved every six months, then every year. In 1804 the maximum length of pastorate was fixed at two years; in 1864 at three; 1888 at five, and in 1900 the time limit was removed entirely.

For years the M. E. Church and the M. E. Church, South, have been exchanging fraternal messengers and there has been manifest a growing desire for the unification of these two branches of Episcopal Methodism. Joint commissions of the two bodies were appointed and these commissions worked steadily toward finding a basis of unification. In 1923 a plan that may be characterized as "unification through co-operation" was agreed upon by this Joint Commission. This plan was submitted first to the General Conference of the M. E. Church, held at Springfield, Mass., May, 1924, and passed that body by a vote of 802 to 13. Immediately following this action by the General Conference of the M. E. Church a special session of the General Conference of the

M. E. Church, South, was called at Chattanooga, Tenn., July 2, 1924, and July 4 this body adopted the plan by a vote of 297 to 75.

The next step, similar to that of the ratification of an amendment to the Constitution of the United States, is the passing down of the action of the two General Conferences to the annual conferences of each jurisdiction, and "so soon as two-thirds of all the members of the several annual conferences" of the M. E. Church "present and voting and two-thirds of the lay electoral conferences" of the M. E. Church "shall have concurred" in the action of the General Conference and "three-fourths of all the members of the several annual conferences" of the M. E. Church, South, "present and voting shall have concurred," the proposed plan of unification will be in effect and the General Conference provided for under the plan will be called to perfect details. The vote of the annual conferences on that question will be taken in both jurisdictions in 1925.

METHODIST EPISCOPAL CHURCH, SOUTH

General Conference, quadrennial; last session, May 3, 1922.
Forty-eight annual conferences.

Bishops

Eugene Russell Hendrix (retired), Kansas City, Mo.

Warren Akin Candler, Atlanta, Ga.

Collins Denny, Richmond, Va.

William Belton Murrah, Memphis, Tenn.

Edwin DuBose Mouzon, Nashville, Tenn.

John M. Moore, 1308 Commerce St., Dallas, Texas.

William F. McMurry, Louisville, Ky.

Urban V. W. Darlington, Huntington, W. Va.

Horace M. DuBose, Charlottesville, Va.

William N. Ainsworth, Macon, Ga.

James Cannon, Jr., 50 Bliss Bldg., Washington, D. C.

W. B. Beauchamp, Brussels, Belgium.

J. E. Dickey, Waco, Texas.

S. R. Hay, Houston, Texas.

Hoyt M. Dobbs, Birmingham, Ala.

H. A. Boaz, Seoul, Korea.

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BOARD OF EDUCATION, Nashville, Tenn. *Sec.*, Rev. Stonewall Anderson; *Asst.*, W. E. Hogan.

SUNDAY SCHOOL BOARD, Nashville, Tenn. *Gen. Sec.*, Rev. J. W. Shackson; *Sunday School Editor*, Rev. E. B. Chappell; *Asso. Sunday School Editors*, Rev. Emmett Hightower and Rev. L. F. Beaty; *Supt. Training Work*, Rev. L. F. Sensabaugh; *Asst. Supt. Training Work*, Rev. J. Q. Schisler; *Supt. Extension and Mission Work*, Edmund F. Cook; *Supt. Administrative Work*, M. W. Brabham; *Supt. Dept. Young People and Adult Work*, Rev. W. C. Owen; *Asst. Supt. Dept. Intermediate Senior Work*; *Supt. Elementary Dept.*, Miss Minnie E. Kennedy.

EPWORTH LEAGUE, Nashville, Tenn. *Sec.*, Rev. F. S. Parker; *Asst.*, Rev. R. E. Nollner.

LAYMEN'S MISSIONARY MOVEMENT, Nashville, Tenn. *Secs.*, G. L. Morelock and J. M. Way.

DEPARTMENT OF MINISTERIAL SUPPLY AND TRAINING, Nashville, Tenn. *Sec.*, Rev. R. H. Bennett.

DIRECTORY OF RELIGIOUS BODIES

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PUBLISHING HOUSE, 810 Broadway, Nashville, Tenn. *Publishing Agents*, J. W. Barton and Rev. A. J. Lamar; *Book Editor*, Rev. G. T. Rowe; *Asst. Book Editor*, Curtis B. Haley.

Universities

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Emory University	Atlanta, Ga.	H. W. Cox
Southern Methodist University	Dallas, Texas	C. C. Selecman

Colleges

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Birmingham Southern College	Birmingham, Ala.	Guy E. Snavely
Central College	Fayette, Mo.	Bishop W. F. McMurry
Centenary College of Louisiana	Shreveport, La.	George S. Sexton
Hendrix College	Conway, Ark.	J. H. Reynolds
Kentucky Wesleyan	Winchester, Ky.	W. B. Campbell
Millsaps College	Jackson, Miss.	D. M. Key
Randolph-Macon College	Ashland, Va.	R. E. Blackwell
Southwestern University	Georgetown, Texas	P. W. Horn
Trinity College	Durham, N. C.	W. P. Few
Wofford College	Spartanburg, S. C.	H. N. Snyder
Athens College	Athens, Ala.	B. B. Glasgow
Columbia College	Columbia, S. C.	J. C. Guilds
Greensboro College for Women	Greensboro, N. C.	S. B. Turrentine
Lander College	Greenville, S. C.	B. R. Turnipseed
Randolph-Macon Woman's College	Lynchburg, Va.	D. R. Anderson
Texas Woman's College	Fort Worth, Texas	H. E. Stout
Wesleyan College	Macon, Ga.	W. F. Quillian
Woman's College of Alabama	Montgomery, Ala.	Walter D. Agnew
Emory and Henry College	Emory, Va.	H. M. Houston
Galloway College	Searcy, Ark.	J. M. Williams
Grenada College	Grenada, Miss.	J. R. Countiss
Henderson-Brown College	Arkadelphia, Ark.	J. M. Workman
Lagrange College	Lagrange, Ga.	W. E. Thompson
Morris Harvey College	Barbourville, W. Va.	R. T. Brown
Southern College	Lakeland, Fla.	R. H. Alderman
Whitworth College	Brookhaven, Miss.	I. W. Cooper
Port Gibson College	Port Gibson, Miss.	D. S. Hogg

Junior Colleges

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alexander College	Jacksonville, Texas	G. F. Winfield
Andrew College	Cuthbert, Ga.	F. G. Branch
Blackstone College for Girls	Blackstone, Va.	W. A. Christian
Carolina College	Maxton, N. C.	E. J. Green
Centenary College (Conservatory)	Cleveland, Tenn.	J. W. Malone
Central College for Women	Lexington, Mo.	E. H. Newcomb
Clarendon College	Clarendon, Texas	George S. Slover
Davenport College	Lenoir, N. C.	Clifford L. Hornaday
Hiwassee College	Madisonville, Tenn.	James E. Lowry
Howard-Payne College	Fayette, Mo.	
Kidd-Key College	Sherman, Texas	E. L. Spurlock
Lambuth College	Jackson, Tenn.	J. W. Blackard
Logan College	Russellville, Ky.	A. P. Lyon
Louisburg College	Louisburg, N. C.	A. W. Mohn
Mansfield College	Mansfield, La.	W. M. Bratton
Martha Washington College	Abingdon, Va.	C. D. Curtis
Martin College	Pulaski, Tenn.	G. A. Morgan
Marvin College	Fredericktown, Mo.	Mrs. Ruth Barnes
McMurtry College	Abilene, Texas	J. W. Hunt
Meridian College	Meridian, Texas	J. H. Bowman
Reinhardt College	Waleska, Ga.	R. C. Sharp
Rutherford College	Rutherford College, N. C.	M. T. Hinshaw
Sparks College	Sparks, Ga.	R. C. Mizell
South Georgia College	McRae, Ga.	J. E. Parker
Weaver College	Weaverville, N. C.	C. H. Trowbridge
Weatherford College Training School	Weatherford, Texas	R. G. Boger
Wesley College	Greenville, Texas	George B. Jackson
Westmoreland College	San Antonio, Texas	E. R. Stanford
Young L. G. Harris College	Young Harris, Ga.	J. A. Sharp

Bible and Missionary Training School

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Scarritt Bible and Training School	Kansas City, Mo.	J. L. Cunningham

Academies

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Brevard Institute	Brevard, N. C.	O. H. Orr
Carlisle School	Bamberg, S. C.	L. K. Hagood
Columbia Junior College	Milton, Ore.	H. S. Shangle
Downing Industrial School	Brewton, Ala.	J. M. Shofner

Name	Location	President or Dean
Emory University School	Oxford, Ga.	A. W. Rees
Ferrum Training School	Ferrum, Va.	B. M. Beckham
Holding Institute	Laredo, Texas	J. M. Skinner
John C. C. Mayo College	Paintsville, Ky.	H. G. Sowards
Lindsay Wilson Training School	Columbia, Ky.	R. V. Bennett
McFerrin School	Martin, Tenn.	G. L. Morelock
McTyeire School	McKenzie, Tenn.	James A. Robins
Morton-Elliott School	Elkton, Ky.	J. E. Moore
Northwest Alabama High School	Haleyville, Ala.	L. G. Alverson
Randolph-Macon Academy	Bedford City, Va.	E. Sumter Smith
Randolph-Macon Academy	Front Royal, Va.	Charles L. Melton
Randolph-Macon Institute	Danville, Va.	Charles G. Evans
Seashore Camp Ground School	Biloxi, Miss.	H. W. Van Hook
Sloan-Hendrix Academy	Imboden, Ark.	J. C. Eaton
Sue Bennett Memorial School	London, Ky.	K. C. East
Thomas Industrial Institute	DeFunek Springs, Fla.	Thomas D. Bailey

Mission Schools

Name	Location	President or Dean
Cumberland Mt. School	Crossville, Tenn.	R. R. Paty
Flat Rock High School	Flat Rock, Ala.	G. W. Floyd
Fulsom Training School	Smithville, Okla.	H. B. Hubbell
Horry Industrial School	Aynor, S. C.	J. D. Brown
Jefferson School	Jefferson, N. C.	E. M. Jones
Scarritt-Morrisville College	Morrisville, Mo.	J. Copeland
Textile Industrial Institute	Spartanburg, S. C.	R. B. Burgess
Triangular Mt. Institute	Putnam, Va.	B. N. Waterhouse
Valley Spring Academy	Valley Spring, Ark.	M. J. Russell
Vashti Industrial Institute	Thomasville, Ga.	Charlotte Dye

Periodicals

Christian Advocate, Nashville, Tenn., Editor, Rev. Alfred F. Smith; *Methodist Quarterly Review*, Nashville, Tenn., Editor, Rev. G. T. Rowe; *Epworth Era*, Nashville, Tenn., Editor, Rev. F. S. Parker; *Missionary Voice*, Nashville, Tenn., Editors, Rev. A. J. Weeks and Mrs. E. B. Chappell; *Alabama Christian Advocate*, Birmingham, Ala., Editor, Rev. M. E. Lazenby; *Richmond Christian Advocate*, Richmond, Va., Editor, Rev. J. M. Rowland; *Baltimore Southern Methodist*, Baltimore, Md., Editor, Rev. Selwyn K. Cockrell; *Central Methodist*, Louisville, Ky., Editor, Rev. T. S. Hulse; *Missions Freund*, San Antonio, Texas, Editor, Rev. John A. G. Rabe; *Florida Christian Advocate*, Lakeland, Fla., Editor, Rev. J. Edgar Wilson; *Methodist Advocate*, Point Pleasant, W. Va., Editor, Rev. W. L. Reid; *Methodist Advocate*, Nashville, Tenn., Editor, Rev. J. A. Burrow; *New Orleans Christian Advocate*, New Orleans, La., Editor, Rev. H. T. Carley; *North Carolina Christian Advocate*, Greensboro, N. C., Editor, Rev. Alva W. Plyler; *Pacific Methodist Advocate*, San Francisco, Cal., Editor, Rev. W. H. Nelson; *St. Louis Christian Advocate*, St. Louis, Mo., Editor, Rev. C. O. Ransford; *Southern Christian Advocate*, Columbia, S. C., Editor, Rev. R. E. Stackhouse; *Texas Christian Advocate*, Dallas Texas, Editor, Rev. P. E. Riley; *Wesleyan Christian Advocate*, Atlanta, Ga., Editor, Rev. A. M. Pierce; *Arkansas Methodist*, Little Rock, Ark., Editor, Rev. A. C. Millar.

History

In the early history and development of Methodism in America, the territory included both slave-holding and nonslave-holding states. The development prior to 1844 was largely in the slave-holding areas and six out of the nine bishops elected previous to 1844 had been natives of slave-holding states. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The Christmas Conference of 1784, which organized the scattered congregations into the Methodist Episcopal Church, enacted a specific rule which required all slave-holding members, under penalty of expulsion for noncompliance, to emancipate their slaves. This rule, however, was suspended within less than six months and after various conflicting measures had been adopted, the General Conference of 1808 provided that thereafter each annual conference should deal with the whole matter according to its own judgment. The General Conference of 1816 modified this by another statute which remained in force until

1844, to the effect that no slaveholder should be appointed to any official position in the church, if the state in which he lived made it possible for him to liberate his slaves.

Bishop James O. Andrew, of Georgia, one of the bishops of the church, became by inheritance and marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. The General Conference of 1844 called attention to the embarrassment which would result from this connection with slavery by a bishop in the exercise of his office and declared it "The sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The Southern delegates resented this action. They contended that the episcopacy was not a mere office subject to the control of any General Conference or church government. The outgrowth of this controversy was the drawing up of a provisional plan of separation, to become effective whenever the Southern conferences deem it necessary. A convention of Southern delegates was held in Louisville, Ky., and on May 17, 1845, the plan of separation was approved and the annual conferences in the slave-holding states were erected into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church. The new body added the word "South" to the name of the Methodist Episcopal Church to distinguish it from the other organization. Its first General Conference was held in Petersburg, Va., in 1846. The M. E. Church, South, began with two bishops and sixteen annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 Negro members, and 2,972 Indian members, or a total of 459,569. The growth of the church was rapid and when the war between the states began the membership had increased to 757,205, including 207,776 Negroes. The war wrought havoc in the church. During the war the annual conferences met irregularly or in fragments, the General Conference of 1862 was not held, and the whole order of the itinerary was interrupted. The missionaries in China were cut off from their home boards and would have suffered much, but the M. E. Church endorsed the drafts for their support. There was a reduction during the period of the war of one-third of the total membership. The Negro members either joined the African Methodist Church or the Methodist Episcopal Church. The remainder of the Negroes formed, in 1870, an independent organization known as the Colored Methodist Episcopal Church. Following the war the work of reconstruction went forward rapidly. The General Conference of 1866 made changes in regard to lay representation in annual and general conferences, followed by a period of rapid growth.

Doctrine

In doctrine, the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the world and puts special emphasis upon the universality of the atonement, the witness of the Spirit and the possibility of holiness in heart and life.

Polity

In its polity it is in close accord with the Methodist Episcopal Church, emphasizing the episcopacy, which was one of the contentions resulting in the separation of 1844. The Methodist Episcopal Church, South, bishops hold office for life, unless removed by due process of law for personal or official misconduct and have a limited veto on constitutional questions over the acts of the General Conference. There is equal clerical and lay representation in the General Conference, and effective lay representation in the annual conferences. The itinerary is still maintained, but the four years' limit of pastorate was modified by the General Conference of 1918 and the General Conference of 1922, provided further that when "a majority of the presiding elders shall

concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years."

For years the M. E. Church and the M. E. Church, South, have been exchanging fraternal messengers and there has been manifest a growing desire for the unification of these two branches of Episcopal Methodism. Joint commissions of the two bodies were appointed and these commissions worked steadily toward finding a basis of unification. In 1923 a plan that may be characterized as "unification through co-operation" was agreed upon by this Joint Commission. This plan was submitted first to the General Conference of the M. E. Church, held at Springfield, Mass., May, 1924, and passed that body by a vote of 802 to 13. Immediately following this action by the General Conference of the M. E. Church a special session of the General Conference of the M. E. Church, South, was called at Chattanooga, Tenn., July 2, 1924, and July 4 this body adopted the plan by a vote of 297 to 75.

The next step, similar to that of the ratification of an amendment to the Constitution of the United States, is the passing down of the action of the two General Conferences to the annual conferences of each jurisdiction, and "so soon as two-thirds of all the members of the several annual conferences" of the M. E. Church "present and voting and two-thirds of the lay electoral conferences" of the M. E. Church "shall have concurred" in the action of the General Conference and "three-fourths of all the members of the several annual conferences" of the M. E. Church, South, "present and voting shall have concurred," the proposed plan of unification will be in effect and the General Conference provided for under the plan will be called to perfect details. The vote of the annual conferences on that question will be taken in both jurisdictions in 1925.

METHODIST PROTESTANT CHURCH

General Conference, quadrennial; last meeting in May, 1924. Twenty-nine annual conferences and eight mission conferences.

Officers: *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Sec.*, Rev. Charles H. Beck, 613 W. Diamond St., N. S., Pittsburgh, Pa.; *Treas.*, H. C. Staley, 1025 Calvert Bldg., Baltimore, Md.

BOARD OF FOREIGN MISSIONS, Baltimore, Md. *Pres.*, Rev. F. W. Varney, 606 Ninth Ave., Belmar, N. J.; *Exec. Sec.*, Rev. Fred C. Klein, 316 N. Charles St., Baltimore, Md.; *Rec. Sec.*, Rev. J. C. Broomfield, Fairmont, W. Va.

BOARD OF HOME MISSIONS, Pittsburgh, Pa. *Pres.*, H. A. Sicker, West Lafayette, Ohio; *Exec. Sec.*, Rev. Charles H. Beck, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF EDUCATION, Pittsburgh, Pa. *Pres.*, J. W. Knott, New Brighton, Pa.; *Exec. Sec.*, Rev. George H. Miller, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF PUBLICATION. *Agents*, Charles Reiner, Jr., 316 N. Charles St., Baltimore, Md., and L. H. Neiplin, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF YOUNG PEOPLE'S WORK, Pittsburgh, Pa. *Pres.*, Ely D. Miller, 257 Chittenden Ave., Columbus, Ohio; *Exec. Sec.*, Rev. E. A. Sexsmith, 3437 Piedmont Ave., Baltimore, Md.

FORWARD MOVEMENT COMMITTEE, Pittsburgh, Pa. *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Exec. Sec.*, Rev. Crates S. Johnson, 613 W. Diamond St., N. S., Pittsburgh, Pa.

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. Henry Hupfield, Catonsville, Md.; *Exec. Sec.*, Mrs. C. E. Wilbur, 541 Dawson Ave., Pittsburgh, Pa.; *Cor. Sec.*, Mrs. William M. Sturgeon, 316 Hastings St., Pittsburgh, Pa. *Organ*: *Woman's Missionary Record*.

WOMAN'S HOME MISSIONARY SOCIETY. *Pres.*, Mrs. A. G. Dixon, 126 Tate St., Greensboro, N. C.; *Sec.*, Mrs. Jane A. Gordon, 410 Neville St., Pittsburgh, Pa.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Adrian College	Adrian, Mich.	Harlan L. Freeman
Kansas City University	Kansas City, Kan.	
Western Maryland College	Westminster, Md.	A. Norman Ward
Westminster College	Tehuacana, Texas	E. R. Biggs

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Westminster Theological Seminary	Westminster, Md.	H. L. Elderdice

Periodicals

Methodist Protestant, Baltimore, Md., Editor, Rev. Frank T. Benson, 316 N. Charles St., Baltimore, Md.; *Methodist Recorder*, Pittsburgh, Pa., Editor, Rev. Lyman Edwyn Davis, 613 W. Diamond St., N. S., Pittsburgh, Pa.; *Sunday School Periodicals*, Editor, Rev. Charles Edgar Wilbur, 613 W. Diamond St., N. S., Pittsburgh, Pa. Unofficial: *The Methodist Protestant Herald*, Greensboro, N. C., Editor and Publisher, Rev. J. F. McColloch, Greensboro, N. C.

History

The Methodist Protestant Church was organized in Baltimore in 1830 as a protest against the general practice of the Methodist Episcopal Church investing legislative, executive and judicial power in the ministry to the exclusion of lay members. At the time of organization 83 ministers were enrolled and some 5,000 members.

In 1858 there was a division of the church growing out of the question of suffrage and eligibility to office of Negroes, but after the settlement of the slavery question the two branches of the Methodist Protestant Church were reunited in 1877.

Doctrine

The doctrines of the Methodist Protestant Church are those common to Methodists generally, an Arminian theology with emphasis on repentance, faith and holiness.

Polity

In polity the Methodist Protestant Church differs radically from other forms of Methodism in the United States. It has no bishops or presiding elders and no life officers of any kind. Ministers and laymen are equal in number and in power in all the legislative bodies of the church. The general organization includes a system of quarterly, annual and general conferences similar to those of Episcopal Methodism. The annual conference elects a president as does the General Conference. In the Maryland Conference, the president of the annual conference appoints the preachers to their charges, each minister having the right to be heard, also the right of appeal. In all other conferences a committee known as the Stationing Committee is elected by vote of the ministers and laymen composing the annual conference. This committee hears requests from both the ministers and laymen involving on the part of the minister the charge which he desires to serve for the ensuing year, and on the part of the lay delegate from the pastoral charge an expression of his desire as to who shall be pastor of his charge for the coming year. After hearing all of these requests, the committee renders a report to the annual conference, which report must have the approval of the conference and may be amended, recommended or rejected.

FREE METHODIST CHURCH OF NORTH AMERICA

General Conference, quadrennial; next session, 1927.

Forty-five annual conferences.

Headquarters: 1132 Washington Boulevard, Chicago, Ill.

Officers of the Trustees of the General Conference: *Pres.*, Bishop Walter A. Sellew; *Sec. and Treas.*, Rev. Menda B. Miller, 1131 Elk St., Franklin, Pa.

Bishops

Walter A. Sellew, 68 Falconer St., Jamestown, N. Y.
 William Pearce, 2318 Ridge Ave., Evanston, Ill.
 William H. Clark, 412 William St., Rome, N. Y.
 David S. Warner, Glen Ellyn, Ill.

BOARD OF EDUCATION. *Pres.*, Bishop D. S. Warner; *Gen. Sec.*, Rev. L. G. Lewis, 1132 Washington Blvd., Chicago, Ill.

GENERAL MISSIONARY BOARD. *Pres.*, Bishop W. Pearce; *Sec.*, Rev. W. B. Olmstead, 1132 Washington Blvd., Chicago, Ill.

WOMAN'S FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. Mary L. Coleman, Champaign, Ill.; *Cor. Sec.*, Mrs. Charlotte T. Bolles, Oneida, N.Y.; *Treas.*, Mrs. Lillian C. Jensen, 1132 Washington Blvd., Chicago, Ill.

CHURCH EXTENSION SOCIETY. *Pres.*, Bishop W. H. Clark; *Sec.*, Rev. J. T. Logan.

GENERAL SUNDAY SCHOOL BOARD. *Pres.*, Bishop D. S. Warner; *Sec.*, Rev. J. B. Lutz, 1132 Washington Blvd., Chicago, Ill.

BOARD OF CHARITIES AND BENEVOLENCES. *Pres.*, Bishop W. H. Clark; *Sec.*, Rev. W. B. Olmstead.

BOARD OF CONFERENCE CLAIMANTS. *Pres.*, Bishop D. S. Warner; *Sec.*, Rev. Mendal B. Miller, 1131 Elk St., Franklin, Pa.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Greenville College-----	Greenville, Ill.-----	Eldon G. Burritt
Central Academy and College-----	McPherson, Kan.-----	C. A. Stoll
Evansville Seminary and Junior College-----	Evansville, Wis.-----	S. E. Cooper
Seattle Pacific College-----	Seattle, Wash.-----	O. E. Tiffany
Wessington Springs Junior College-----	Wessington Springs, S. D.-----	

Junior College

<i>Name</i>	<i>Location</i>	<i>President</i>
A. M. Chesbrough-----	North Chili, N. Y.-----	G. A. Garlock

Periodicals

Free Methodist, Chicago, Ill., *Editor*, Rev. J. W. Griffith; *Light and Life Evangel*, Chicago, Ill., *Editor*, Rev. B. J. Vincent; *Sunday School Worker*, Chicago, Ill., *Editor*, Rev. J. B. Lutz; *Missionary Tidings*, Chicago, Ill., *Editor*, Miss Adella P. Carpenter.

History

The Free Methodist Church had its origin in the Genesee Conference of the Methodist Episcopal Church, in 1850, in the state of New York. The movement for this organization was led by ministers who felt strongly that the Methodism of their time had departed in no small degree from its primitive standards of faith, experience and practice. The publication of articles by these leaders led to the arraignment of their leader, who was declared guilty and expelled from the church on the charge of contumacy. Other prosecutions and expulsions, on similar grounds, followed in quick succession, resulting in appeals and controversies which finally resulted in the organization at Pekin, N. Y., in 1860, of the Free Methodist Church.

Doctrine

The standards of doctrine of this church are embodied in the Articles of Faith held by the Methodist Episcopal Church with two additions—one, on entire sanctification, which is defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other, on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

Polity

The general organization of the church is that common to Methodism with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual and general conferences in equal numbers and on the same basis as ministers.

In place of the episcopacy, general superintendents are elected to supervise the work at large, preside at the conferences, etc. These general superintendents are elected for four years at a time, but may be re-elected until death or failing powers terminate their term of service. District elders are appointed over the conference districts. The probationary system and the class meeting are emphasized and regarded as an important part of the church's economy.

The aim of the organization is to maintain and exemplify regulations and usages of Methodism as originally organized. Its general rules are those formulated by John Wesley and still subscribed to by Methodist churches generally in addition to one against slavery and one forbidding production, use, or sale of narcotics. It insists upon a practical observance of the general rules by all its members, including simplicity and plainness of attire, abstinence from worldly amusements and separateness from all secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WESLEYAN METHODIST CONNECTION OF AMERICA

General Conference, quadrennial; next session, June, 1927.

Annual conferences, 23, with a mission conference in India and in Africa.

Headquarters: 330 E. Onondaga St., Syracuse, N. Y.

Officers: *Pres.*, E. G. Dietrich; *Sec.*, Rev. E. D. Carpenter; *Treas.*, Dr. J. S. Willett.

Officers of General Conference: *Pres.*, Rev. E. Teter, Sheridan, Ind.; *Sec.*, Rev. E. F. McCarty, 222 S. Clemens Ave., Lansing, Mich.

THE BOOK COMMITTEE is the Board of Managers of all the connectional societies: Publishing, Missionary, Superannuated, Educational and Sunday School.

MISSIONARY SOCIETY. *Sec. Home Missions*, Rev. T. P. Baker, Fairmont, Ind.; *Field Sec. of Foreign Missions*, Rev. E. F. McCarty, Lansing, Mich.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. I. F. McLeister, Canandaigua, N. Y.; *Cor. Sec.*, Mrs. Mabel Perrine, Brighton, Mich.

Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Central College.....	Central, S. C.....	L. B. Smith
Houghton College.....	Houghton, N. Y.....	J. S. Luckey
Marion College.....	Marion, Ind.....	J. W. Leedy
Miltonvale College.....	Miltonvale, Kan.....	H. W. McDowell

Periodical

The Wesleyan Methodist (weekly), Syracuse, N. Y., Editor, F. A. Butterfield. *Sunday School Sec.*, I. F. McLeister, Canandaigua, N. Y.

History

The Wesleyan Methodist Connection of America was organized May 31, 1843, at Utica, N. Y. It was the outgrowth of controversy over what was termed "liberty of testimony and freedom of discussion" and was also a protest against the exercise of ecclesiastical authority. The purpose of the new organization in Methodism was the organization of a church that should be anti-slavery and non-Episcopal. About 6,000 members, most of them in New York state, united in this organization. They chose what they called a republican form of government in which the majority shall rule and the laity have equal rights with the

ministry. Three restrictions were emphasized: first, all connection with slavery was prohibited, and any person who in any sense believed in slavery was debarred from membership; second, the use or manufacture of intoxicants, or aiding or abetting the same, either directly or indirectly, was prohibited; third, membership in secret societies was prohibited.

Doctrine

In doctrine the church is in accord with the Methodist bodies generally throughout the world. It holds that man is not only justified by faith in Christ, but also sanctified by faith, and that all who accept Him as Saviour and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without impairment either in body, soul or spirit.

Polity

The ecclesiastical organization of the church is essentially that of the other branches except in respect to the episcopacy and the participation of the laity in church government. Before being ordained, ministers must be recommended by the laity and the ministry and government of the church are just what the laity make them.

PRIMITIVE METHODIST CHURCH

General Conference, quadrennial; next meeting, Kewanee, Ill., last Wednesday in September, 1925.

Officers: *Pres.*, Rev. G. J. Jeffries, Bangor, Pa.; *Sec.*, Rev. C. H. Kershaw, New Bedford, Mass.; *Treas.*, Rev. W. B. Taylor, Lonsdale, Rhode Island.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. J. A. Tinker, Pittsburgh, Pa.; *Sec.*, Rev. J. Iley, Tamaqua, Pa.

BOARD OF EDUCATION. *Pres.*, Rev. J. Proude, Brooklyn, N. Y.; *Sec.*, Rev. S. T. Nichols, Philadelphia, Pa.

Periodical

Primitive Methodist Journal (semi-monthly), Editor, Rev. E. Humphries, Billerica Center, Mass.

History

The organization of the Primitive Methodist Church appears to have grown out of a protest against camp meetings. Camp meetings figured prominently in America. The first camp meeting appears to have been conducted in Eastern Kentucky in 1800 by a union of Methodists and Presbyterians. The Presbyterians, however, withdrew from these meetings and the camp meeting became a special feature of Methodist revival work throughout the West and South.

Certain leaders of the Wesleyan movement in England, hearing of the great results of American camp meetings, were instrumental in having a camp meeting at Mow Cop, Staffordshire, England, in 1807. The Wesleyan connection, however, firmly protested against these camp meetings and declined to receive converts from them unless they would pledge themselves to break off all connection with such meetings. As a result, the first society of an independent character was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held in February, 1812. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in the United States in 1829. In 1840, American Primitive Methodism became independent of and separate from the British Conference, which independence it still maintains. As the work extended, three conferences were formed—the Western, the Pennsylvania and the Eastern.

Doctrine

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism.

Polity

There are no bishops or district superintendents, and no time limit for the pastorate. Each church is supplied largely by invitation. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, except for grave reasons. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them. It has a quadrennial General Conference and annual and quarterly conferences and general and district committees of the annual conferences conduct the work between sessions.

CONGREGATIONAL METHODIST CHURCH

General Conference, quadrennial.

Thirteen state conferences.

Officers of the General Conference: *Pres.*, Rev. W. J. Hurst, 556 Second St., Macon, Ga.; *Sec.*, J. M. Hays, Laurel, Miss.

EDUCATIONAL BOARD. *Pres.*, D. M. Boozer, Anniston, Ala.; *Sec.*, J. M. Hays, Laurel, Miss.

BOARD OF PUBLICATION, Laurel, Miss. *Pres.*, S. B. Gilbert, Laurel, Miss.; *Sec.*, G. C. French, Rose Hill, Miss.

BOARD OF MISSIONS. *Pres.*, Mrs. Ellie R. Cates, Pleasant Hill, La.; *Sec.-Treas.*, G. C. French, Rose Hill, Miss.

Periodical

Messenger (monthly), Anniston, Ala., Editor, D. M. Boozer.

History

The Congregational Methodist Church was organized at Forsyth, Ga., in May, 1852, as a protest against certain features of the episcopacy and itinerancy. The organization was formed for the purpose as expressed of securing a more democratic form of church government. The Congregational form of government was adopted, although modified by a degree of connectionalism. The movement extended into Georgia, Alabama, Florida and Mississippi and at present churches are to be found in most of the Southern and some of the Northern states.

In 1887 and 1888 nearly one-third of the churches of this organization joined the Congregationalists. Later a number of these returned and the church gained in strength for a while, but within the past decade has suffered heavy losses.

Doctrine

The doctrinal position of the church is distinctly Methodistic.

Polity

Its polity is congregational, constituting the chief distinction between it and other Methodists.

NEW CONGREGATIONAL METHODIST CHURCH

Address, Rev. W. A. Thompson, Stockton, Ga.

History

The New Congregational Methodist Church was organized in the state of Georgia as a protest against the action of the Board of Missions of the Georgia Conference of the Methodist Episcopal Church, South, in 1881, consolidating a number of the smaller churches in the southern part of the state, without consultation with the churches interested. The New Congregational Methodist Church resulted through a movement of these churches, thus consolidated, without consultation.

Doctrine and Polity

A new constitution was adopted with a Congregational polity and the Methodist system of doctrine, emphasizing the parity of the ministry, the right of the local church to elect its own officers annually, the rejection of the principle of assessments, all offerings to be absolutely free-will, and permission for those who desired it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper.

The form of church government is Congregational.

AFRICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial.

Sec., Rev. William D. Johnson, Plains, Ga.

Bishops

- William W. Beckett, 378 Cumberland St., Brooklyn, N. Y.
 William D. Chappelle, 1208 Harden St., Columbia, S. C.
 James M. Conner, 1519 Pulaski St., Little Rock, Ark.
 Levi Jenkins Coppin, 1913 Bainbridge St., Philadelphia, Pa.
 Joseph Simeon Flipper, 401 Houston St., Atlanta, Ga.
 William Henry Heard, 1426 Rockland St., Philadelphia, Pa.
 John Hurst, 1808 McCulloh St., Baltimore, Md.
 J. Albert Johnson, 1412 N. 18th St., Philadelphia, Pa.
 Joshua H. Jones, Wilberforce, Ohio.
 Benjamin Franklin Lee, Wilberforce, Ohio.
 Henry Blanton Parks, 3312 Calumet St., Chicago, Ill.
 Isaac N. Ross, 1616 Fifteenth St., N. W., Washington, D. C., and
 Monrovia, West Africa.
 William D. Johnson, Plains, Ga.
 A. J. Carey, 3428 Vernon Ave., Chicago, Ill.
 W. Sampson Brooks, 1405 Argyle Ave., Baltimore, Md.
 William T. Vernon, Quindara P. O., Kansas City, Kan.
 William A. Fountain, 418 Houston St., Atlanta, Ga.

BOARD OF MISSIONS, 61 Bible House, New York City. *Sec.*, Rev. J. W. Rankin.

BOARD OF EDUCATION, Waco, Texas. *Sec.*, A. S. Jackson.

SOCIETY OF CHURCH EXTENSION, 1535 14th St., N. W., Washington, D. C.; *Sec.*, Rev. B. F. Watson.

SUNDAY SCHOOL UNION, Eighth and Lea Aves., Nashville, Tenn. *Sec.*, Ira T. Bryant.

ALLEN CHRISTIAN ENDEAVOR SOCIETY, Eighth and Lea Aves., Nashville, Tenn. *Sec.*, Rev. S. S. Morris, 705 St. Paul St., Norfolk, Va.

BOARD OF FINANCE, 1541 14th St., N. W., Washington, D. C. *Sec.*, J. R. Hawkins.

PUBLICATION BOARD, A. M. E. Book Concern, 631 Pine St., Philadelphia, Pa. *Gen. Bus. Mgr.*, Rev. R. R. Wright, Jr.

WOMEN'S PARENT MITE MISSIONARY SOCIETY, Philadelphia, Pa. *Pres.*, Mary F. Handy, 1841 N. Carey St., Baltimore, Md.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, Charleston, S. C. *Pres.*, Mrs. S. G. Simmons.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>President</i>
Allen University.....	Columbia, S. C.....	R. W. Mance
Campbell College.....	Jackson, Miss.....	
Edward Waters College.....	Jacksonville, Fla.....	
Kittrel College.....	Kittrel, N. C.....	G. A. Edwards
Lampton College.....	Alexandria, La.....	
Morris Brown University.....	Atlanta, Ga.....	J. B. Lewis
Payne University.....	Selma, Ala.....	H. E. Archer
Paul Quinn College.....	Waco, Texas.....	J. K. Williams
Shorter College.....	Argenta, Ark.....	S. L. Green
Turner College.....	Shelbyville, Tenn.....	J. A. Jones
Western University.....	Quinsdale, Kan.....	F. J. Peck
Wilberforce University.....	Wilberforce Ohio.....	J. A. Gregg

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Theological Department, Allen University	Columbia, S. C.	
Payne Theological Seminary	Wilberforce, Ohio	G. F. Woodson
Turner Theological Seminary	Atlanta, Ga.	W. G. Alexander
Tanner Theological Seminary	Jacksonville, Fla.	

Periodicals

Christian Recorder (weekly), Philadelphia, Pa., Editor, Rev. R. R. Wright, Jr.; *African Methodist Episcopal Review* (quarterly), Philadelphia, Pa., Editor, Rev. R. C. Ransom; *Southern Christian Recorder* (weekly), Nashville, Tenn., Editor, Rev. G. W. Allen; *Voice of Missions* (monthly), New York City, Editor, Rev. J. W. Rankin; *The Allenite*, Norfolk, Va., Editor, Rev. S. S. Morris; *Woman's Christian Recorder*, Fort Scott, Kan., Editress, Mrs. Katherine D. Tilden.

History

As early as 1787 a company of Negro Methodists in Philadelphia, dissatisfied with conditions and hoping to secure larger privileges and more freedom of action than they believed possible in association with their white brethren, withdrew, built a chapel and obtained a Negro preacher through ordination by Bishop White, of the Protestant Episcopal Church.

In 1793, Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do Negro, and the platform adopted by the congregation prohibited their white brethren from electing or being elected to an office among them save that of preacher or public speaker. Similar societies were organized throughout New Jersey, Delaware and Maryland, all under the general supervision, however, of the Methodist Episcopal Church, until 1814, when it was announced that the white preachers could no longer retain pastoral responsibility for the Bethel congregation. Then, in 1816, the various Negro congregations in this territory met in convention and organized a church, under the title of the African Methodist Episcopal Church.

Previous to the war between the states, the development of the African Methodist Episcopal Church was chiefly confined to Pennsylvania, New Jersey, Delaware, Maryland, New England states, New York, Ohio, Indiana, Illinois, Missouri and Kentucky, the church having organized only in one Southern state and that the city of New Orleans, La. After the war the church expanded rapidly throughout the South and today it is represented in each of the original slave-holding states, while its Northern field includes the Northern states from the Atlantic to the Pacific and Ontario in Canada.

Richard Allen, who had built the first distinctively Negro church in Philadelphia, was elected bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church.

Among the points emphasized in the first conference at which the organization was given shape were the duty of loyalty and obedience to civil government and the parity of the ministry on such basis that any minister coming from another denomination should be received in the same official standing that he held in the church from which he came.

Doctrine

The African Methodist Episcopal Church is in substantial agreement with Methodist bodies generally in doctrine.

Polity

In polity the chief difference between the African Methodist Episcopal Church and other bodies of Methodism is that in other Episcopal bodies the bishops are itinerant, traveling at large throughout the denomination, while in the African Church the territory is divided into Episcopal districts, over each of which a bishop is appointed and for which he is wholly responsible.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

General Conference, quadrennial.

Bishops

- J. W. Alstork, 231 Cleveland Ave., Montgomery, Ala.
 G. L. Blackwell, 420 S. 11th St., Philadelphia, Pa.
 R. B. Bruce, 203 S. Brevard St., Charlotte, N. C.
 J. S. Caldwell, 420 S. 11th St., Philadelphia, Pa.
 G. C. Clement, 1425 W. Walnut St., Louisville, Ky.
 G. W. Clinton, 415 N. Myers St., Charlotte, N. C.
 J. W. Hood (retired), 445 Ramsey St., Fayetteville, N. C.
 L. W. Kyles, 4301 W. Bell Place, St. Louis, Mo.
 W. L. Lee, 450 Quincy St., Brooklyn, N. Y.
 A. J. Warner, 220 E. Boundary St., Charlotte, N. C.

CHURCH EXTENSION, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop W. L. Lee; *Cor. Sec. and Treas.*, J. C. Dancy.

EDUCATION, 613 N. Garrison Ave., St. Louis, Mo. *Pres.*, Bishop G. L. Blackwell; *Cor. Sec. and Treas.*, J. W. Martin.

FINANCE, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop J. S. Caldwell; *Cor. Sec. and Treas.*, Rev. W. H. Goler.

FOREIGN MISSIONS, 1046 Traub Ave., Indianapolis, Ind. *Pres.*, Rev. J. H. McMullen; *Cor. Sec. and Treas.*, J. W. Wood.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, 624 S. 16th St., Philadelphia, Pa. *Pres.*, Mrs. Florence Randolph; *Cor. Sec.*, Mrs. A.W. Blackwell.

PUBLICATION, Second and Brevard Sts., Charlotte, N. C. *Pres.*, Bishop G. W. Clinton; *Mgr.*, J. W. Crockett; *Treas.*, Rev. J. Harvey Anderson.

SUPERANNUATED MINISTERS, WIDOWS AND ORPHANS, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop A. J. Warner; *Cor. Sec.*, Rev. C. W. Winfield; *Treas.*, Rev. A. P. Petly.

SUNDAY SCHOOL UNION, Charlotte, N. C. *Pres.*, Bishop R. B. Bruce; *Cor. Sec. and Treas.*, J. W. Eichelberger, Jr.

MINISTERIAL BROTHERHOOD, 276 Division St., New Haven, Conn. *Pres.*, Bishop L. W. Kyles; *Cor. Sec. and Treas.*, Rev. C. S. Whitted.

EVANGELISM, 1425 W. Walnut St., Louisville, Ky. *Pres.*, Bishop G. C. Clement; *Sec.*, E. L. Watkins; *Treas.*, Rev. J. H. McMullen.

VARICK CHRISTIAN ENDEAVOR UNION, Pensacola, Fla. *Pres.*, Rev. J. W. Brown; *Cor. Sec.*, Aaron Brown; *Treas.*, Rev. G. M. Oliver.

LEGION OF FINANCIERS, Yonkers, N. Y. *Pres.*, Rev. W. D. Clinton; *Sec.*, Rev. J. J. Smyer.

CONNECTIONAL TRUSTEE BOARD. *Pres.*, Rev. W. C. Brown; *Sec.*, Rev. J. H. Moseley; *Treas.*, Rev. C. W. P. Mitchell.

Schools

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Atkinson College	Madisonville, Ky.	J. W. Muir
Clinton Institute	Rock Hill, S. C.	R. J. Boulware
Dinwiddie A. and I School	Dinwiddie, Va.	W. E. Woodyard
Eastern North Carolina Industrial School	New Bern, N. C.	W. M. Sutton
Edenton Normal and Industrial School	Edenton, N. C.	W. F. Gaines
Greenville College	Greenville, Tenn.	Arthur A. Madison
Hood Theological Seminary	Salisbury, N. C.	W. O. Carrington
Lancaster High School	Lancaster, S. C.	M. D. Lee
Livingstone College	Salisbury, N. C.	D. C. Suggs
Lomax-Hannon High School	Greenville, Ala.	J. R. Wingfield
Macon Industrial School	Macon, Ga.	B. J. Bridges
Walters Institute	Warren, Ark.	J. W. Eichelberger

Periodicals

Star of Zion (weekly), Charlotte, N. C., Editor, Rev. J. Harvey Anderson; *Western Star of Zion* (weekly), East St. Louis, Ill., Editor, Rev. T. W. Wallace; *Quarterly Review*, New Rochelle, N. Y., Editor, Rev. C. C. Alleyne; *Missionary Seer* (monthly), Indianapolis, Ind., Editor, Rev. J. W. Wood.

History

Among the early independent Negro Methodist congregations of this country was one organized in New York City in 1796 from members of the old John Street Methodist Church. This independent organization was prompted by the desire that "they might have opportunity to exercise their spiritual gifts among themselves and thereby be more useful to one another," and was occasioned largely by the "caste prejudice which forbade their taking the sacrament until the white members were all served," and by the desire of other church privileges denied them and by the conviction that it would assist in the development of a ministry adapted to their needs. The first church was built in the year 1800 and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Zion Church.

Under articles of agreement, this church was supplied with preachers by the Methodist Episcopal Church until 1820, when the congregation formally withdrew from the supervision of white pastors and entered with their congregations into a separate and independent organization. This organization confined its activities to the Northern area until 1863, since which time it has had rapid development and has organized generally throughout the South.

Doctrine

In doctrine the African Methodist Episcopal Zion Church is in accord with the general doctrines of Methodism.

Polity

In polity it is in substantial agreement with the Methodist Episcopal Church, having the same system of conferences—quarterly, annual and general. The itinerary is maintained throughout all ranks of ministers.

COLORED METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; next session at Muskogee, Okla., May, 1926.

Sec. of Gen. Conf., Rev. M. F. Brinson, Box 301 Fort Valley, Ga.

Bishops

- R. S. Williams, 912 Fifteenth St., Augusta, Ga.
- E. Cottrell, Holly Springs, Miss.
- C. H. Phillips, 10828 Drexel Ave., Cleveland, Ohio.
- R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.
- N. C. Cleaves, 4145 Enright St., St. Louis, Mo.
- R. T. Brown, 331 Lucy St., Birmingham, Ala.
- J. C. Martin, 808 Hayes Ave., Jackson, Tenn.
- J. A. Hamlett, Jackson, Tenn.
- J. W. McKinney, Sherman, Texas.
- Isaac Lane (retired), 422 Laconte St., Jackson, Tenn.

BOARD OF MISSIONS. *Pres.*, Bishop R. A. Carter; *Sec.*, Rev. J. H. Moore, Holly Springs, Miss.

BOARD OF EDUCATION. *Pres.*, Bishop J. A. Hamlett; *Sec.*, Rev. J. A. Bray, Birmingham, Ala.

BOARD OF CHURCH EXTENSION. *Pres.*, Bishop J. W. McKinney; *Sec.*, Rev. R. S. Stout, Louisville, Ky.

EPWORTH LEAGUE. *Pres.*, Bishop E. Cottrell; *Sec.*, Rev. A. R. Calhoun, Pine Bluff, Ark.

BOARD OF PUBLICATION. *Pres.*, Bishop J. S. Martin; *Sec.*, Rev. H. P. Porter, 109 Shannon St., Jackson, Tenn.

SUNDAY SCHOOL BOARD. *Pres.*, Bishop C. H. Phillips; *Sec.*, Rev. J. A. Martin, Nashville, Tenn.

BOARD OF SUPERANNUATED PREACHERS, WIDOWS AND ORPHANS. *Pres.*, Bishop N. C. Cleaves; *Sec.*, Rev. T. H. Copeland, Hopkinsville, Ky.

BOARD OF FINANCE. *Pres.*, Bishop R. S. Williams; *Sec.*, Rev. R. O. Langford, Monroe, N. C.

BOARD OF WOMEN'S CONNECTIONAL COUNCIL. *Pres.*, Mrs. Mattie E. Coleman; *Sec.*, Mrs. T. H. Copeland, Hopkinsville, Ky.

Schools

Name	Location	President
Haygood Seminary	Pine Bluffs, Ark.	
Homer College	Homer, La.	
Holsey Normal and Industrial Institute	Cordele, Ga.	
Lane College	Jackson, Tenn.	J. F. Lane
Miles Memorial College	Birmingham, Ala.	G. L. Wood
Mississippi Industrial College	Holly Springs, Miss.	G. R. Ramsey
Oklahoma Normal and Industrial Institute	Boley, Okla.	C. C. Neal
Paine College	Augusta, Ga.	
Texas College	Tyler, Texas	W. R. Banks
Williams Industrial and Normal School	South Boston, Va.	

Periodicals (weekly)

Christian Index, Jackson, Tenn., Editor, G. C. Parker; *Western Index*, Dallas, Texas, Editor, J. R. Starks; *The Index Herald*, Shelby, N. C.; *Colored Methodist*, Louisville, Ky.

History

At the close of the Civil War, a great majority of the colored members in the Methodist Episcopal Church, South, joined other Methodist churches. About seventy-five thousand, however, retained their membership in the Methodist Episcopal Church, South. The General Conference of the Methodist Episcopal Church, South, held in 1866 appointed a commission, at the request of the colored members of that church, to make a study of the question of relationship and to recommend a plan for the organization of the colored members into a separate and distinct body to themselves according to a petition submitted by the colored representatives sent to the General Conference of the Methodist Episcopal Church, South, for that purpose. Four years later, in 1870, it was found that these colored representatives had gone forward and succeeded, under the direction of the bishops of the Methodist Episcopal Church, South, in organizing five annual conferences among themselves and were unanimous in their desire to be properly and orderly set apart in their own ecclesiastical integrity. This was approved by the bishops of the Methodist Episcopal Church, South, and accordingly steps were taken by the bishops of the Methodist Episcopal Church, South, forthwith for the organization of the General Conference of the Negro members of the M. E. Church, South, into a separate body. This was effected on December 1, 1870, at Jackson, Tenn., and the new body organized under the name of Colored Methodist Episcopal Church.

Doctrine

In doctrine the Colored Methodist Episcopal Church is in complete harmony with the doctrines of Episcopal Methodism.

Polity

In polity this organization is essentially the same, with only such variations as conditions seem to require, with the polity of the Methodist Episcopal Church, South. The General Conference consists of the bishops, who, however, have no right to vote, and of delegates elected from the annual conferences, both ministers and laymen, each in equal number. The itinerant system is retained; the time limit for preachers to remain in one pastoral charge has been removed. Presiding elders are permitted to remain in their districts not more than six consecutive years and bishops are permitted to remain in one district not more than four consecutive years.

COLORED METHODIST PROTESTANT CHURCH

No report.

History

The Colored Methodist Protestant Church was organized in 1840 at Elkton, in Maryland, on essentially the same principles on which the Methodist Protestant Church had been organized some few years previously.

Doctrine

The doctrines of this church are in accord with the doctrines of Methodism generally.

Polity

The polity of the church is substantially that of the Methodist Protestant Church, having no episcopacy and recognizing only one order, that of elders, among the ministers.

UNION AMERICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; next meeting at Philadelphia, Pa. 1926.

Officer: *Sec.*, Rev. Walter L. Castelle, Philadelphia, Pa.

Bishops

Philip A. Boulden, 1932 Carpenter St., Philadelphia, Pa.

Jacob F. Ramsey, 1319 S. 17th St., Philadelphia, Pa.

Benjamin T. Ruley, 19 W. 12th St., Wilmington, Del.

FOREIGN MISSIONS. *Sec.*, Rev. O. S. Watts, 766 Line St., Camden, New Jersey.

CHURCH EXTENSION. *Sec.*, Rev. W. L. Castelle, 420 N. Olive St., Media, Pa.

EDUCATION. *Sec.*, Rev. O. S. Watts, Camden, N. J.

SPENCER'S YOUNG PEOPLE'S LEAGUE. *Sec.*, Rev. J. G. Ryder, 109 W. 131st St., New York City.

Schools

<i>Name</i>	<i>Location</i>	<i>Dean or Principal</i>
Union Industrial School.....	Wilmington, Del.....	S. P. Shepherd.....
Spencer's Training School.....	Camden, N. J.....	P. A. Boulden.....

Periodicals

Union Recorder and Messenger, Camden, N. J., Editor, Rev. O. S. Watts; *Southern Pioneer*, Mobile, Ala., Editor, Rev. W. H. King; *Union Herald*, Chester, Pa., Editor, Rev. H. T. Ryder.

History

The Union American Methodist Episcopal Church was formed by Negro members of the Methodist Church who were dissatisfied with the treatment accorded them, September, 1813.

Doctrine

They are in accord with the doctrines of Methodism generally, candidates for membership, however, being required to assent only to the Apostles' Creed.

Polity

The chief difference in polity between this church and the Methodist Episcopal Church is in the provision for a general convention as a constitutional law-making body, such convention to be called only when a change in polity or name is under consideration.

AFRICAN UNION METHODIST PROTESTANT CHURCH

General Conference; last meeting, Wilmington, Del., September, 1922
 Officers: *Pres.*, Rt. Rev. D. J. Russell; *Sec.*, Rev. G. A. Coleman, Viola, Del., R. F. D.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Cor. Sec.*, Rev. Albert Russell, Penn Grove, N. J.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Sec.*, Prof. W. H. Loper, Jr., Felton, Del.

BOARD OF MINISTERIAL RELIEF. *Chmn.*, Rev. Simon Hines; *Sec.*, Rev. J. H. Johnson, Philadelphia, Pa.

AFRICAN UNION M. P. PUBLISHING HOUSE, 131 N. Felton St., Philadelphia, Pa. *Gen. Mgr.*, Rt. Rev. D. J. Russell.

College and Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Spencer's African Union Methodist Protestant College and Seminary	Viola, Del.	G. A. Coleman

Periodical

The Union Star, Editor, D. J. Russell.

History

This body is a union of two distinct organizations of the African Union Church and the First Colored Methodist Protestant Church. This union was effected in 1866.

Doctrine

The doctrines of the church are identical with those of the Methodist Episcopal Church.

Polity

In polity this organization differs considerably from the Methodist Episcopal Church, being formed rather after that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conference and the General Conference, no bishops, and no higher office than that of elder.

REFORMED ZION UNION APOSTOLIC CHURCH (Colored)

General Conference, quadrennial; last meeting at La Crosse, Va., August, 1922.

Officers: *Pres.*, Rt. Rev. G. W. Taylor, Jumbo, Va.; *Sec.*, J. R. Talley, Invermay, Va.; *Treas.*, Alex. Baskerville, Joyceville, Va.

CHURCH EXTENSION BOARD. *Treas.*, J. A. Hicks, Jumbo, Va.

SUNDAY SCHOOL CONVENTION. *Pres.*, D. H. Hendricks, Baskerville, Va.; *Sec.*, Mrs. A. S. Hicks, Meredithville, Va.

WOMAN'S AUXILIARY. *Pres.*, Mrs. Sallie Winfield, Meredithville, Va.

BOARD OF EDUCATION. *Chmn.*, Rev. F. Watson, La Crosse, Va.; *Gen. Sec.*, Rev. J. E. Hines, Lawrenceville, Va.

HOME MISSION AND EDUCATIONAL CONVENTION. *Pres.*, Mrs. R. A. Vance, Harperville, Va.; *Sec.*, Mrs. Annie B. Hill, Warfield, Va.

SUNDAY SCHOOL UNION WORKERS AND C. L. W. ASSOCIATION. *Pres.*, J. A. Hicks, Jumbo, Va.; *Sec.*, Mrs. A. V. Peebles, Jumbo, Va.

School

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Afro-American Normal and Industrial Institute	La Crosse, Va.	F. Watson

History

The Reformed Zion Union Apostolic Church was organized as a result of dissatisfaction among the Negro Methodists of Southeastern

Virginia, following the war between the states. It was formally organized in 1869. Disorganization soon resulted in its complete disruption, but in 1881 it was reorganized.

Doctrine

The doctrines of the church are those common to the Methodist bodies.

Polity

There is the same general system of organization, including the episcopacy and the series of conferences.

REFORMED METHODIST UNION EPISCOPAL CHURCH (Colored)

General Conference, quadrennial. One state conference in two divisions—Charleston Division and Sumter Division.

General Officers: *Bishop*, Rt. Rev. E. Russell Middleton, Sumter, S. C.; *Fin. Sec.*, Rev. James Rivers; *Sunday School Sec.*, H. W. Washington, Wedgefield, S. C.; *Sec. of Book Concern*, Rev. F. R. Young, 195 President St., Charleston, S. C.

History

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body, and in 1885 a convention of delegates representing churches in South Carolina and Georgia was held and the Independent Methodist Church organized. At first, the organization was non-episcopal, but in 1896 it was decided to make a change and create an episcopacy, and the name Reformed Methodist Union Episcopal Church was adopted.

Doctrine and Polity

The doctrine and polity of this church are substantially the same as those of Episcopal Methodism generally.

MORAVIANS

MORAVIAN CHURCH (Unitas Fratrum)

Two co-ordinate provinces of the Unity in America; the Northern, with a Provincial Synod meeting every five years; the Southern, with a Provincial Synod meeting every three years. The next Synod of the Northern Province will meet in 1925.

Bishops (address *Rt. Rev.*)

J. Taylor Hamilton, 1444 Main St., Bethlehem, Pa.
Clement Hoyle, 9857 84th Ave., Edmonton, Alberta, Can.
Charles L. Moench, Bethlehem, Pa.
Karl A. Mueller, Watertown, Wis.
Edward Rondthaler, Winston-Salem, N. C.

THE PROVINCIAL ELDERS' CONFERENCE (Exec. Board) of the Northern Province, 67 W. Church St., Bethlehem, Pa. *Pres.*, Bishop C. L. Moench; *Vice-Pres. and Treas.*, Rev. Paul de Schweinitz; *Sec.*, Rev. John S. Romig; *Western Vice-Pres.*, Bishop Karl A. Mueller; *Rec. Sec.*, Rev. C. D. Kreider.

THE PROVINCIAL ELDERS' CONFERENCE (Exec. Board) of the Southern Province, Winston-Salem, N. C. *Pres.*, Bishop Edward Rondthaler; *Sec.*, Rev. J. F. McCuiston; J. Kenneth Pfohl, John W. Fries, Agnew L. Bahnson; *Treas.*, E. H. Stockton.

BOARD OF CHURCH EXTENSION, 67 W. Church St., Bethlehem, Pa. *Pres.*, Rev. Paul de Schweinitz; *Sec.*, Bishop C. L. Moench; *Treas.*, Emil J. Bishop.

SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, Nazareth, Pa. Pres., Bishop C. L. Moench; Sec., Rev. C. D. Kreider; Vice-Pres. and Treas., Rev. Paul de Schweinitz.

Colleges and Seminaries

Name	Location	President
Linden Hall	Lititz, Pa.	F. W. Stengel
Moravian College and Theological Seminary	Bethlehem, Pa.	J. Taylor Hamilton
Moravian Seminary and College for Women	Bethlehem, Pa.	R. Riemer
Nazareth Hall	Nazareth, Pa.	A. D. Thaeler
Salem Academy and College for Women	Winston-Salem, N. C.	H. E. Rondthaler

Periodicals

The Moravian (weekly), Nazareth, Pa., Editor, C. D. Kreider; *The Moravian Missionary* (monthly), Gnadenhutten, Ohio, Editor, E. R. Nitzschke; *Der Brüder-Botschafter* (weekly), Watertown, Wis., Editor, Bishop Karl A. Mueller.

History

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Hus and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Hus in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure Scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. After the Schmalkald War a branch of the Union was established in Poland. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into the Bohemian from the original tongues (completed in 1593) and a revision of the Polish Bible was published in 1632. Hymnals were issued in Bohemian, in German and in Polish.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its commencement Bohemia and Moravia were overwhelmingly evangelical. At its close, in 1648, the evangelical churches of Bohemia and Moravia had been practically destroyed. Large numbers of members had been put to the sword and others had fled into Hungary, Saxony, Holland and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The last well-known bishop of the United Church, the famous educator, John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony,

where the village of Herrnhut arose. Colonists came from Germany also, and an association was formed in which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions in Germany, and the *Unitas Fratrum*, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who, in 1732, had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 the Moravians began the settlement of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A co-operative union to develop the settlements and support missionary work was formed by the colonists, and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers, as well as in foreign lands, the first native-born American missionary being sent from Bethlehem, Pa., May, 1746.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in co-operating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth and Lititz, in Pennsylvania, and Bethabara and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then membership of the church in the United States has been quadrupled.

Doctrine

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching.

Polity

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who have attained the age of 21 years, and have subscribed to the rules and regulations of the congregation.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a Northern and a Southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade.

There are three orders of the ministry—bishops, presbyters and deacons.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

No report obtainable.

History

The scattered bands of Bohemian and Moravian Christians, after the general dispersion consequent upon the Thirty Years' War, retained their religious life through the persecutions which broke out from time to time.

The first considerable immigration to America of adherents of this union came after the revolutionary period of 1848. Those from Bohemia and Western Moravia settled chiefly in the Northern states; while those from Eastern Moravia almost without exception turned to Texas. The first Bohemian evangelical sermon in Texas was preached in 1855. The first congregation was organized in 1864 at Wesley, Texas.

The next step was the calling of an assembly of delegates of all the congregations to meet at Granger, Texas, in 1903.

At a second synodal assembly at Taylor, Texas, in 1904, a general constitution was prepared and accepted and a state charter secured.

Doctrine and Polity

The basis of doctrine of the Evangelical Union of Bohemian and Moravian Brethren is the "Confessio Fratrum Bohemorum," of the Confession of Faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria, by the Lords and Knights of the Union in 1608. Other doctrinal symbols, as the Helvetic, or Reformed, and the Augsburg, or Lutheran confessions, are accepted in so far as they agree with the Bible, which is with the Brethren the only rule of faith, intercourse and life.

The legislative and executive authority is intrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Huss.

INDEPENDENT BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

Address, Rev. Francis Pokorny, R. D. 3, Cedar Rapids, Iowa.

History

In 1858 a group of six families, formerly members of the Reformed Church of Bohemia, under the leadership of Rev. Francis Kun, organized the First Bohemian and Moravian Church, in College Township, Linn County, Iowa.

While claiming the same origin as the Moravian Church (*Unitas Fratrum*) and the Evangelical Union of Bohemian and Moravian Brethren, these churches are not ecclesiastically connected with either of these bodies. They hold friendly relations with the Presbyterian, Reformed, and Bohemian churches of the Northwest and East, and enter into accord with them in movements for education and missionary work, in these respects affiliating especially with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America.

Doctrine and Polity

The Independent Bohemian and Moravian churches recognize the Helvetic and Westminster confessions of faith and use the Heidelberg and Westminster catechisms. They administer baptism to the children of believers, and to adults on profession of faith. The Lord's Supper is celebrated four times a year, according to the usage of the Reformed Church of Bohemia. In polity these churches are Presbyterian.

NON-SECTARIAN CHURCHES OF BIBLE FAITH

Headquarters: Boston, Mass.

Address, Charles A. Rowe, P. O. Box 2662, Boston, Mass.

No organization or regular membership, no church buildings or paid ministry.

Periodical

The Echoes of the Stumbling Stone, Boston, Mass., Editor, Charles A. Rowe.

History

The Non-Sectarian Churches of Bible Faith, founded by Lyman H. Johnson, 1868, protest against the generally accepted conception of church organization. The basic principle lies in the interpretation of the term church. "This word," they say, "as traditionized, is made to mean a society organized by man like secular corporations, except for religious purposes; a joint interest and agreement of several Christians under covenants and laws they have adopted is essential to the meaning of the word 'church,' as generally understood." This interpretation, in their view, classes "with infidels and the irreligious" those Christians outside of church organizations and "is an injustice to such Christians and contrary to the Bible meaning of the word." The truth as they recognize it, is that churches of Christ have always existed outside of sectarian systems. They say that the Greek word "ecclesia," which is translated "church" in English, has the meaning "called out"—that is, "converted out of the world by a change of heart into the assembly of Christians on earth"—and they hold that the church exists where one person is thus called out from the world. The idea of the assembly thus constituted has no reference to locality or organization, and the church is the "body of Christ," including "all who are in Christ regardless of locality." They find no account in the Bible of any Christian joining the church; he is already a member by faith in Christ, and every description of the church in any city or house of the New Testament is simply of one or more Christians living there.

Doctrine and Polity

In doctrine the churches agree substantially with the so-called "orthodox or evangelical churches." They hold the Bible to be the divinely inspired rule of faith and practice and reject all creeds and disciplines not contained in it. They believe in the Trinity, the vicarious atonement of Christ, the baptism of the Holy Spirit as the antitype of water baptism, a final judgment, and an eternal heaven and hell.

There is no general ecclesiastical organization. No head over individual members is recognized but Christ, and though there are elders in each community or church, they are regarded simply as teachers, having no ecclesiastical authority. In their view, the only authority is "the authority of the truth," which is the authority of God to all who are convinced of the truth of the Bible. The ministers receive no salary, and the necessary expenses connected with the preaching services are met by voluntary contributions.

THE OLD CATHOLIC CHURCH IN AMERICA

(*The Lithuanian National Catholic Church has been merged into the Old Catholic Church in America*)

Headquarters: 1035 Loyola Ave., Chicago, Ill.

Officers: *Archbishop*, Most Rev. W. H. Francis, 1035 Loyola Ave., Chicago, Ill.; *Assistant Bishop*, Rt. Rev. Antonio Rodrigues, New Bedford, Mass.

History

The Old Catholic Church traces its episcopal lineage to the ancient Church of the Netherlands, founded in the seventh century by a Briton,

S. Willibrord, and consolidated by his successor, S. Boniface; the hierarchy was overthrown in the sixteenth century when the Dutch provinces revolted from Spanish rule, and its place was taken, as in other countries by Vicars Apostolic. During the persecution of the Jansenists, the Dutch Catholics extended to them sympathy and hospitality. The Jesuits, implacable enemies of the Jansenists, brought about the suspension of Peter Codde, who was Vicar Apostolic in 1702. Codde, who was elected Archbishop of the Chapter of Utrecht (which had been reformed in 1631) fought against this unjust persecution until his death in 1710. The Chapter of Utrecht supported by the Staats-General, maintained the struggle for liberty, and elected as his successor Stenoven, the Vicar-General. The supply of priests was kept up by sympathetic French and Irish bishops, who ordained the candidates for the Chapter.

In 1719 a certain Bishop Varlet, who had been Bishop of Ascalon and Co-adjutor to the Bishop of Babylon, arrived in Holland en route for Persia, and at the request of the Chapters of Utrecht and Haarlem, administered the Sacrament of Confirmation to some six hundred persons, no confirmation having been given in Holland for ten years. For this act of Christian charity Varlet was suspended. Varlet returned to Holland and consecrated successively four Archbishops of Utrecht, by the last of whom the succession was continued, and the bishoprics of Haarlem and Deventer established.

The legality of Varlet's act was defended by the celebrated canonist, Van Espen. It is interesting to note that Bishop Varlet traces his episcopal succession through his consecrator Bishop de Matignon to the renowned James Benigne Bossuet, Bishop of Condom and afterwards of Meaux, the golden tongued "Eagle of Meaux," who in his turn through his consecrator, was linked with the celebrated Cardinal Barberini, nephew of Pope Urban the Eighth; of such an ancestry any prelate might well be proud.

The Dutch Church has continued its existence ever since. Termed Jansenist by its traducers, it has nevertheless repeatedly cleared itself of this charge of heresy, and its orders are unquestioned and unquestionable. It is known in Holland as the Old Roman (Oud Roomsche) Church.

The next step in the formation of the Old Catholic Church was taken at the time when the Vatican Council decreed the Infallibility of the Pope. Dr. Dollinger, of Munich, the foremost ecclesiastical historian of the day, protested against this innovation, backed by the flower of continental scholarship. In 1871, the leaders of this movement who had remained true to their convictions, organized themselves into Old Catholic congregations. Dr. Reinkens received episcopal consecration from the aforementioned Dutch Church, and the new movement received governmental recognition, several churches being made over to them.

In England, the old Catholic movement was introduced by Dr. Arnold H. Mathew, Earl of Llandaff and Thomastown, who was consecrated by the Archbishop of Utrecht on April 28, 1908.

Archbishop Mathew and those in his jurisdiction were received into union with the Holy Orthodox Church by the Most Reverend Gerassimos Messara, Prince Archbishop and Metropolitan of Beirut, Syria, in the Patriarchate of Antioch of the Orthodox Eastern Church, on August 5, 1911.

The Old Catholic Benedictines, who for years had been engaged in mission work in the United States, were received into union with the European Old Catholics on February 4, 1914, and placed in the jurisdiction of Archbishop Mathew until the Abbot, who had been elected Bishop, could receive the Episcopate. The Prince-Duke de Landas Berghes et de Rache, Bishop of Scotland, took up his temporary residence with the Benedictines and on October 3, 1916, he consecrated the

Abbott, Dom Francis, Bishop of the Old Catholic Church in America. Bishop Francis was elected Archbishop and Metropolitan by a unanimous vote of the clergy January 8, 1917. The Metropolitan See city is Chicago.

The movement as organized in America was to include those who were not Poles, the Polish branch being exclusively under the care of Bishop Hodur, of Scranton, Pa. Mgr. J. F. Tichy, of Cleveland, was the first Episcopal Administrator, appointed by the Archbishop of Utrecht. In 1915 Monsignor Tichy resigned and Archbishop W.H. Francis was elected as his successor. Archbishop Francis received his Episcopal consecration from the Prince-Duke de Landas Berghes et de Rache, Bishop of Scotland, who was in this country at that time as the guest of Bishop Burch of the Protestant Episcopal Church. This consecration took place October 3, 1916, at Waukegan, Ill. On the following day Bishop Carmel Henry Carfora was consecrated to the Episcopacy by Bishop de Landas and Bishop Francis. Subsequently controversies arose over certain reforms and the movement was divided, one branch being presided over by Monsignor Carfora and the other by Bishop Francis. This disagreement appears to be simply over the use of English in the mass, the branch under the direction of Bishop Francis using the language of the congregation in the services while the branch under Bishop Carfora uses Latin.

Doctrine

The Old Catholic Church in America maintains as its basis of faith the Holy Scriptures and the traditional Creeds of Christendom. It holds that divine revelation runs in two concurrent streams of tradition and holy Scripture. Consequently this church does not look to the Bible as the sole rule of faith.

The Old Catholic Church in America recognizes in consonance with the Council of Trent and the Synod of Bethlehem seven fundamental sacraments; namely, Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders and Holy Matrimony, which seven sacraments are viewed as outward and visible signs of an inward and spiritual grace wherein the over-shadowing presence of our Blessed Lord and the operation of the Holy Spirit is made manifest in the body of man through material things. This church admits to its altars; as of right, all Christians baptized and confirmed who are in communion with the ancient patriarchal sees. It gladly extends towards members of the Church of England and churches in communion with her facilities for inter-communion, following in this respect the precedent set by Continental Old Catholic bodies.

The ceremonies and liturgical vestments used are those of the Latin Church.

Polity

The Old Catholic Church in America confesses Christ as the Fountain Head, the Supreme Pastor and Bishop of the One Holy Catholic and Apostolic Church. It regards the Pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its liturgy. It regards the collective body of the Catholic Episcopate as the supreme authority over the whole church on earth and as representing Christ, the Head of the Body. The Episcopate is the source and depository of all order, authority and jurisdiction in the church. The hierarchy of the movement in America consists of three bishops, styled the archbishop of the Old Catholic Church in America, and two bishops-auxiliary, who serve to guard the succession.

The administration of the Old Catholic Church is in the hands of an Episcopal Synod, composed of the archbishop and his two bishops-auxiliary. In case a vacancy occurs in the Episcopate the Synod of Clergy is convened for the nomination of a new bishop, voting to be by secret ballot. The name selected is sent to the Episcopal Synod, which has power to set the election aside and ask for another choice.

and if need be themselves appoint one to the vacancy. The clergy are under strict obligation to regard their ordination as binding in conscience and are under obligation to obedience to the Archbishop of the Old Catholic Church in America with the right to appeal to the Episcopal Synod.

THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

General Synod every six years; next meeting, October 12, 1926.

National Synod every four years; next meeting, October 4, 1925.

Diocesan Synod every two years; last meeting, July 16, 1924.

Bishops

His Grace, Carmel Henry Carfora, D. D., Metropolitan and Primate, 6304 Leland Ave., Chicago, Ill.

Rt. Rev. Edwin Wallace Hunter, D. D., 1520 Sixth St., New Orleans, La., Regional Bishop.

Rt. Rev. Durlin S. Benedict, Los Angeles, Cal.

Rt. Rev. Wasil Drapak, Scobey, Mont., Admin. for the Ukrainians.

Rt. Rev. Roman W. Slocinski, Bishop of the Polish Catholic Diocese, 635 Union St., Manchester, N. H.

Very Rev. Custodius C. Raposo, Vicar General for the Portuguese, 72 Brooks Place, West Bridgewater, Mass.

Lithuanian National Catholic Diocese (vacant), administered by the Primate.

Very Rev. Edward J. Higgins, General Secretary and Chancellor to the Primate, 6304 Leland Ave., Chicago, Ill.

Very Rev. Charles Miglioli, Delegate of the Primate for Europe, Cremona Persico, Italy.

Seminary

St. Francis Seminary, 6304 Slocum St., Chicago, Ill.; Very Rev. Robert Joschko, Dean.

St. Joseph's Orphans' Home, Chicago, Ill.; Sister M. Bernarda, Superior.

Periodical

The Old Catholic (monthly), New Orleans, La., Editor, Rt. Rev. E. W. Hunther.

History

The North American Old Roman Catholic Church traces its origin and Apostolic Succession from Cardinal Antonio Barberini (1607-1671). Organized in United States and Canada under the name of National Catholic Diocese in North America, and incorporated in Columbus, Ohio, June 14, 1912.

In the year 1914 the Most Rev. Arnold Harry Mathew, Archbishop of England and Ireland, did send to the United States of America the Most Rev. Prince Archbishop de Landas Berghes to unite all the different Old Catholic Churches of this country. The National Catholic Church of America, in union with Archbishop de Landas Berghes, was incorporated in Illinois the 17th day of October, 1917, as the "North American Old Roman Catholic Diocese."

In the year 1919 Archbishop de Landas Berghes submitted to the Roman Church and Bishop Carfora became the Archbishop and Metropolitan of the said church the 12th day of October, 1919.

The 19th day of March, 1922, Archbishop Carfora was elected as the Supreme Head of all the Old Roman Catholic churches.

Doctrine

The North American Old Roman Catholic Church, through various evolutions, has always aimed not to have any drastic changes in doctrine, but the restoration of the ancient Catholic system. The purpose of the said church is the elevation of the moral and religious life of its people according to the teachings of Jesus Christ and His Apostles,

and the practice of the rites of the Holy Catholic and Apostolic Church of the East and West, as it was in the first centuries and before the lamentable separation of the Eastern and Western churches. Every baptized Christian, who lives according to our holy religion and observes the laws and regulations of our church, is welcome to the movement.

Our motto is: "We minister to anyone and everyone who needs our services, of every religion, of every race, of every nationality."

Polity

The North American Old Roman Catholic Church centers on the primate. His authority is supreme in faith and in all church matters after due consideration and discussion in the general meeting of the synod where there are assembled archbishops, bishops, general vicars, priests and delegates.

The government in the church is democratic, because every officer, from the lowest to the highest, is chosen by the people and confirmed by the primate and the big issue of the church is that every nationality will have his own bishop, and all together shall compose the "one Unity" in Christ. "*Unum Ovile et Unus Pastor.*"

PENTECOSTAL HOLINESS CHURCH

General Conference, quadrennial; next meeting, May, 1925; place unknown.

Ten conferences.

Headquarters: Franklin Springs, Ga. A Literary and Bible School and printing plant is conducted at Franklin Springs, Ga.

Officers: *Gen. Supt.*, Rev. J. H. King, Franklin Springs, Ga.; *Asst. Gen. Supts.*, E. D. Reeves, 718 Marshall Ave., Roanoke, Va.; S. A. Bishop, 2429 37th Ave., Birmingham, Ala.; *Gen. Sec.*, L. R. Graham, 652 E. Trigg Ave., Memphis, Tenn.; *Gen. Treas.*, Rev. G. F. Taylor, Franklin Springs, Ga.

Committee to complete Official Board: A. H. Butler, Falcon, N. C.; P. F. Beacham, 254 Briggs Ave., Greenville, S. C.; F. M. Britton, Franklin Springs, Ga.; Ralph Taylor, Route No. 3, Anderson, S. C.; F. M. Bramblett, McCormick, S. C.; R. B. Beall, 1211 W. Grand Ave., Oklahoma City, Okla.

Periodical

Pentecostal Holiness Advocate (weekly), Royston, Ga., Editor, Rev. G. F. Taylor.

History

The Pentecostal Holiness Church, as it now exists, is a union of three or more former organizations. The two principal organizations that came together to form said church were the Fire-Baptized Holiness Church and the Pentecostal Holiness Church. The former was organized at Anderson, S. C., in 1898, and the latter at Clinton, N. C., in 1899. The union of these two organizations under the name of the Pentecostal Holiness Church was effected at Falcon, N. C., in January, 1911. There are ten annual conferences, spread out over the territory embraced within lines drawn from Maryland to Florida and from the Atlantic Ocean to Oklahoma. It has a membership of 7,000, including 469 ministers in America and more than 500 in foreign lands. Fourteen missionaries and a dozen native workers are supported in South Africa, South China and in India.

Doctrine

Accepts the Apostles' Creed; believes that the Bible is the true and full revelation of God to man; that regeneration and justification are by faith alone; sanctification as a second definite work of grace to be received subsequent to regeneration; the Baptism of the Holy Spirit to be received subsequent to sanctification and evidenced by speaking in

other tongues as the Spirit gives utterance; divine healing as in the Atonement; that there is eternal peace for the righteous and never-ending torment for the wicked; the personal, pre-millennial second coming of Jesus.

Polity

The form of government is episcopal, but the majority vote rules. Each local church is entitled to a lay representative at the session of the annual conference. Each annual conference is entitled to lay representation at the General Conference. The General Conference enacts all laws of discipline, and elects a general board who have oversight of the work. Each annual conference has an official board elected by the conference who have oversight of the work of the conference. The chief officer of the annual conference is called conference superintendent, and the chief officer of the whole church is called general superintendent.

PILGRIM HOLINESS CHURCH

(Formerly International Holiness Church)

General Assembly, biennial; next meeting, 1926.

Officers: *Gen. Supt.*, Rev. Winifred R. Cox, 712 Silver Ave., Greensboro, N. C.; *Asst. Supts.*, Rev. G. Arnold Hodgkin, 1455 Atchison St., Pasadena, Cal., and Rev. C. G. Taylor, Kingswood, Ky.; *Gen. Sec. and Treas.*, Rev. Paul H. Greeson, Greensboro, N. C.; *Statistical Sec.*, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

GENERAL MISSIONARY BOARD. *Chmn.*, Rev. R. G. Finch; *Sec.-Treas.*, Cary A. Anthony, Kingswood, Ky.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Bible Holiness Seminary-----	Owosso, Mich.-----	C. G. Taylor
Kingswood College-----	Kingswood, Ky.-----	H. P. Thomas
Beulah Holiness Academy-----	Shackelford, Va-----	R. G. Flexon
Greensboro Bible and Literary Training School-----	Greensboro, N. C.-----	W. R. Cox
Holiness Seminary-----	Allentown, Pa.-----	

Periodicals

International Holiness Advocate, Kingswood, Ky., Editor, Rev. C. G. Taylor.

History

Organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp, previously a minister of the Methodist Episcopal Church.

Doctrine

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

Polity

The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board, consisting of a superintendent, an assistant superintendent, a secretary, a treasurer and three other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, five elders and five deacons.

There is a state organization which meets annually and a General Assembly, which meets quadrennially and, in addition to its own officers, elects a general superintendent, an assistant superintendent, a

general secretary, a treasurer and three others, who act with the officers as a general council, to which all disputed questions of government and discipline may be referred for final decision.

The churches choose their own pastors. Pastors are supported by free-will offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually during the summer season in the North and during the winter season in the South.

POLISH NATIONAL CATHOLIC CHURCH

General Synod, decennial; next session, 1930.

Provincial Synods, biennial.

Four provinces: Eastern, Central, Western and Northern.

Bishops (address Rt. Rev.)

Francis Bonczak, 592 Hayes Ave., Milwaukee, Wis.

Francis Hodur, 529 Locust St., Scranton, Pa.

Valentine Gawrychowski, 182 Sobieski St., Buffalo, N. Y.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Theological Seminary-----	Scranton, Pa.-----	Francis Hodur

Periodical

Straz (Guard) weekly, Scranton, Pa.

History

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio; in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

A convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in five states. As a result, these churches in Northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered

to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic co-operation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feast of Brotherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; the Feast of the Christian Family, to be observed on the second Sunday in October of each year.

The controlling motive of the conventions was both a desire for freedom in religious institutions corresponding to that in other departments of American life, and a protest against the placing by the Roman Catholic Church of all power, administrative as well as spiritual, in the hands of the ecclesiastics. This freedom included in their view the right of the congregations to own and control their church edifices, schools, orphanages, etc.; the right of the individual to read and study the Bible for himself; and the corresponding right to work out his own salvation, not through ceremonies, but through a better understanding of the doctrines of Christ in their application to private and to public life.

One or two churches in Chicago, Ill., together with churches in Indiana and Wisconsin and several in the East, organized another independent diocese, known as the Polish Independent Catholic Church, of which the Rev. Anton Kozlowski was eventually made bishop. Subsequently these two organizations united to form the Polish National Catholic Church of America, which includes all the Independent Polish Catholic churches of the United States, except one at Buffalo, N. Y.

Doctrine

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the apostles and the first four ecumenical councils, and as further interpreted by the synod of the church. It is also held that the hearing of the Word of God preached in the National Church is a sacrament, for it has "the power to pour in the soul the Divine Grace," leading to the knowledge of truth, spiritual regeneration and union with God. The church rejects the doctrine of the infallibility of the Pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal punishment and believes that "even sinful man, after undergoing an intrinsic metamorphosis through contrition, penance and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and comes nearer and

nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

Polity

The constitution vests the highest authority of the church in the synod. This convenes in regular session every five years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary. Each congregation is governed by a board of trustees, elected by the members, and working in harmony with the priests assigned to it. The question of the celibacy of the clergy has been discussed, but action was postponed.

The administrative power is centralized in the bishop and the grand council, which is composed of three clerical and three lay members, who are elected at each regular session of the synod.

PRESBYTERIAN BODIES

GENERAL STATEMENT

As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Zwingli and Calvin. The doctrinal and ecclesiastical system developed at Zurich and Geneva, modified somewhat in Holland and in France, and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1643-1649. This was not a distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country, in matters of religion, it represented in its membership all English-speaking Christians, although the Anglicans took practically no part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies, and the form of ecclesiastical government it recommended has gone far beyond the country where it was formulated, and has had a marked influence not only on church life, but in civil and national development. In England it led to the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the colonies, together with the few French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in

the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. Five Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century; the United Presbyterian Church of North America; the Associate Synod of North America, known also as the Associate Presbyterian Church; the Associate Reformed Presbyterian Church, formerly the Associate Reformed Synod of the South; the Synod and the General Synod of the Reformed Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches traceable to the influence of immigration from the continent of Europe; particularly, the Reformed Church in America and the Christian Reformed Church, both of which originated in Holland; and the Reformed Church in the United States, whose beginnings were in Switzerland and Germany. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure co-operation by the different denominations in general church work, has grown out of this concord, as has also the Council of the Reformed Churches in the United States, holding the Presbyterian system, organized for the same general purpose.

Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in His universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. As a polity it recognizes Christ as the only head of the church and source of all power, and the people of Christ as entitled under their Lord to participation in the government and administration of the church. As polity and as doctrine it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery and the synod; and in the case of some bodies, especially the larger ones, the general

assembly. This principle of co-ordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while, at the same time, he recognizes not merely the headship of Christ, but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government, and has exerted a strong influence modifying both individualistic and hierarchical tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it has had its strongest influence; its courts corresponding in a measure to the local, state and national organizations.

ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM

The Presbyterian and Reformed churches throughout the world, having essentially the same creedal basis and similar ecclesiastical organization, for purposes of fellowship and conference have organized a World Alliance. There is a General Council in which all are represented and which meets every four years. There are also an Eastern and a Western Section which meet separately at the convenience of their constituent bodies.

General Council.

Officers: *Pres.*, Rev. John McNaugher, Pittsburgh, Pa.; *Vice-Pres.*, Eastern Section, Rev. J. N. Ogilvie, Edinburgh, Scotland; *Vice-Pres.*, Western Section, Rev. James I. Good, Philadelphia, Pa.; *Acting Gen. Sec.*, Rev. J. R. Fleming, Edinburgh, Scotland; *American Sec.*, Rev. Henry B. Master, 510 Witherspoon Bldg., Philadelphia, Pa.

EASTERN SECTION: Includes Presbyterian and Reformed churches in Europe, Asia, Africa and Australia. The Reformed Church in Hungary is a member of the Eastern Section.

WESTERN SECTION: Includes Presbyterian and Reformed churches in the United States, Canada and South America.

OFFICE: 510 Witherspoon Bldg., Philadelphia, Pa.

Officers: *Chmn.*, Rev. W. I. Chamberlain; *Sec.*, Rev. Henry B. Master; *Treas.*, Philip E. Howard.

THE GENERAL COUNCIL OF THE PRESBYTERIAN AND REFORMED CHURCHES IN AMERICA

Officers: *Pres.*, Rev. J. Sprole Lyons, Atlanta, Ga.; *Vice-Pres.*, Rev. J. Ross Stevenson, Princeton, N. J.; *Stated Clerk*, Rev. William P. Fulton, Philadelphia, Pa.; *Permanent Clerk*, Rev. Rufus W. Miller, Philadelphia, Pa.; *Treas.*, Rev. David F. McGill, Bellevue, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

General Assembly, annual; next meeting in Columbus, Ohio, May 21, 1925.

Forty-six synods, 299 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. Clarence E. Macartney, Philadelphia, Pa.; *Stated Clerk*, Rev. Lewis S. Mudge, 514 Witherspoon Bldg., Philadelphia, Pa.

Trustees of the General Assembly, Witherspoon Bldg., Philadelphia, Pa. *Pres.*, George Stevenson; *Rec. Sec.*, H. P. Ford; *Treas.*, The Philadelphia Trust Company, Philadelphia, Pa.

GENERAL COUNCIL OF THE GENERAL ASSEMBLY, Witherspoon Bldg., Philadelphia, Pa. *Chmn.*, Rev. Clarence E. Macartney; *Sec.*, Rev. Lewis S. Mudge; *Gen. Sec. of the New Era Organization*, Rev. William Hiram Foulkes (until October 1, 1924).

BOARD OF NATIONAL MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. Joseph A. Vance; *Gen. Sec.*, Rev. John A. Marquis; *Clerk*, Rev. Hermann N. Morse; *Secs. of Divisions*, Rev. B. P. Fullerton, Rev. John McDowell, Rev. John M. Gaston, Miss Edna R. Voss, Rev. David G. Wylie, Rev. George G. Mahy, Miss Lucy H. Dawson, Rev. W. R. King; *Acting Treas.*, Varian Banks.

BOARD OF FOREIGN MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. George Alexander; *Secs.*, Robert E. Speer, Rev. Arthur J. Brown; *Assoc. Sec.*, Rev. Stanley White; *Exec. Secs.*, Rev. George J. Scott, Mrs. Charles K. Roys, W. Reginald Wheeler, Rev. William P. Schell, Miss Gertrude Schultz; *Treas.*, Dwight H. Day; *Assoc. Treas.*, Russell Carter, Miss Lucy Lepper.

BOARD OF CHRISTIAN EDUCATION, Witherspoon Bldg., Philadelphia, Pa. *Pres.*, Rev. Hugh T. Kerr; *Gen. Sec.*, Rev. William C. Covert; *Treas.*, Edward R. Sterrett; *Secs.*, Rev. Harold McA. Robinson, Philadelphia, Pa.; Rev. Edgar P. Hill, 156 Fifth Ave., New York City.

BOARD OF MINISTERIAL RELIEF AND SUSTENTATION, Witherspoon Bldg., Philadelphia, Pa. *Pres.*, Rev. George Francis Greene; *Gen. Sec.*, Rev. Henry B. Master; *Assoc. Secs.*, Rev. Robert Hunter, Rev. William S. Holt; *Treas.*, Rev. William W. Heberton.

Colleges, Academies and Universities

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Albany College	Albany, Ore.	
Alma College	Alma, Mich.	H. M. Crooks
Buena Vista College	Storm Lake, Iowa	Rev. A. M. Boyd
Carroll College	Waukesha, Wis.	W. A. Ganfield
Center College of Kentucky	Danville, Ky.	R. Ames Montgomery
Cumberland University	Lebanon, Tenn.	John Royal Harris
Davis and Elkins College	Elkins, W. Va.	James E. Allen
Emporia, College of	Emporia, Kan.	Frederick W. Lewis
Hastings College	Hastings, Neb.	Calvin H. French
Huron College	Huron, S. D.	George S. McCune
Idaho, College of	Caldwell, Idaho	W. J. Boone
Illinois College	Jacksonville, Ill.	C. H. Rammelkamp
James Milliken University		
Johnson C. Smith University	Charlotte, N. C.	H. L. McCrorey
Decatur College and Industrial School	Decatur, Ill.	Louis E. Holden
Jamestown College	Jamestown, N. D.	B. H. Kroese
Kentucky College for Women	Danville, Ky.	
Lafayette College	Easton, Pa.	John H. MacCracken
Lake Forest College	Lake Forest, Ill.	Herbert M. Moore
Lincoln College	Lincoln, Ill.	A. E. Turner
Lindenwood College	St. Charles, Mo.	John L. Roemer
Macalester College	St. Paul, Minn.	H. C. Swearingen, Acting
Maryville College	Maryville, Tenn.	S. T. Wilson
Missouri Valley College	Marshall, Mo.	W. H. Black
Ozarks, College of The	Clarksville, Ark.	
Parsons College	Fairfield, Iowa	Howard McDonald
Pikeville College	Pikeville, Ky.	J. F. Record
Southold Academy	Southold, N. Y.	John H. Lehr
Trinity University	Waxahachie, Texas	John H. Burma
Tulsa, University of	Tulsa, Okla.	J. M. Gordon
University of Dubuque	Dubuque, Iowa	Karl F. Wetstone
Waynesburg College	Waynesburg, Pa.	Paul R. Stewart, Acting
West Nottingham Academy	Colora, Md.	E. Shull
Western Reserve Academy	Hudson, Ohio	Homer O. Sluso
Westminster College	Fulton, Mo.	E. E. Reed
Westminster College	Salt Lake City, Utah	H. W. Reherd
Whitworth College	Spokane, Wash.	
Wilson College	Chambersburg, Pa.	E. D. Warfield
Wooster, The College of	Wooster, Ohio	Charles F. Wishart

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Princeton Theological Seminary	Princeton, N. J.	J. Ross Stevenson
Auburn Theological Seminary	Auburn, N. Y.	George B. Stewart
Western Theological Seminary	Pittsburgh, Pa.	James A. Kelso

Name	Location	President or Dean
Lane Theological Seminary	Cincinnati, Ohio	William McKibbin
Theological Seminary of Kentucky	Louisville, Ky.	John M. Vander Neulen
McCormick Theological Seminary	Chicago, Ill.	James G. K. McClure
San Francisco Theological Seminary	San Anselmo, Cal.	Warren H. Landon
Dubuque University	Dubuque, Iowa	Karl F. Wetstone
Bloomfield Theological Seminary	Bloomfield, N. J.	H. E. Richards
Lincoln University, Theological Dept.	Lincoln University, Pa.	John B. Rendall
Johnson C. Smith University, Theological Department	Charlotte, N. C.	H. L. McCrorey
Omaha Theological Seminary	Omaha, Neb.	J. M. Wilson
Evangelical Seminary of Porto Rico	Rio Pedras, P. R.	J. A. McAllister

The following institutions are not connected with the Presbyterian Church by any legal ties, nor are they subject to ecclesiastical control. Their history, however, and associations with the life and work of our church are such as to justify our earnest co-operation with them.

Name	Location	President or Dean
Blackburn College	Carlinville, Ill.	Wm. M. Hudson
Coe College	Cedar Rapids, Iowa	Rev. Harry Morehouse Gage
Elmira College	Elmira, N. Y.	Rev. Frederick Lent
Grove City College	Grove City, Pa.	Weir C. Ketter
Hamilton College	Clinton, N. Y.	Frederick C. Ferry
Hanover College	Hanover, Ind.	Rev. W. A. Millis
Lincoln University	Lincoln Univ., Pa.	John B. Rendall
Occidental College	Los Angeles, Cal.	Remsen D. Bird
Park College	Parkville, Mo.	Frederick W. Hawley
Tusculum College	Greeneville, Tenn.	C. O. Gray
Wabash College	Crawfordsville, Ind.	G. L. Mackintosh
Washington and Jefferson College	Washington, Pa.	S. S. Baker
Western College for Women	Oxford, Ohio	W. W. Boyd

Periodicals

The Presbyterian Magazine (monthly), organ of the Mission Boards, New York City, Editor, Rev. James H. Snowden; Bus. Mgr., H. P. Camden, Philadelphia, Pa.; *Presbyterian Advance*, Nashville, Tenn.; *Continent* (weekly), New York City and Chicago, Ill.; *Presbyterian* (weekly), Philadelphia, Pa.; *Presbyterian Banner*, Pittsburgh, Pa.; *Herald and Presbyter* (weekly), Cincinnati, Ohio; *Woman's Work*, New York City, Editor, Mrs. Henry Elliott.

History

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, the Carolinas and New York, and were chiefly of English origin, their pastors being mostly Church of England ministers holding Presbyterian views. In Virginia the Rev. Alexander Whitaker was installed, about 1614, as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Wethersfield, Conn., removed in 1641 to Stamford, Conn., and in 1644 to Hempstead, L. I. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina, while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immigration. There were many Presbyterians among the early settlers of New England, and the church founded at Plymouth in 1620, and other churches in that region had ruling elders as officers. Several synods were also held, one of which, in 1649, adopted the Westminster Standards for doctrine. English-speaking Presbyterians were first found in New York City in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of English origin, however, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—

Newark (1667), Elizabeth (1668), Woodbridge (1680) and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690, while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization, and at last succeeded in bringing into organic unity some of the scattered Presbyterian churches throughout the colonies.

In the spring of 1706 seven ministers, representing about twenty-two congregations, not including the Presbyterians of New England, Virginia, the Carolinas and Georgia, met at Philadelphia and organized a presbytery, which in 1717 was transformed into a synod.

The synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should "declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession and Catechisms as the confession of their faith." At the same time the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in Germany in Pietism, in England in Methodism, and in the American colonies in The Great Awakening, deeply affected the Presbyterian Church. When Whitefield came to the country in 1739, he found most congenial fellow-workers in Gilbert Tennent, William Tennent, Jr., and their associates of the Log College. They, however, became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition; and the result was a division—one party, the "New Side," endorsing the revival and insisting that less stress should be laid on college training and more on the evidence that the candidate was a regenerate man and called by the Holy Ghost to the ministry; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also divergence of views with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminster Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. In 1768, the College called John Witherspoon from Scotland and installed him as president and professor of divinity.

Ecclesiastical forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary War found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold firmly the resolutions of Congress and to let it be seen that they were "able to bring out the whole strength of this vast country to carry them into execution." At the close of the war the synod congratulated the churches on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

With the restoration of peace in 1783, the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European or British churches of like faith; but the independence of the United States had

created new conditions for the Christian churches as well as for the American people. All denominations were no longer merely tolerated but were entitled to full civil and religious rights in all the states. In view of these new conditions, the synod, in May, 1788, adopted, as the constitution of the church, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government and Discipline, and the Directory for the Worship of God. Certain changes were made in the Confession, the Catechisms and the Directory, in behalf of liberty in worship, and in prayer, and, above all, of freedom from control by the state. The Form of Government was altogether a new document and established the General Assembly as the governing body in the church. The first General Assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a Plan of Union with the Congregational associations of New England. It began with correspondence in 1792 and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the associations of Connecticut and of other states. This plan allowed Congregational ministers to serve Presbyterian churches and vice versa; and also allowed to churches composed of members of both denominations the right of representation in either presbytery or council. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions, but, on the other hand, it introduced administrative peculiarities and doctrinal tendencies that gave rise to serious apprehensions among many Presbyterians.

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office, either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in Western Pennsylvania, Ohio and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1812), and most of the missionary and benevolent boards were established.

The Presbyterian Church has always maintained the rights of women in the church in connection with administrative affairs. Women members have ordinarily voted for pastors and other spiritual church officers. Women's foreign missionary societies were organized as early as 1870, and women's work in home missions in 1879. There is also a woman's department of the Freedmen's Board. The last step taken by the church in connection with the Christian service of women was the adoption, in 1915, of a provision in the form of government authorizing the election and setting apart of a deaconess in each of the churches, these officers being under the direction of the session.

The official publications of the church are the records of the General Presbytery, 1706-1716; of the General Synod, 1717-1788, and of the General Assembly, 1789-1923, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline and worship. These last are contained in documents known as the "form of government," the "book of discipline" and the "directory for worship," and, taken together, form the constitution

of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884-85.

Doctrine

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters—"Of the Holy Spirit" and "Of the Love of God and Missions." A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole, these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The Directory for Worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

Polity

The organization of the Presbyterian Church in the United States of America is set forth in the Form of Government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judiciary. All of these courts are vested with legislative, executive and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith. The invitation to the Lord's Supper is usually general for all evangelical Christians.

The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of an equal number of clerical and lay commissioners.

Its officers are a moderator and a stated clerk. The term of the stated clerk is five years and he may be elected to succeed himself. The moderator serves for one year and, with the stated clerk, acts as the representative of the church during the interim between the meetings of the General Assembly. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decision is final, except in all cases affecting the constitution of the church. It meets annually on the third Thursday in May.

The General Assembly has appointed permanent executives and judicial commissions with carefully regulated and restricted powers. Membership on these bodies is ordinarily limited to three years. Of the executive commission the moderator is the chairman and the stated clerk the secretary.

PRESBYTERIAN CHURCH IN THE UNITED STATES

General Assembly, annual; next meeting, Lexington, Ky., May 21, 1925.

Seventeen synods; 88 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. Thornton Whaling, Louisville, Ky.; *Stated Clerk and Treas.*, Rev. J. D. Leslie, 1203 Kirby Bldg., Dallas, Texas.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, 156 N. Fifth Ave., Nashville, Tenn. *Exec. Sec.*, Rev. Egbert W. Smith; *Editor*, Rev. S. H. Chester; *Assoc. Field and Foreign Sec.*, Rev. J. O. Reavis; *Treas.*, Edwin F. Willis.

EXECUTIVE COMMITTEE OF HOME MISSIONS, 101 Marietta St., Atlanta, Ga. *Exec. Sec.*, Rev. S. L. Morris; *Sec.*, Rev. Homer McMillan; *Treas.*, A. N. Sharp.

EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF, 410 Urban Bldg., Louisville, Ky. *Exec. Sec.*, Rev. Henry H. Sweets; *Treas.*, John Stites.

EXECUTIVE COMMITTEE OF PUBLICATION AND SABBATH SCHOOL WORK, *Publishing House*, 6 and 8 N. Sixth St., Richmond, Va. *Exec. Sec. and Treas.*, R. E. Magill.

PERMANENT COMMITTEE ON BIBLE SOCIETY. *Chmn.*, Rev. Russell Cecil, Richmond, Va.

PERMANENT COMMITTEE ON STEWARDSHIP. *Gen. Sec.*, Rev. M. E. Melvin, Chattanooga, Tenn.

PERMANENT COMMITTEE ON MEN'S WORK. *Sec.*, J. E. Purcell, Chattanooga, Tenn.

WOMAN'S AUXILIARY, Field Bldg., Taylor and Olive Sts., St. Louis, Mo. *Supt.*, Mrs. W. C. Winsborough.

Colleges and Schools

Name	Location	President or Dean
Assembly's Training School	Richmond, Va.	W. L. Lingle
Agnes Scott College	Decatur, Ga.	J. R. McCain
Alabama Presbyterian College for Men	Anniston, Ala.	David Park
Arkansas College	Batesville, Ark.	E. B. Tucker
Austin College	Sherman, Texas	T. S. Clyce
Belhaven College	Jackson, Miss.	G. T. Gillespie
Centre College	Danville, Ky.	R. Ames Montgomery
Chickasaw College	Pontotoc, Miss.	E. J. Currie
Chicora College for Women	Columbia, S. C.	S. C. Byrd
Daniel Baker College	Brownwood, Texas	S. E. Chandler
Davidson College	Davidson, N. C.	William J. Martin
Davis and Elkins College	Elkins, W. Va.	James E. Allen
Flora Macdonald College	Red Springs, N. C.	C. G. Vardell
Greensbrier College for Women	Lewisburg, W. Va.	J. M. Moore
Hampden-Sidney College	Hampden-Sidney, Va.	J. D. Eggleston
Isbell Presbyterian College for Girls	Talladega, Ala.	C. Gerard White
Kentucky College for Women	Danville, Ky.	John C. Acheson
King College	Bristol, Tenn.	Tilden Scherer
Mary Baldwin College	Staunton, Va.	A. M. Fraser
Mississippi Synodical College	Holly Springs, Miss.	R. F. Cooper
Mitchell College	Statesville, N. C.	W. F. Hollingsworth

Name	Location	President or Dean
Oklahoma Presbyterian College for Girls	Durant, Okla.	W. B. Morrison
Palmer College and Academy	De Funik Spgs., Fla.	William E. McIlwain
Peace Institute	Raleigh, N. C.	Miss M. O. Graham
Presbyterian College of S. C.	Clinton, S. C.	D. M. Douglas
Queens College	Charlotte, N. C.	W. H. Frazer
Sayre College	Lexington, Ky.	A. S. Venable
Silliman College	Clinton, La.	L. E. Petty
Southwestern Presbyterian University	Clarksville, Tenn.	Charles Ed. Diehl
Stonewall Jackson College	Abingdon, Va.	F. W. Alexander
Synodical College	Fulton, Mo.	C. A. McPheeters, A. P.
Texas Presbyterian College	Milford, Texas	French W. Thompson
Westminster College	Fulton, Mo.	E. E. Reed

Theological Seminaries

Name	Location	President or Dean
Austin Theological Seminary	Austin, Texas	Thomas W. Currie
Columbia Seminary	Columbia, S. C.	J. M. Wells
Presbyterian Theological Seminary of Ky.	Louisville, Ky.	J. M. Vander Meulen
Stillman Institute (Colored)	Tuscaloosa, Ala.	R. A. Brown
Union Theological Seminary	Richmond, Va.	Walter N. Moore

Periodicals

Christian Observer, Louisville, Ky., Editor, Rev. David M. Sweets; *Presbyterian Standard*, Charlotte, N. C., Editor, Rev. J. R. Bridges; *Presbyterian of the South*, Richmond, Va., Editor, Rev. W. S. Campbell; *Missionary Survey*, edited by the Board Secs., Rev. S. H. Chester, Rev. S. L. Morris, Rev. Henry H. Sweets, R. E. Magill and Mrs. W. C. Winsborough.

History

When the Civil War broke out, in 1861, the Old School General Assembly of the Presbyterian Church, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The Southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the Northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The Southern churches refused absolutely to "make slaveholding a sin or non-slaveholding a term (condition) of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name, "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the Northern churches in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 each assembly celebrated the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in minor matters, but

chiefly to diversity in community and church life. The Northern churches make no distinction between white and Negro; the Southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from close ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of Negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbyterian Church in the United States.

Doctrine and Polity

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but gives them official membership on administrative and executive agencies and in other ways encourages their participation in the work of the church.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual; last meeting at Austin, Texas, May 17-23, 1923.

Twelve synods and 70 presbyteries.

Officers: *Mod.*, Rev. P. F. Johnson, McKenzie, Tenn.; *Stated Clerk and Treas.*, Rev. D. W. Fooks, Nashville, Tenn.

BOARD OF MISSIONS AND CHURCH ERECTION. *Pres.*, Rev. Tom Dyer, Odessa, Mo.; *Treas.*, Dr. R. M. King, Kansas City, Mo.

BOARD OF EDUCATION. *Pres.*, Rev. A. D. Rudolph, Paducah, Ky.; *Cor. Sec. and Treas.*, D. M. McAnulty, Bolivia, Tenn.

BOARD OF PUBLICATION, SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK, Nashville, Tenn. *Pres.*, Rev. J. M. Cook, Loudon, Tenn.; *Sec. and Treas.*, Rev. Charles R. Matlock, 944 Linden Ave., Memphis, Tenn.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. C. A. Galloway, Jackson, Tenn.; *Cor. Sec. and Treas.*, Rev. John A. McLane, Bethany, Ill.

TITHING BOARD. *Evangelist*, Rev. Hugh McCord, McKenzie, Tenn.; *Treas.*, Mrs. Vint N. Bray Freeman, Mansfield, Mo.

Colleges

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Bethel College	McKenzie, Tenn.	
Cumberland College (temporarily suspended)	Leonard, Texas	

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Cumberland Presbyterian Theological Seminary	McKenzie, Tenn.	P. F. Johnson

Periodical

Cumberland Presbyterian, Nashville, Tenn., Editor, Rev. J. L. Hudgins, Nashville, Tenn.

History

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous and in certain sections were accompanied by strange "bodily exercises." As the revival work progressed, physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted finally in two distinct parties, revival and antirevival; the one inclined to regard the bodily exercises as a sign of divine approval; the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry, and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminster Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard, and to the permission of this reservation in regard to doctrine.

The result after much controversy was the organization of a new independent presbytery February 4, 1810. The organization grew rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into three presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, four synods were constituted and a general assembly, which met in 1829.

After the war between the states a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church was reached, as affording to the Negroes the opportunities they needed most for church development.

Doctrine

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type; that is, it has uniformly protested against the doctrine of reprobation; but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership and diaconate are required to subscribe to the Confession of Faith.

Polity

In polity the Cumberland Presbyterian Church has always been thoroughly Presbyterian, its government being exercised by the various courts—session, presbytery, synod and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

General Assembly, annual; last session, Richmond, Ind., May 28, 1924. Sixty-nine presbyteries.

Officers of the General Assembly: *Mod.*, Rev. Charles H. Robinson; *Stated Clerk*, Rev. David F. McGill, Bellevue, Pa.

BOARD OF FOREIGN MISSIONS, Philadelphia, Pa. *Cor. Sec.*, Rev. W. B. Anderson, Schaff Bldg., Philadelphia, Pa.; *Treas.*, Robert L. Latimer, 24 N. Front St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 703 Publication Bldg., Pittsburgh, Pa. *Cor. Sec.*, Rev. R. A. Hutchinson; *Treas.*, J. Allison Reed, 519 Wood St., Pittsburgh, Pa.

BOARD OF EDUCATION, 1180 E. 63rd St., Chicago, Ill. *Cor. Sec.*, Rev. John E. Bradford; *Treas. of Income Funds*, Hugh R. Moffett, Monmouth, Ill.; *Treas. of Permanent Funds*, R. L. Wray, Monmouth, Ill.

BOARD OF PUBLICATION, Publication Bldg., 209 Ninth St., Pittsburgh, Pa. *Bus. Mgr.*, Rev. E. M. Milligan; *Cor. Sec.*, Rev. John McNaugher; *Editor of Sabbath School Periodicals*, Rev. R. J. Miller; *Chmn. of Sabbath School Committee*, T. J. Gillespie; *Treas.*, George C. Arnold, Monongahela National Bank, Pittsburgh, Pa.

BOARD OF MINISTERIAL RELIEF, Philadelphia, Pa. *Cor. Sec.*, Rev. J. C. Scouller, Schaff Bldg., Philadelphia, Pa.; *Treas.*, W. J. Graham, 201 Bulletin Bldg., Philadelphia, Pa.

WOMEN'S BOARD, Publication Bldg., Pittsburgh, Pa. *Sec.*, Miss Jessie B. Wallace; *Treas.*, Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa. *Organ: Woman's Missionary Magazine*.

THE GENERAL COUNCIL, Pittsburgh, Pa. *Chmn.*, Hon. Clyde Kelly, Washington, D. C.; *Vice-Chmn.*, Rev. R. W. Thompson, Des Moines, Iowa; *Exec. Sec. and Treas.*, Rev. J. H. White, 209 Ninth St., Pittsburgh, Pa.; *Rec. Sec.*, Mrs. J. P. White, Cedarsville, Ohio.

Colleges

Name	Location	President
Sterling College	Sterling, Kan.	Ross T. Campbell
Knoxville College	Knoxville, Tenn.	J. K. Giffen
Monmouth College	Monmouth, Ill.	Thomas H. McMichael
Muskingum College	New Concord, Ohio	J. Knox Montgomery
Tarkio College	Tarkio, Mo.	Jos Addison Thompson
Westminster College	New Wilmington, Pa.	W. C. Wallace

Theological Seminaries

Name	Location	President
Pittsburgh Theological Seminary	Pittsburgh, Pa.	John McNaugher
Xenia Theological Seminary	St. Louis, Mo.	M. G. Kyle

Periodicals

United Presbyterian (weekly), Pittsburgh, Pa., Editor, Rev. W. J. Reid; *Christian Union Herald* (weekly), Pittsburgh, Pa., Editor, Rev. R. J. Miller.

History

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pitts-

burgh. Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions and records, became the inheritance of the United Church.

Doctrine

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates. Accompanying these standards, as a part of the basis of the union, was a "Judicial Testimony," declaring the sense in which these symbols were received. This testimony, consisting of eighteen articles, contains the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches.

These eighteen articles affirm: The plenary inspiration of the Scriptures; the eternal sonship of Christ, the fall of man in Adam's transgression; man's present inability to secure salvation; atonement through the satisfaction of the justice of God by the sacrifice of Christ, who thereby placed himself in the room of a definite number chosen before the foundation of the world; the imputation of Christ's righteousness to the believer; the free and unconditional offer of salvation to all who hear it; the necessity of appropriation and persuasion, as well as of intellectual assent to the gospel, in order to saving faith; repentance as a fruit of justifying faith, not a ground of the sinner's pardon; obedience to the moral law as a perpetual obligation, but not a condition of salvation; the quickening, regenerating, sanctifying work of the Holy Spirit; the headship of Christ, involving His dominion over the church and over all created things; the supremacy, in authority and obligations, of the law of God; that slaveholding is a violation of that law; that secret societies are inconsistent with the letter and spirit of Christianity; that the observance and offer of church communion should be limited to those keeping the ordinances; that public social covenanting is a moral duty; that the songs contained in the Book of Psalms should be used in public and private worship, to the exclusion of the devotional compositions of uninspired men.

Polity

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.

During the current year there is a new confessional statement in overture to the presbyteries. This statement, if adopted, will take the place of the testimony of 1858 and radically modify certain distinctive positions of the church.

COLORED CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual; last meeting Milan, Tenn., May 15-19, 1924. Seventeen presbyteries and four synods.

Officers: *Mod.*, Ruling Elder G. W. Sadler, Waco, Texas; *Stated Clerk*, Rev. James Edwards, Huntingdon, Tenn.; *Treas.*, Elder F. L. McWilliams, Athens, Ala.; *Auditor*, W. D. Edington, Loudon, Tenn.

EXECUTIVE COMMITTEE. *Chmn.*, J. M. W. DeShong, Fayetteville, Tenn.; *Vice-Chmn.*, Rev. E. J. Simpson, Providence, Ky.; *Treas.*, G. W. Sadler, Waco, Texas; *Sec.*, F. S. McWilliams, Athens, Ala.

BOARD OF MISSIONS. *Pres.*, J. M. W. DeShong, Fayetteville, Tenn.; *Vice-Pres.*, Rev. E. E. Jones; *Sec.*, Rev. William Fowlks, Union City, Tenn.; *Fin. Sec.*, W. D. Edington, Loudon, Tenn.; *Treas.*, C. H. Dozier, Elkwood, Ala.

BOARD OF PUBLICATION. *Pres.*, Rev. M. S. McCauley, Cleveland, Ohio; *Treas. and Sec.*, Rev. William Fowlks, Union City, Tenn.

BOARD OF EDUCATION. *Pres.*, Elder P. H. Hill, Nashville, Tenn.; *Vice-Pres.*, Rev. E. J. Simpson, Providence, Ky.; *Sec.*, F. L. McWilliams, Athens, Ala.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. John Page; *Sec.*, Rev. R. H. Goodloe, Pratt City, Ala.; *Treas.*, Elder D. W. Beadle, Madison, Ala.

WOMAN'S BOARD OF MISSIONS. *Pres.*, Mrs. Ezell Fearn; *Vice-Pres.*, Mrs. Ada Ray; *Sec.*, Mrs. S. J. Dawson, Huntsville, Ala.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Bowling Green Seminary	Bowling Green, Ky.	William Wolff

Periodical

The Colored Cumberland (semi-monthly), Mgr., G. G. Grinter, Newbern, Tenn.; Editor, E. J. Simpson, Providence, Ky.

History

Before the Civil War it was estimated that there were about 20,000 Negro members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained and were practically little more than exhorters. With the close of the war and the changed conditions, these Negro members organized separate churches, and later sought a separate ecclesiastical organization. They were legally set apart by the General Assembly of the Cumberland Presbyterian Church, at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the Negro ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at Fayetteville; and the first General Assembly was organized in 1874 at Nashville. The discussion and final action in regard to union with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

Doctrine and Polity

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world co-extensively with Christ's atonement in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod and general assembly—and, as officers, bishops or pastors, ruling elders and deacons.

WELSH PRESBYTERIAN CHURCH

(Calvinistic Methodist)

This body has recently united with the Presbyterian Church, U. S. A.

ASSOCIATE REFORMED PRESBYTERIAN SYNOD

Synod, annual.

Seven presbyteries, one in Mexico and one in India.

Officers of Synod: *Mod.*, Rev. L. W. Phillips, Louisville, Ga.; *Principal Clerk*, Rev. A. S. Rogers, Rock Hill, S. C.

BOARD OF FOREIGN MISSIONS, Due West, S. C. *Chmn.*, Rev. F. Y. Pressly; *Sec.*, Rev. G. G. Parkinson; *Treas.*, P. L. Grier.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Chmn.*, Rev. W. W. Orr, Charlotte, N. C.; *Cor. Sec.*, Rev. R. G. Miller, Charlotte, N. C., R. F. D. 1; *Treas.*, Rev. G. R. White, Charlotte, N. C., R. F. D.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Gen. Sec.*, Rev. J. W. Carson, Newberry, S. C.

JUNIOR CHRISTIAN WORK. *Gen. Sec.*, Mrs. W. B. Lindsay, Charlotte, North Carolina.

WOMAN'S WORK. *Gen. Sec.*, Mrs. J. R. Miller, Rock Hill, S. C.

BOARD OF MINISTERIAL RELIEF. *Sec.*, Rev. R. W. Carson, Brunswick, Tennessee.

<i>Colleges</i>		
<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Bryson College	Fayetteville, Tenn	H. B. Blakely
Erskine College	Due West, S. C.	R. C. Grier
Woman's College	Due West, S. C.	Richard L. Robinson

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Theological Seminary	Due West, S. C.	F. Y. Pressly

Periodical

Associate Reformed Presbyterian, Due West, S. C., Editor, Rev. R. M. Stevenson.

History

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod, Anti-Burgher, of Scotland, in the Associate Reformed Presbyterian Church, was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South, so called to distinguish it from other Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods in the North or elsewhere, and there being no longer need of the distinction, the synod, in 1913, dropped the phrase "of the South," and adopted the name Associate Reformed Presbyterian Church.

Doctrine and Polity

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

REFORMED PRESBYTERIAN CHURCH (Old School)

Synod, annual; last meeting at Winona Lake, Ind., June 4, 1924.

Officers: *Mod.*, Rev. E. A. Crooks, 605 Oak St., New Castle, Pa.; *Clerk*, Rev. D. C. Matthews, New Alexandria, Pa.; *Stated Clerk and Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

SYNOD'S BOARD OF TRUSTEES. *Pres.*, George A. McKee, Pittsburgh, Pa.; *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

FOREIGN MISSION BOARD. *Pres.*, R. J. Bole, New York City; *Cor. Sec.*, Rev. F. M. Wilson, 2410 N. Marshall St., Philadelphia, Pa.; *Treas.*, Joseph M. Steele, 1600 Arch St., Philadelphia, Pa.

HOME MISSION BOARD. *Pres.*, Rev. E. L. McKnight, 819 Behan St., N. S., Pittsburgh, Pa.; *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

JEWISH MISSION BOARD. *Pres.*, Rev. M. M. Pearce, Beaver Falls, Pa.; *Treas.*, Joseph M. Steele, 1600 Arch St., Philadelphia, Pa.

BOARD OF CHURCH ERECTION. *Pres.*, Evan W. Jones, New York City; *Sec.*, S. E. Greer, 206 S. 43rd St., Philadelphia, Pa.; *Treas.*, Joseph M. Steele, 1600 Arch St., Philadelphia, Pa.

BOARD OF RELIEF. *Pres.*, A. F. Reid, Morning Sun, Iowa; *Sec.*, Rev. H. G. Patterson, Morning Sun, Iowa; *Treas.*, James S. Tibby, Philadelphia, Pa.

FORWARD MOVEMENT AND YOUNG PEOPLE'S WORK. *Sec.*, Rev. D. H. Elliott, 1101 W. Tenth St., Topeka, Kan.

WOMEN'S SYNODICAL MISSIONARY SOCIETY. *Pres.*, Mrs. J. S. Martin, 3110 Fifth Ave., Beaver Falls, Pa.; *Rec. Sec.*, Mrs. S. E. Greer, 206 S. 43rd St., Philadelphia, Pa.; *Cor. Sec.*, Mrs. William Esler, 426 Kelly Ave., Wilkinsburg, Pa.

REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION. *Pres.*, Mrs. W. J. Coleman, 2325 Osgood St., Pittsburgh, Pa.; *Cor. Sec.*, Mrs. G. A. McKee, 2430 Perrysville Ave., Pittsburgh, Pa.; *Treas.*, Mrs. Agnes E. Steele, 321 Lehigh Ave., Pittsburgh, Pa.

	College		
Name	Location		President
Geneva College-----	Beaver Falls, Pa.	-----	M. M. Pearce
<i>Theological Seminary</i>			
Name	Location		President
Theological Seminary-----	7408 Penn Ave., Pittsburgh, Pa.	-----	R. C. Wylie

Periodicals

Christian Nation (weekly), New York City, Editor, J. W. Pritchard, 1105 Tribune Bldg.; *Olive Trees* (monthly), Philadelphia, Pa., Editor, F. M. Wilson, 2410 N. Marshall St., Philadelphia, Pa.; *America's Great Decision* (quarterly), Editor, George S. Coleman, Hopkinton, Iowa.

History

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva, in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. On the 28th of February, 1638, in Grayfriars Church, Edinburgh, the Covenant, with important additions, to adapt it to the times, was renewed.

Anticipating hostile action from the king, the Covenanters prepared for war, and the following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament and the Assembly of Divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, in doctrine, worship, discipline and government * * * according to the Word of God and practice of the best Reformed churches and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechising; to "endeavor, without respect of persons, the extirpation of popery, Prelacy (that is, church government by archbishops and all other ecclesiastical officers depending on that hierarchy), and whatsoever should be found contrary to sound doctrine and the power of godliness"; to "preserve the rights and privileges of the parliaments, the liberties of the kingdom, and the king's majesty's person and authority in the preser-

vation and defense of the true religion and liberties of the kingdom"; to "endeavoring the discovery of incendiaries and malignants hindering the reformation of religion and dividing the king from his people, that they may be brought to trial and receive condign punishment"; finally, to "assist and defend all those that enter into this covenant and not suffer ourselves to be divided or to be withdrawn from this blessed union, whether to make defection or to give ourselves to a detestable indifference or neutrality in this cause."

It was signed by members of both Houses and by civil and military officers, and, very reluctantly, by Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Cameronians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement Reformation principles had been seriously compromised, refused to recognize any longer the authority of the General Assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this presbytery united with the Associate Presbytery in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some that were dissatisfied, and in 1798 the Reformed Presbytery was reorganized. At the meeting of the presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the Civil War there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was constituted. Somewhat later, there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embodying the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburgh, Pa., the synod engaged for the first time in the act of covenanting. Following is the statement of the position of the American Church on the matters involved in the Solemn League and Covenant as stated in this Covenant of 1871:

"Persuaded that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of man; that He has appointed His son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word.

We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the Law of God, or inconsistent with public dissent from unscriptural and immoral civil power."

"We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body until this blessed reformation has been secured."

Doctrine

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which they dwell"; and to "pray and labor for the peace and welfare of the country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The Scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

Polity

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elders and the minister are on an equality.

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

General Synod, annual; third Wednesday of May each year.

Officers: *Mod.*, Rev. R. C. Montgomery, 6605 Lawton Ave., Philadelphia, Pa.; *Stated Clerk and Treas.*, Rev. L. A. Benson, Clay Center, Kan.; *Asst. Clerk*, Rev. R. W. Chesnut, Duanesburg, N. Y.

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BOARD OF EDUCATION. *Chmn.*, Prof. F. A. Jurkat, Cedarville, Ohio.

BOARD OF CHURCH EXTENSION. *Pres.*, Rev. Thomas Whyte, 1759 Marshall St., Philadelphia, Pa.; *Sec.*, Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.; *Treas.*, W. J. Imbrie, New Galilee, Pa.

DISABLED MINISTERS' FUND. *Treas.*, Prof. F. A. Jurkat, Cedarville, Ohio.

<i>College</i>		
<i>Name</i>	<i>Location</i>	<i>President</i>
Cedarville College-----	Cedarville, Ohio-----	W. R. McChesney

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Reformed Presbyterian Theological Seminary -----	Cedarville, Ohio-----	W. R. McChesney

Periodical

Reformed Presbyterian Advocate (monthly), Delanson, N. Y., Editor, Rev. R. W. Chesnut.

History

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809, was divided in 1833 on the question of the relation of its members to the Government of the United States. One party objected to any participation in public affairs, and the other leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institution"; but allows its members to decide for themselves whether the government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

Doctrine and Polity

In doctrine and polity this church is in general accord with other Presbyterian bodies.

ASSOCIATE SYNOD OF NORTH AMERICA (Associate Presbyterian Church)

Synod, annual; next meeting, Beaver, Pa.

Ten presbyteries.

Officers: *Mod.*, Rev. R. K. Atchison, Rimerburg, Pa.; *Clerk*, Rev. A. M. Malcolm, 210 S. Second St., Albia, Iowa; *Treas.*, Dr. W. J. Masson, Washington, Iowa.

BOARD OF MISSIONS. *Chmn.*, A. J. Dawson; *Sec.*, Rev. A. M. Malcolm, Albia, Iowa; *Treas.*, Dr. W. J. Masson, Washington, Iowa; Rev. R. K. Atchison.

BOARD OF FREEDMEN: Rev. W. P. Gilkey, Rev. William Porter, Rev. A. M. Malcolm.

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BOARD OF EDUCATION. *Treas.*, Dr. W. J. Masson, Washington, Iowa.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary-----	Beaver Falls, Pa -----	H. S. Atchison

Periodical

Associate Presbyterian Magazine (monthly), Washington, Iowa, Editor, Rev. R. K. Atchison, Rimersburg, Pa.; Associate Editor, Miss Anna Dawson, Washington, Iowa.

History

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1736. In 1737 four other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders declined to enter this union. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church of North America. Eleven ministers refused to enter this union and continued the Associate Presbyterian Church, which is the Associate Synod of North America.

Doctrine

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

Polity

In polity or government this branch of the church differs in no essential element from other Presbyterian churches.

PROTESTANT EPISCOPAL CHURCH

General Convention, triennial.

Ninety dioceses and missionary districts in the United States and eleven missionary districts abroad.

Presiding Bishop: Rt. Rev. Alexander C. Garrett, Bishop of Dallas, Dallas, Texas.

Officers: *Chmn. of House of Bishops*, Rt. Rev. William C. Brown, Richmond, Va., Bishop of Virginia; *Sec.*, Rev. Charles L. Pardee, 281 Fourth Ave., New York City; *Pres. of House of Deputies*; *Sec.*, Rev. Carroll M. Davis, 281 Fourth Ave., New York City; *Treas. of the Convention*, William W. Skiddy, 347 Madison Ave., New York City.

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(Dioceses in parenthesis; M. B.—Missionary Bishop)

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William G. McDowell, Jr. (Coadjutor, Alabama), Birmingham, Ala.

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Julius W. Atwood (M. B., Arizona), 110 W. Roosevelt St., Phoenix, Arizona.

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Edward T. Demby (Suffragan, Arkansas), Little Rock, Ark.

Junius M. Horner (Western North Carolina), Asheville, N. C.

Henry J. Mikell (Atlanta), Peachtree Circle and E. 17th St., Atlanta, Georgia.

Ethelbert Talbot (Bethlehem), South Bethlehem, Pa.

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Edward Lambe Parsons (Coadjutor, California), 1215 Sacramento St., San Francisco, Cal.

Charles T. Olmsted (Central New York), 1101 Park Ave., Utica, N. Y.

Charles Fiske (Coadjutor, Central New York), 778 Genesse St., Utica, N. Y.

Charles P. Anderson (Chicago), 4512 Drexel Blvd., Chicago, Ill.

Sheldon Munson Griswold (Suffragan, Chicago), 1314 Hinman Ave., Evanston, Ill.

Irving P. Johnson (Colorado), 323 McClintock Bldg., Denver, Col.

Fred Ingle (Coadjutor, Colorado), 323 McClintock Bldg., Denver, Col.

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- Alexander C. Garrett (Dallas), Dallas, Texas.
- Harry T. Moore (Coadjutor, Dallas), Dallas, Texas.
- Philip Cook (Delaware), Bishopstead, Wilmington, Del.
- Granville Gaylord Bennet (Duluth), 2131 E. Superior St., Duluth, Minnesota.
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- Frederick Foote Johnson (Missouri), 5609 Clemens Ave., St. Louis, Missouri.
- William F. Faber (Montana), Helena, Mont.
- Herbert H. Fox (Suffragan, Montana), Billings, Mont.
- Ernest V. Shayler (Nebraska), 203 Kennedy Bldg., Omaha, Neb.
- George C. Hunting (M. B., Nevada), 505 Ridge Ave., Reno, Nev.
- Edwin S. Lines (Newark), 48 Berkeley Ave., Newark, N. J.
- Wilson Reiff Stearly (Coadjutor, Newark), 21 Washington St., Newark, N. J.
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- Paul Matthews (New Jersey), 307 Hamilton Ave., Trenton, N. J.
- Albian W. Knight (Coadjutor, New Jersey).
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- Arthur S. Lloyd (Suffragan, New York), Synod House, Amsterdam Ave. and 110th St., New York City.

- Herbert Shipman (Suffragan Bishop, New York), Synod House, Amsterdam Ave. and 110th St., New York City.
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- Edwin A. Penick (Coadjutor, North Carolina), 625 Clement Ave., Charlotte, N. C.
- Henry B. Delany (Suffragan, North Carolina), Raleigh, N. C.
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- John H. White (Northern Indiana), 319 W. Colfax Ave., South Bend, Indiana.
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- Cameron Mann (Southern Florida), Orlando, Fla.
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William M. Brown (Arkansas), Galion, Ohio.

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Henry B. Restarick (Honolulu), Honolulu, Hawaiian Islands.

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Henry D. Aves (M. B., Mexico), Monterey, N. L., Mexico.

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Schools of Arts and Sciences

Name	Location	President or Dean
Racine College	Racine, Wis.	
St. Stephen's College	Annandale, N. Y.	B. I. Bell

Non-Sectarian Colleges

Name	Location	President or Dean
Hobart College	Geneva, N. Y.	Murray A. Bartlett
Trinity College	Hartford, Conn.	Remsen B. Ogilby

Theological Seminaries

Name	Location	President or Dean
Berkeley Divinity School	Middletown, Conn.	W. P. Ladd
Bishop Payne Divinity School	Petersburg, Va.	C. B. Bryan
Church Divinity School of the Pacific	San Francisco, Cal.	W. F. Nichols
DeLancey Divinity School	Geneva, N. Y.	Thomas B. Berry
Divinity School of the Protestant Episcopal Church	Philadelphia, Pa.	George G. Bartlett
Episcopal Theological School	Cambridge, Mass.	H. B. Washburn
General Theological Seminary	New York City	Hughell E. W. Fosbroke
Nashotah House	Nashotah, Wis.	E. A. Larrabee
Seabury Divinity School	Faribault, Minn.	F. A. McElwain
Theological Seminary in Virginia	Alexandria, Va.	Berryman Green
Western Theological Seminary	Chicago, Ill.	William C. DeWitt
College of St. John the Evangelist	Greeley, Col.	I. P. Johnson
DuBose Memorial	Monteagle, Tenn.	
De Lancy Divinity School	Buffalo, N. Y.	

Schools of Arts and Theology

Name	Location	President or Dean
Kenyon College	Gambier, Ohio	William F. Peirce
University of the South	Sewanee, Tenn.	Cleveland K. Benedict

Periodicals

General (all weekly): *Churchman*, New York City; *Living Church*, Milwaukee, Wis., Editor, F. C. Morehouse; *The Witness*, Hobart, Ind., Editor, Rt. Rev. Irving P. Johnson; *The Chronicle* (quarterly), Poughkeepsie, N. Y.; *Southern Churchman* (weekly), Richmond, Va.

The Church at Work; *The Spirit of Missions* (monthly); *American Church Monthly*, 11 W. 45th St., New York City; *Holy Cross Magazine* (monthly), West Park, N. Y.; *Anglican Theological Review* (monthly), 2720 Washington Blvd., Chicago, Ill.

Diocesan: *Church Record*, Montgomery, Ala.; *Alaskan Churchman*, Fairbanks, Alaska; *Bethlehem Churchman*, Box 291, Reading, Pa.; *Pacific Churchman*, San Francisco, Cal.; *Gospel Messenger*, Utica, N. Y.; *Diocese of Chicago*, Chicago, Ill.; *Connecticut Churchman*, Hartford, Conn.; *Mission Herald*, Kinston, N. C.; *Church Herald*, St. Augustine, Fla.; *Church Outlook*, Antigo, Wis.; *Harrisburg Churchman*, Harrisburg, Pa.; *Hawaiian Church Chronicle*, Honolulu, Hawaii; *Iowa Churchman*, Ottumwa, Iowa; *Kansas Churchman*, Topeka, Kan.; *Bishop's Letter*, Louisville, Ky.; *Diocesan News*, Paris, Ky.; *Los Angeles Churchman*, Santa Monica, Cal.; *Diocese of Louisiana*, New Orleans, La.; *North-East*, Portland, Me.; *Maryland Churchman*, Baltimore, Md.; *Church Militant*, Boston, Mass.; *Michigan Churchman*, Detroit, Mich.; *Church Times* (Diocese of Milwaukee), Delavan, Wis.; *Church Record*, Minneapolis, Minn.; *Church News*, Yazoo City, Miss.; *Church*

News, St. Louis, Mo.; *Montana Churchman*, Helena, Mont.; *Crozier*, Omaha, Neb.; *Newark Churchman*, Newark, N. J.; *Church Fly Leaf*, Concord, N. H.; *Diocese of New Jersey*, Trenton, N. J.; *Carolina Churchman*; Charlotte, N. C.; *North Dakota Sheaf*, Fargo, N. D.; *Mission Churchman*, Amarillo, Texas; *Church Life*, Cleveland, Ohio; *Oregon Churchman*, Portland, Ore.; *Church News*, Philadelphia, Pa.; *Albany Church Record*; *Arizona Church Record*, Box 1326, Phoenix, Ariz.; *Atlanta Diocesan Record*, St. Phillips Tower, Atlanta, Ga.; *Duluth Churchman*, 408 W. First St., Duluth, Minn.; *The Mission Herald*, East Carolina, Plymouth, N. C.; *The Diocese of Erie*, Pa., Titusville, Pa.; *Long Island Churchman*, 622 Greenwood Ave., Brooklyn, N. Y.; *Church News*, Pittsburgh, Pa.; *Light*, Macomb, Ill.; *Diocesan Record*, Providence, R. I.; *Sacramento Missionary*, Sacramento, Cal.; *South Dakota Churchman*, Mitchell, S. D.; *Anpao Kin*, Cheyenne Agency, S. D.; *Palm Branch*, Orlando, Fla.; *Church Messenger*, Cincinnati, Ohio; *Diocesan Journal*, Portsmouth, Va.; *Cathedral Chimes*, Spokane, Wash.; *Springfield Churchman*, Springfield, Ill.; *Mountain Echo*, Brandon, Vt.; *Pastoral Staff*, Westfield, Mass.; *Church Helper*, Grand Rapids, Mich.; *Western Nebraska Churchman*, Kearney, Neb.; *Church News*, San Antonio, Texas; *Church News*, Wheeling, W. Va.; *Wyoming Churchman*, Cheyenne, Wyo.

Periodicals Devoted to Special Interests

American Church S. S. Magazine, Sunday Schools, Philadelphia, Pa.; *Church Advocate*, Colored Work, Baltimore, Md.; *Cross*, Italian Work, Port Richmond, L. I.; *St. Andrew's Cross*, Brotherhood of St. Andrew, Philadelphia, Pa.; *Spirit of Missions* (monthly), 281 Fourth Ave., New York City; *Shepherd's Arms*, Sunday Schools, 1801 Fond du Lac Ave., Milwaukee, Wis.; *Silent Churchman*, Deaf Mutes, Chicago, Ill.; *Young Churchman*, Sunday Schools, Milwaukee, Wis.

History

The earliest known services of the Church of England in the American colonies were conducted by the chaplains carried with the fleets of Frobisher in 1578 in New England and Drake in 1579 on a headland overlooking the present Bay of San Francisco. But not until 1607 was that church permanently established, when the Rev. Robert Hunt celebrated the Holy Communion on May 21 on the banks of the James River, Virginia.

The churches in the colonies were under the jurisdiction of the Bishop of London, who, in 1685, sent out to Virginia as his commissary the Rev. Dr. James Blair, through whose efforts a royal charter was obtained for the College of William and Mary, Williamsburg, Va.

In New England there was a church at Portsmouth, N. H., prior to 1642 and the same year the Rev. Richard Gibson was arrested by the Puritan authorities for marrying and baptizing in the Isle of Shoals, and there is evidence of the ministerial work of the Rev. Robert Jordan in Maine as early as 1640. After the revocation of the charter of the Massachusetts Bay Colony Church of England, services were established in Boston by the Rev. Robert Ratcliffe, who arrived on May 15, 1686, and preached in the Town House. King's Chapel, Boston, was opened June 30, 1689; Trinity Church, Newport, R. I., in 1702, and the Naragansett Church five years later. In 1664 the churchmen of Connecticut petitioned, without success, the General Assembly for the right to hold church services, but on September 13, 1702, the Rev. John Talbot conducted the first Church of England service in that colony.

The first English church was opened in Philadelphia in 1685 and three years later the Rev. Thomas Clayton, described by the Quakers as "a minister of the doctrine of devils," was appointed rector. The Rev. Charles Wolley, chaplain to the royal forces, ministered in the Chapel within the Fort, New York, in 1678, and in 1697 the charter for Trinity church was granted by the royal governor. The colonists from Virginia who attempted a settlement at Port Royal, S. C., in 1660, were

ministered to by the Rev. Morgan Jones and the first church at Charles-ton was erected about 1681. The Rev. Dr. Henry Herbert accompanied the first band of settlers in Georgia in 1733 and three years later was succeeded by the Rev. John Wesley, who was accompanied by his brother, Charles, and later followed by George Whitefield, all ministers of the Church of England. Prior to 1675 there were "three Protestant ministers of the Church of England" in Maryland, and early in the reign of William and Mary it became the established religion in the colony.

The formation in England of the Society for the Propagation of the Gospel in Foreign Parts led to a marked growth of the church in the American colonies. Its founder was the Rev. Dr. Thomas Bray, who was sent to Maryland as commissary of the Bishop of London in 1700. The first missionaries of the S. P. G. were the Revs. George Keith and Patrick Gordon, who were later joined by the Rev. John Talbot. Mr. Gordon died soon after his arrival; Talbot settled in New Jersey and Keith traveled through the length and breadth of the colonies. From 1702 till the outbreak of the War of the Revolution the S. P. G. supplied the missionaries save in Virginia and Maryland, where the church was established by law. Dean Berkeley, later Bishop of Cloyne, came to Newport, R. I., with the intention of founding a college. Although this project failed, he was one of the earliest supporters of Yale College and, on his return to Great Britain, had much to do with securing the charters for King's College (now Columbia), New York City, and for the Academy and College of Philadelphia, now the University of Pennsylvania.

The Church in America, prior to the Revolution, was seriously handicapped by the lack of a bishop. Candidates for ordination were obliged to take the long and dangerous journey to England and the Bishop of London was unable to exercise the discipline, both of clergy and laity, which was at times greatly needed. Repeated appeals were made for the consecration of a bishop for the colonies, but the plan was blocked partly through political considerations and partly by reason of the Puritan fear of an established church.

During the War of the Revolution many of the churches were closed and the loyalist clergy fled to England and Canada. On the other hand, some of the clergy steadfastly adhered to the American cause. A notable example was Dr. William White, chaplain to the Continental Congress and a trusted adviser of George Washington.

The declaration of peace in 1783 found the Episcopal Church disorganized and threatened with extinction. In Virginia and Maryland the church was automatically disestablished and in some of the other colonies deplorably weak. The church in each state jealously preserved its independence and there was no bond of unity.

The first step to creating such a bond was the publication in 1783 of a pamphlet entitled, "The Case of the Episcopal Churches in the United States Considered," by William White. Published before peace was declared, it urged measures for the perpetuation of the ministry without waiting for the episcopate, and outlined a general plan for the organization of the church in the United States. The moment the British authorities suggested peace, the pamphlet was withdrawn.

The same year the Maryland clergy met and adopted a Declaration of Fundamental Rights and Liberties in which the title, Protestant Episcopal Church, was used publicly for the first time. At an informal meeting held at New Brunswick, N. J., on May 11, 1784, further steps were taken towards organization, and thirteen days later a conference of clergy and laity was held in Philadelphia, this being the first time that laymen were admitted to the councils of the church. A further gathering was held in New York in October at which the following fundamental principles were adopted:

1. There shall be a general convention of the Episcopal Church in the United States of America.
2. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.
3. That associated congregations in two or more states may send deputies jointly.
4. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the constitution of the respective states.
5. That in every state where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention *ex-officio*.
6. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.
7. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

In accordance therewith the first General Convention met in Philadelphia, September 27, 1785, with clerical and lay delegates present from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. A constitution was adopted, the liturgy revised and an address to the Church of England adopted asking for the consecration of Bishops for America. Samuel Seabury, who had been consecrated Bishop of Connecticut by the Scotch non-juring bishops in 1784, was not present at the convention, nor were the New England churches represented owing to acute differences of opinion as to some clauses of the constitution. The English bishops were unwilling to consecrate a bishop for America owing to some of the changes which had been made in the prayer book: notably, the omission of the Nicene Creed. The convention of 1786 complied with their requests, save in the case of the restoration of the Athanasian Creed, and in 1787 William White and Samuel Provoost were consecrated Bishops of Pennsylvania and New York respectively, in the Chapel of Lambeth Palace, London. Dr. David Griffith, who had been elected Bishop of Virginia, was unable to find means for the journey and the election of Dr. William Smith as Bishop of Maryland failed to win the approval of the General Convention. A little later Dr. James Madison was chosen Bishop of Virginia and consecrated in London.

In 1789 the constitution of the church and the prayer book were revised, resulting in the union of hitherto divergent views, and Bishop Seabury took his seat in the convention and in 1792 united with the other three bishops in the consecration of Dr. Thomas John Claggett as Bishop of Maryland, this being the first episcopal consecration in the United States.

The first twenty years of the nineteenth century are known as the period of painfully slow growth. Religious emotionalism ran riot; the liturgy was regarded as formal; the sermons were more moral than Christian, and the church was still regarded as British. The new birth of aggression began in 1811 with the consecration of two bishops—John Henry Hobart for New York, and Alexander V. Griswold for New England. From this period sprang the beginnings of missionary work in the West to which emigrants were going in crowds. The consecration in 1819 of Philander Chase as Bishop of Ohio was the first effort to recognize the claims of the regions beyond to the episcopate. Two years later the church formally organized her missionary work by the

creation of the Domestic and Foreign Missionary Society, and in 1835 Jackson Kemper was elected the first missionary bishop with the whole of the Northwest for his jurisdiction.

The Tractarian movement profoundly influenced the church in America, and for several years controversy was acute. On the high-church side George Washington Doane was the recognized leader and among the Evangelicals Bishop Alexander Veits Griswold, followed by Bishop McIlvaine of Ohio. For several years the controversy was doctrinal and pamphlets were sown broadcast. The great storm burst when doctrine began to express itself in advanced ritual. Then came the period known as "the ritualistic controversy." In an endeavor to quiet the storm it was declared by a large group of bishops that the word "regenerate" in the office of baptism did not signify a moral change, and the General Convention passed a canon limiting ritual observance. Efforts to conciliate the more extreme Evangelicals failed, and in 1873 Bishop George D. Cummins of Kentucky withdrew and organized the Reformed Episcopal Church. The controversy died down and the ritual canon was repealed in 1904. During the Civil War the Southern churchmen organized the Protestant Episcopal Church in the Confederate states. It held but one general convention and in 1865 the church in the North and South was re-united. Brief mention should be made of the work of Foreign Missions, the first of which was established in Greece and Liberia. China followed in 1835 and Japan was added as soon as that country was thrown open to foreigners. Later came the missions to Brazil and Cuba and at the close of the Spanish-American War the Philippine Islands, Porto Rico and Mexico were provided with bishops. Alaska, Honolulu and the Virgin Islands are also missionary districts.

Under the leadership of Bishop William Lawrence the sum of \$9,000,000 has been raised to provide pensions for aged clergy and the widows and orphans of clergy. Parishes are required to contribute annually a percentage on the salaries paid to the clergyman and this amount, together with invested funds, will in a few years provide an adequate pension to those retiring at the age of 68.

The doctrinal symbol of the Protestant Episcopal Church, so far as the laity are concerned, is the Apostles' Creed. The Thirty-nine Articles of the Church of England are, with some modifications, printed at the end of the American Prayer Book, but subscription to them is not required. The church expects of her members loyalty to her doctrine, discipline and worship, but allows considerable latitude in the interpretation of the creeds. She recognizes all lawfully baptized into the name of the Holy Trinity as members of the church, and requires that all who have been baptized shall be brought to the bishop for confirmation after they have been adequately instructed in the catechism. By a strict interpretation of an ancient rubric only those who have been confirmed can come to the Holy Communion, but a more liberal view prevails in practice. Two Sacraments only are recognized—Baptism and the Supper of our Lord.

The Episcopal Church recognizes three orders in the ministry—bishops, priests and deacons. Deacons must have reached the age of twenty-one. They cannot administer the Holy Communion and their special duty is to care for the sick and poor of the parish and preach only when licensed by the bishop. No one can be ordained priest until he has been one year a deacon and is twenty-four years old. Both deacons and priests are required before ordination to sign the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America."

Diocesan bishops are elected by the clerical and lay members of the convention of the diocese, a majority of whom must sign the necessary testimonials. If the election takes place within three months of the meeting of the General Convention the consent of the House of Deputies and the House of Bishops is required before the consecration. At any other time the consent of a majority of all the standing committees of the dioceses and a majority of the bishops having jurisdiction in the United States must be obtained. Three bishops are necessary to a valid consecration. Provision is made for the election of a coadjutor bishop for a diocese who, on the death of the diocesan, has the right of succession, and also for the election of suffragan-bishops without the right of succession. Missionary bishops are elected by the House of Bishops subject to the approval of the House of Deputies when the General Convention is in session. After five years, missionary bishops are eligible for election as diocesan, coadjutor or suffragans in any diocese.

The canonical duty of a bishop is to ordain priests and deacons, assist at the consecration of bishops, to preside over the diocesan convention, to accept candidates for holy orders, to institute rectors of parishes, confirm and to visit every parish in his diocese at least once in three years.

Rectors of parishes are usually elected by the vestry, though in some states the election must be ratified by the congregation and in all cases the assent of the bishop to the election must be obtained. The rector has sole charge of the spiritual concerns of the parish subject to the godly counsel of the bishop and he is entitled to the use and control of the church and parish buildings. He is required to instruct children in the catechism, to prepare candidates for confirmation, to record in the parish register all baptisms, confirmations, marriages and burials and to administer the communion alms for the benefit of the sick and the poor. All lay readers must be licensed by the bishops. A rector cannot resign without the consent of the vestry, nor can he be removed against his will except for misconduct, and that only after due trial and conviction.

The method of the incorporation of a parish varies with the laws of the different states, but its usual legal title is, "The Rector, Wardens and Vestrymen of * * * Church." All requirements of the civil law must be met before a parish can be received into union with the convention of the diocese and conformity to the doctrine, discipline and worship must be promised. The government of a parish rests with the rector, wardens and vestrymen. The wardens and vestrymen are elected by members of the congregation whose qualifications to vote are set forth in law. In some dioceses women are now permitted to vote for the vestry. Wardens are specifically charged with the duty of seeing that the church is kept sweet and clean and, with the vestrymen, are responsible for the finances of the parish. The vestry is a trustee for the property of the corporation.

Next to the parish comes the diocese which is made up of the bishop or bishops, the clergy within the diocese and laymen elected by the parishes and missions of the diocese. The diocese is empowered to make assessments for the support of the episcopate, for diocesan missions, religious education, social service and any other work of which it may approve. Each diocese has a standing committee which may also act as a council of advice to the bishop when requested. Under certain circumstances the standing committee becomes the ecclesiastical authority of the diocese, notably during a vacancy in the episcopate. Missionary districts are those parts of states and territories which are not, for the time being, capable of self-support. The stipends of all missionary bishops are paid by the central authority.

The United States is now divided into eight provinces, in each of which there is a synod consisting of a House of Bishops, composed of all the bishops within the province, and a House of Clerical and Lay

Deputies elected by the dioceses and missionary districts within the province. The synod has authority to create provincial boards of missions, religious education and social service; also to elect judges of the Court of Review.

The supreme legislative body of the Protestant Episcopal Church is the General Convention, which meets once in three years. It consists of two bodies—the House of Bishops and the House of Clerical and Lay Deputies. Each house sits separately; either may originate legislation, but there must be on all matters concurrent action.

The House of Bishops is composed of all the bishops having jurisdiction, and every bishop, who through infirmity or age, has resigned his jurisdiction. Suffragan bishops have a seat, but no vote. The House of Bishops elects its own presiding officer and now throws open its doors to the public except when seated in council.

The House of Deputies consists of clerical and lay representatives elected by each diocese admitted to union with the convention. The number of such deputies must not exceed four from each diocese in each order. Missionary districts within the boundaries of the United States elect one clerical and one lay deputy. Missionary districts in foreign lands have the same privilege save the right to vote when the vote is taken by orders. Ordinarily the vote of a majority of deputies suffices, but either the clerical or lay representative of a diocese may call for a vote by orders. In such case the two orders vote separately, each diocese having one clerical and one lay vote, and the deputies from the domestic missionary district one-fourth of a vote. No change in the constitution nor in the book of common prayer can be made unless first proposed in one General Convention, then sent to each diocesan convention and finally adopted at the next General Convention by a majority of the whole number of bishops entitled to vote and by a majority of the clerical and lay deputies voting by orders.

At the General Convention of 1919 a radical departure was taken in the organization of the presiding bishop and council charged with the duty of carrying on the missionary, educational and social work of the church. The council consists of sixteen elected by the General Convention—four bishops, four clergymen and eight laymen; one elected by each of the eight provincial synods, and a vice-president and treasurer. Pending the election of a presiding bishop the General Convention elects a bishop as president of the council. The council has organized the following departments: Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Nation-Wide Campaign.

The budget of the council for 1922 was \$4,036,361.

The subject of Christian Unity has been to the fore in the Episcopal Church since the General Convention, which met in Chicago, adopted as a basis of reunion four articles which were in turn adopted by the Lambeth Conference of 1888, and have since been known as "The Lambeth Quadrilateral." They are as follows:

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ himself—baptism and the Supper of the Lord—administered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His church.

At the General Convention of 1910 there was appointed a Joint Commission on the Faith and Order of the Catholic Church with the intent to promote a world conference looking towards the "visible unity

of the body of Christ on earth." The advent of the great war arrested the arrangements for the conference, but the effort is now being renewed with every prospect of success: the more so because similar commissions have been appointed in England both by the Anglicans and Nonconformists.

A further step was taken in 1919 when the General Convention appointed a commission on the suggested Concordat with the Congregational Church in the United States.

These efforts towards unity have been greatly stimulated by the action of the Lambeth Conference of Anglican bishops throughout the world held in London in 1920.

In a fine Appeal to All Christian People the bishops urge the need of that fellowship which shall express itself in the visible unity of Christ's flock. They express the belief that the visible unity of the church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted Sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body.

LAMBETH CONFERENCE

OFFICERS: *Pres.*, The Most Reverend the Lord Archbishop of Canterbury; *Sec.*, the Bishop of Winchester.

From its inception the Conference of Bishops at Lambeth has had for its supreme purpose world-wide fellowship. In 1865 the Canadian Provincial Synod adopted a resolution requesting the Archbishop of Canterbury to provide in one general council for a representation of members of the Anglican Communion from every land. The result of this petition was the convening of the first conference by Archbishop Longley, in 1867.

Only seventy-six bishops came to Lambeth in response to the archbishop's invitation, but the new sense of solidarity which the conference effected, and the far-reaching influence which it gained, left no doubt that the assembly to be convened once in ten years should have a permanent place in the life and thought of the Christian Church.

The conference has met six times—in 1867, 1878, 1888, 1897, 1908 and 1920. The plan of procedure has remained the same. After an inaugural service (first held at Lambeth Church, since then in Canterbury Cathedral) and an address of welcome consisting of a charge by the archbishop, the subjects for discussion are presented by selected speakers in full session during the first week. The conference then divides into committees appointed to take the subjects referred to them under separate and careful consideration for an adequate period, usually two weeks, in which the real work of the conference is formulated. Reports and recommendations are then brought by the committees to the whole assembly during another two weeks for full discussion and for final adoption. Upon adjournment an Encyclical Letter is issued giving the results of the conference and bearing a pastoral message to the church.

The discussions and reports treat of a wide range of subjects with varying emphasis. Social, industrial and educational problems have places in most of the programs. Administrative questions, both as these pertain to the conduct of missionary work and to the internal affairs of the church, receive their due measure of attention. The mind of the conference has been given for the most part to international relations and to organic Christian Unity.

The last Lambeth Conference held in July and August of 1920 brought together representatives from every section of the world, and reached an almost unanimous agreement for the adoption of the proposals for reunion contained in the "Appeal to All Christian People." These have become the basis for continued discussion on the part of representatives of the churches convened by the Archbishop of Canterbury and conducted under the name of "The Lambeth Conferences."

REFORMED EPISCOPAL CHURCH

General Council, triennial; last session, Philadelphia, Pa., May, 1924 (Jubilee Council).

Three synods, including one in Canada, and three missionary jurisdictions.

Officers of General Council: *Pres. and Presiding Bishop*, Robert L. Rudolph, 103 S. 36th St., Philadelphia, Pa.; *Sec.*, Rev. William A. Freemantle, 1617 Oxford St., Philadelphia, Pa.; *Treas.*, George W. Wagner, 4418 Pine St., Philadelphia, Pa.

Bishops

Robert L. Rudolph, 103 S. 36th St., Philadelphia, Pa.
Willard Brewing, 491 Euclid Ave., Toronto, Ontario, Can.

BOARD OF FOREIGN MISSIONS. *Pres.*, Bishop Robert L. Rudolph; *Sec.*, H. H. Sinnamon, West End Trust Bldg., Philadelphia, Pa.

BOARD OF HOME MISSIONS. *Sec.*, Rev. William Eareckson, Jr., 2750 S. Cleveland Ave., Philadelphia, Pa.

COMMITTEE ON SUNDAY SCHOOLS. *Sec.*, Rev. William Tracy, 4401 Sansom St., Philadelphia, Pa.

COMMITTEE ON EDUCATION AND PUBLICATION. *Chmn.*, Rev. W. T. Way, 1611 N. Caroline St., Baltimore, Md.

SUSTENTATION FUND. *Pres. of Trustees*, Frederick O. Foxcroft, 13 Carteret St., Newark, N. J.; *Treas.*, The Provident Trust Company, Philadelphia, Pa.

WOMEN'S AUXILIARY TO BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. R. L. Rudolph, 103 S. 36th St., Philadelphia, Pa.; *Cor. Sec.*, Mrs. Samuel B. Ray, 442 W. School Lane, Philadelphia, Pa.

WOMAN'S AUXILIARY TO BOARD OF HOME MISSIONS. *Pres.*, Mrs. Charles F. Hendricks, West End Trust Bldg., Philadelphia, Pa.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary-----	Philadelphia, Pa.-----	Joseph D. Wilson

Periodical

Episcopal Recorder, Philadelphia, Pa.

History

At the sixth conference of the Evangelical Alliance in New York, in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him seven clergymen and twenty laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev.

Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the “Reformed Church of England”—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

Doctrine

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the Sacraments of Baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

Polity

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity, and that Christian ministers are priests in any other sense than that in which all other believers are “a royal priesthood.”

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge and amend the same, as may seem best, “provided that the substance of the faith be kept entire.”

REFORMED BODIES

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin and Melanchthon. Of these the Swiss, Dutch and some German churches came to be known as Reformed; the Scotch and English as Presbyterian, and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are now three Reformed churches, two tracing

their origin to Holland, one to the German Palatinate. The Hungarian Reformed Church has ceased to exist as a separate body in America, its membership having joined the Reformed Church in the United States, or made a concordat with the Protestant Episcopal Church. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America," similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the Christian Reformed Church, while the fourth is styled the Hungarian (Magyar) Reformed Church. There are also a number of churches, called Netherlands Dutch Church or True Reformed Dutch Church, which have no general ecclesiastical organization and are included under the head of "Independent Churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interest both of their mother church and of their new country. As conditions changed the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity and general public life the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg catechism emphasizes the general comfort of redemption in Christ, while the Westminster catechism teaches the same and emphasizes the sovereignty of God. The polity is Presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis

instead of a presbytery, and a general synod instead of a general assembly. The denominations grouped under the name "Reformed Bodies" are as follows: Reformed Church in America, Reformed Church in the United States, Christian Reformed Church.

REFORMED CHURCH IN AMERICA

General Synod, annual; last session, Asbury Park, N. J., June 5, 1924. Five particular synods; 40 classes.

Headquarters: 25 E. 22d St., New York City.

Officers: *Pres.*, Rev. Samuel M. Zwemer, Cairo, Egypt; *Stated Clerk*, Rev. Henry Lockwood, East Millstone, N. J.; *Treas.*, Jas. S. Polhemus.

BOARD OF FOREIGN MISSIONS AND THE ARABIAN MISSION. *Pres.*, Rev. Henry E. Cobb; *Cor. Sec.*, Rev. W. I. Chamberlain; *Assoc. Sec.-Treas.*, F. M. Potter; *District Sec.*, Rev. W. J. Van Kersen. Organ: *Mission Field*.

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. De Witt Knox; *Cor. Sec.*, Miss Eliza P. Cobb; *Treas.*, Miss K. Van Nest. Organ: *Mission Field*.

BOARD OF DOMESTIC MISSIONS. *Pres.*, Rev. James S. Kittell; *Sec.*, William T. Demarest; *Treas.*, Charles W. Osborne; *Field Sec.*, Rev. S. Van der Werf.

WOMEN'S BOARD OF DOMESTIC MISSIONS. *Pres.*, Mrs. John S. Bussing; *Cor. Sec.*, Mrs. John S. Allen; *Treas.*, Miss Mary M. Greenwood.

BOARD OF PUBLICATION AND BIBLE SCHOOL WORK. *Pres.*, Rev. F. S. Wilson; *Cor. Sec.*, Rev. Isaac W. Gowen; *Treas.*, John F. Chambers; *Bus. Agent*, Lucius W. Hine; *Educational Sec.*, Rev. Abram Duryee.

BOARD OF EDUCATION. *Pres.*, Rev. A. T. Brock; *Sec.*, Rev. Willard D. Brown; *Treas.*, John F. Berry.

DISABLED MINISTERS' FUND AND WIDOWS' FUND. *Treas.*, William E. Reed.

BOARD OF MINISTERS' FUND. *Pres.*, Rev. J. R. Duryee; *Exec. Sec.*, Rev. George C. Lenington; *Treas.*, William E. Reed.

Colleges

Name	Location	President
Central College-----	Pella, Iowa-----	M. J. Hoffman
Hope College-----	Holland, Mich.-----	Edward B. Dimment
Rutgers College (non-sectarian)-----	New Brunswick, N. J.-----	W. H. S. Demarest

Theological Seminaries

Name	Location	President
Theological Seminary-----	New Brunswick, N. J.-----	John H. Raven
Western Theological Seminary-----	Holland, Mich.-----	E. J. Blekkink

Periodicals

Organ of Mission Boards, *The Christian Intelligencer* (weekly), New York City, Editor, Rev. James Boyd Hunter; *Leader*, Holland, Mich., Editor, Rev. E. J. Blekkink; *De Hope*, Holland, Mich., Editor, Rev. E. J. Blekkink; *Der Mitarbeiter* (monthly), German Valley, Ill.

History

In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius, arrived in 1628, the same year that Endicott came to Salem, Mass., and a church was organized with at least fifty communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than two centuries old. The first church building was erected in New Amsterdam in 1633.

In 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Company. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of large powers, formed a "conference." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary War and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Churches in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. About 1800 the Dutch language ceased generally to be the language of worship and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the great part of which has settled in Michigan, Iowa and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

Doctrine

The Reformed Church in America accepts as its doctrinal symbols the Apostles, the Nicene and the Athanasian creeds, the Belgic Confession and the Canons of the Synod of Dort, the Heidelberg catechism, and is a distinctively Calvinistic body. It has a liturgy, for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant"; adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and ministers.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church.

Polity

The polity of the Reformed Church is Presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders from

each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semi-annually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System and of the Council of Reformed Churches holding the Presbyterian System, and has approved the constitution of the Council of Reformed Churches holding the Presbyterian System. These articles, approved by the constituent bodies, while leaving each church's judicatures independent in action, secure through a council mutual conference and co-operation in church activities.

REFORMED CHURCH IN THE UNITED STATES

General Synod, triennial; next session, Philadelphia, Pa., May 26, 1926. Eight district synods, sixty-one classes.

Officers: *Pres.*, Rev. Jacob C. Leonard, Lexington, N. C.; *Stated Clerk*, Rev. J. Rauch Stein, Room 304, Schaff Bldg., Philadelphia, Pa.; *Treas.*, Milton Warner, 2232 N. 15th St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 1505 Race St., Philadelphia, Pa. *Pres.*, Rev. C. E. Miller; *Vice-Pres.*, C. B. Schneder; *Gen. Sec.*, Rev. C. E. Schaeffer; *Rec. Sec.*, Rev. F. C. Seitz; *Treas.*, Joseph S. Wise.

BOARD OF FOREIGN MISSIONS, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. James I. Good (deceased); *Sec.*, Rev. Allen R. Bartholomew; *Treas.*, Rev. A. S. Bromer.

PUBLICATION AND SUNDAY SCHOOL BOARD, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. C. Clever; *Gen. Sec.*, Rev. Rufus W. Miller; *Treas.*, C. O. Althouse.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. Wallace H. Wotring, Nazareta, Pa.; *Sec.*, Rev. J. W. Meminger; *Treas.*, Rev. E. L. McLean.

SOCIETY FOR THE SUPPORT OF INDIGENT MINISTERS AND TEACHERS. *Pres.*, Rev. C. J. Walenta; *Sec.*, Rev. A. Muehlmeier, Monticello, Wis.; *Treas.*, Rev. H. T. Vriesen.

CENTRAL PUBLISHING HOUSE, 2969 W. 25th St., Cleveland, Ohio. *Pres.*, F. von Tacky; *Sec.*, Rev. F. W. Leich, Dayton, Ohio; *Bus. Mgr.*, Peter Wetzel, Cleveland, Ohio.

WOMEN'S MISSIONARY SOCIETY OF GENERAL SYNOD, 416 Schaff Bldg., Philadelphia, Pa. *Pres.*, Mrs. B. B. Krammes, Tiffin, Ohio; *Exec. Sec.*, Miss Carrie M. Kerschner; *Statistical Sec.*, Mrs. Anna L. Miller, Canton, Ohio; *Treas.*, Mrs. Lewis L. Anewalt, 814 Walnut St., Allentown, Pa.; *Rec. Sec.*, Mrs. Joseph Levy, Somerset, Pa.

Colleges

Name	Location	President or Principal
Catawba College	Newton, N. C.	
College for Women	Allentown, Pa.	William F. Curtis
Franklin and Marshall College	Lancaster, Pa.	Henry H. Apple
Heidelberg University	Tiffin, Ohio	Charles E. Miller
Hood College	Frederick, Md.	Joseph H. Apple
Franklin and Marshall Academy	Lancaster, Pa.	Edwin M. Hartman
Massanutton Academy	Woodstock, Va.	Howard J. Benchoff
Mercersburg Academy	Mercersburg, Pa.	William Mann Irvine
Ursinus College	Collegeville, Pa.	George Leslie Omwake

Theological Seminaries

Name	Location	President or Principal
Central Theological Seminary	Dayton, Ohio	Henry J. Christman
Mission House Theological Seminary and College Academy	Plymouth, Wis.	John M. G. Darms
Theological Seminary	Lancaster, Pa.	George W. Richards

Periodicals

English: *Reformed Church Messenger* (weekly), Philadelphia, Pa., Editor, Rev. Paul S. Leinbach; *Christian World* (weekly), Cleveland,

Ohio, Editor, Rev. Henry Gekeler; *Reformed Church Review* (quarterly), Philadelphia, Pa., Editors, Rev. Theo. F. Herman and George W. Richards; *Reformed Church Record* (weekly), Reading, Pa., Editor, Rev. I. M. Beaver; *Reformed Church Standard* (semi-monthly), Hickory, N. C., Editor, W. W. Rowe; *Heidelberg Teacher* (monthly), Editor, Rev. Rufus W. Miller; *Way* (weekly), Philadelphia, Pa., Editor, Rev. R. L. Gerhart; *Leaves of Light* (weekly); *Sunshine* (weekly), Philadelphia, Pa., Editor, R. L. Gerhart; *Outlook of Missions* (monthly), Philadelphia, Pa., Editors, Allen R. Bartholomew, C. E. Schaeffer and Mrs. E. W. Lentz. German (all weekly): *Reformierte Kirchenzeitung*, Cleveland, Ohio, Editor, G. Dolch; *Hungarian-American Reformed Sentinel*, Pittsburgh, Pa., Editor, Alexander Harsanyi.

History

The Reformed Church in the United States—for many years known as the “German Reformed Church”—traces its origin chiefly to the German, Swiss and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melanchthon. The Heidelberg catechism, compiled under Frederick III, elector of the Palatinate in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

Pastorius, with a little company of Mystics, came to Pennsylvania in 1688, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America, where they established settlements in the South, in New York and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after he had a conference with the pastors who were already in the churches. As a consequence, a coetus or synod was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania that he returned the next year with six ministers and a sum estimated at \$60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the coetus itself, differing in their views of polity and resembling in a general way the “Old Side” and “New Side” in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the coetus, among whom one of the most

prominent was John J. Zubly, pastor of a church in Charleston, S. C., and for a time a member of the Continental Congress.

The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, Northern New Jersey, Pennsylvania, Maryland and Virginia, with several congregations west of the Alleghenies.

With the development of the Protestant Episcopal Church, some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned to the Northern Synod in 1837. A theological seminary was established at Carlisle, Pa., in 1825; removed to York, Pa., in 1829; thence to Mercersburg in 1837. Since 1871, the seminary has been located in Lancaster, Pa.

Meanwhile, the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the Western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The Western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 the Synod of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American board. In all departments of Christian activity there appeared indications of renewed life. The three hundredth anniversary of the formation and adoption of the Heidelberg catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English-speaking portion increased also; as a result, separate district synods and

specific classes were organized—the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches. In 1922 two Hungarian classes belonging to the Reformed Church of Hungary, with a constituency of about 3,000 members, were incorporated in the Reformed Church in the United States.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the American Council of those churches. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

Doctrine and Polity

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg catechism is in universal use in the churches and the system of church courts corresponds to that of the Reformed Church in America, and differs in name only from the Presbyterian bodies.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Synod, biennial; last meeting, Kalamazoo, Mich., June 18, 1924.

Thirteen classes.

Officers: *Synodical Com.*, Rev. W. P. Van Wijk, Rev. R. L. Haan and Rev. J. Holwerda; *Stated Clerk*, Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Noordewier, 617 Bates St., S. E., Grand Rapids, Mich.

HOME MISSION COMMITTEE. *Pres.*, Rev. K. Poppen; *Sec. and Treas.*, Rev. I. Van Dellen, 1804 S. Emerson St., Denver, Col.

CHURCH ERECTION COMMITTEE. *Sec and Treas.*, Rev. J. Manni, 525 Superior Ave., Sheboygan, Wis.; *Immigration Work at Ellis Island and Hoboken*, M. J. Broekhuizen, 332 River St., Hoboken, N. J.

HOME MISSION COMMITTEE IN THE EAST. *Pres.*, Rev. J. A. Westervelt, 66 Haledon Ave., Paterson, N. J.

IMMIGRATION COMMITTEE IN THE WEST. *Pres.*, Rev. H. J. Heynan, Orange City, Iowa, R. F. D. No. 1.

JEWISH MISSION COMMITTEE. *Sec.-Treas.*, Rev. J. L. Van Tielen, West Sayville, L. I., N. Y.

BOARD OF MISSIONS. *Sec.*, Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Dolfin, 155 Terrace St., Muskegon, Michigan.

BOARD OF MINISTERIAL RELIEF. *Sec. and Treas.*, Rev. J. Smitter, 498 Madison Ave., Paterson, N. J.

BOARD OF PUBLICATION. *Sec.*, W. Heyns, 1319 Sigsbee St., S. E., Grand Rapids, Mich.

Colleges and Theological Seminaries

Name	Location	President or Rector
Calvin College.....	Grand Rapids, Mich.....	J. J. Hiemenga
Theological Seminary.....	Grand Rapids, Mich.....	L. Berkhof
Grundy College.....	Grundy Center, Iowa.....	W. Bode

Periodicals

The Banner (weekly), Grand Rapids, Mich., Editor, Rev. Henry Beets; *De Wachter* (weekly), Grand Rapids, Mich., Editor, H. Keegstra; *Der Reformierte Bote* (monthly), Kanawha, Iowa, Editor, Rev. G. L. Hoefker.

History, Doctrine and Polity

The Christian Reformed Church belongs to the Calvinistic group of churches which hold the Presbyterian System of church government. Its doctrinal standards are: The Heidelberg catechism, the Belgic or Netherland Confession of Faith and the Five Canons of Dordrecht. As suggested by the name of the second standard mentioned, the Christian

Reformed Church is of Holland extraction, nearly exclusively. Its oldest part, the present Classis of Hackensack, formerly known as the True Protestant Dutch Reformed Church, in 1822, under leadership of Dr. S. Froeligh, seceded from the Reformed Church in America, alleging that the parent body had departed seriously from the Reformed standards and Reformed discipline.

The main part of the denomination is composed of people whose ancestors in 1834 and following years left the "Hervormde" (Reformed) Church of the Netherlands to become known as Christian Reformed Church. Persecuted in Holland for the sake of their religion, they went to the United States, the pioneer bands arriving here in 1846 and 1847, and settling in central Iowa under leadership of the Rev. H. P. Scholte and in Western Michigan under Dr. A. C. Van Raalte as its leader. In 1848 the Michigan Hollanders consented to join the Reformed Church in America on condition that they would have the greatest possible liberty if they at any time considered the ecclesiastical connection to be contrary to their religious prosperity or enjoyment, to bid the Reformed Church a fraternal adieu and be by themselves. In the course of the next few years a number of the Dutch immigrants, led by G. Haan and Rev. K. Vanden Bosch, began to entertain the idea that it would promote their prosperity and joy to form a separate body, and consequently four Michigan churches withdrew from the Reformed Church and organized what became later known as the Christian Reformed Church. The new denomination at first had a hard struggle for existence, but as the immigration of Reformed Hollanders from the Netherlands from 1880 to 1890 was quite strong, they increased considerably, strengthened the more in 1882 by the joining of several churches, led by the Rev. L. J. Hulst, which from 1880 to 1881 had withdrawn from the Reformed Church on account of the stand its general synod took regarding Freemasonry. In 1890 the Classis of Hackensack, named above, joined the Christian Reformed Church.

When the pioneer Hollanders came here during the middle of the nineteenth century, they stated that their object in coming was not alone to obtain material prosperity but also to provide their children with a Christian education and to have a share in the coming of the Kingdom of God among the heathen, things they were unable to obtain because of economic pressure at the time and persecution for their principles' sake. The Christian Reformed have tried to carry out the twofold program named. Everywhere they opened free Christian primary schools, at first parochial institutions, but later on supported by separate organizations composed of their church people. In half a dozen places they are maintaining Christian high schools or academies. Grand Rapids, Mich., is the seat of their Calvin College and Theological School, opened in 1876 and at present having an enrollment of about 300 students. In central Iowa the Grundy College is maintained largely by the German element of the denomination. This element is descended from people living in parts of Germany, contiguous to the Netherlands and drawn into the secession movement of 1834 and following years.

The monthly organ of the German Christian Reformed churches is *Der Reformierte Bote*. The Holland-speaking churches, still the most numerous, although rapidly Americanizing, have as their weekly *De Wachter*. The American churches, steadily increasing, are served by the weekly, *The Banner*, dating from 1866.

Home Mission work is carried on among the scattered Hollanders and Germans in America. In a few places Rescue Mission work has been taken up. In Paterson and Chicago, Jewish Mission work is being done. Five mission posts are maintained in the Southwest among the Navajo and Zuni Indians. This work was begun in 1896. In 1920 a pioneer party of three missionaries and their wives was sent to China, and November 17, 1922, began work at Jukoa, in Northern Kiangsu.

The Christian Reformed Church is very conservative doctrinally. A

portion of the Heidelberg catechism is explained in sermons, during one of the Sabbath services, throughout the year. A great deal of emphasis is placed on catechetical instruction. A series of catechism books, from primary grades up to more advanced work for adults, is used regularly in well-attended weekday classes taught by pastors and elders.

In most congregations Sunday schools are maintained and all kinds of societies of a religious educational character for young people and married men and women. In some of the Holland churches three preaching services are held each Sabbath, in others two, and in a few as many as four, two of them employing the Dutch as language of worship and two the English.

The Psalms are used as the chief manual of praise, the American churches employing the United Presbyterian Psalter published in 1914.

The liturgy of the Reformed churches of the Netherlands, dating from Reformation times, is in regular obligatory use in so far as the forms for the administration of baptism and communion, ordination of office bearers and of discipline are concerned.

The church order, containing rules for church government, is a revision of what was promulgated in 1618-19 by the Synod of Dordrecht.

The Christian Reformed denomination occupies in the Reformed family very much the place taken by the United Presbyterians of the United States in the Presbyterian family. Some years ago an attempt was made to form a union between the two, but the movement was barren of results.

Ecclesiastical correspondence is carried on with various denominations in America and the Reformed Church of South Africa, while a few struggling Holland churches in the Argentine Republic are not alone corresponded with but also supported financially. But contact with the Reformed churches of the Netherlands is the closest of all and their leaders have considerably influenced the religious thought of the American denomination. The Christian Reformed Church in 1918 applied for membership in the Federal Council. In 1913 its Board of Missions joined the Home Mission Council. The Foreign Missions Conference was joined in 1920.

ROMAN CATHOLIC CHURCH

Apostolic Delegate to the United States, Most Rev. Pietro Fumasoni-Biondi, 1811 Biltmore St., N. W., Washington, D. C.

Archdioceses

Most Rev. Michael J. Curley (Baltimore), 408 N. Charles St., Baltimore, Md.

Rt. Rev. Owen B. Corrigan, Auxiliary Bishop, 1611 Baker St., Baltimore, Md.

His Eminence, William Cardinal O'Connell (Boston), 217 Bay State Road, Boston, Mass.

Rt. Rev. Joseph G. Anderson, Auxiliary Bishop, 309 Bowdoin St., Dorchester, Mass.

His Eminence, George Cardinal Mundelein (Chicago), 1555 N. State St., Chicago, Ill.

Most Rev. Henry Moeller (Cincinnati), 5418 Moeller Ave., Norwood, Ohio.

Most Rev. James John Keane (Dubuque), Locust and 11th Sts., Dubuque, Iowa.

Most Rev. Sebastian G. Messmer (Milwaukee), 2000 Grand Ave., Milwaukee, Wis.

Most Rev. John W. Shaw (New Orleans), 1205 Esplanade Ave., New Orleans, La.

His Eminence, Patrick Cardinal Hayes (New York), 452 Madison Ave., New York City.

Rt. Rev. John J. Dunn, Auxiliary Bishop, 452 Madison Ave., New York City.

Most Rev. Alexander Christie (Oregon City), 524 Myrtle St., Portland, Ore.

His Eminence, Denis Cardinal Dougherty (Philadelphia), 1723 Race St., Philadelphia, Pa.

Rt. Rev. Michael J. Crane, D. D. V. G., Auxiliary Bishop, 4625 Springfield Ave., Philadelphia, Pa.

Most Rev. John J. Glennon (St. Louis), 3810 Lindell Blvd., St. Louis, Missouri.

Most Rev. Austin Dowling (St. Paul), 226 Summit Ave., St. Paul, Minnesota.

Most Rev. Edward J. Hanna (San Francisco), 1000 Fulton St., San Francisco, Cal.

Most Rev. Albert A. Daeger, O. F. M. (Santa Fe), Cathedral, Santa Fe, N. M., P. O. Box 2.

Dioceses (address Rt. Rev.)

Edmund F. Gibbons (Albany), 225 Madison Ave., Albany, N. Y.

Cornelius Van de Ven (Alexandria), 1805 Jackson Ave., Alexandria, Louisiana.

James A. Griffin (Springfield), 715 E. Monroe St., Springfield, Ill.

John J. McCort (Altoona), 1211 13th St., Altoona, Pa. . .

Joseph F. McGrath (Baker City), Baker, Ore.

Henry Althoff (Belleville), 222 S. Third St., Belleville, Ill.

Vincent Wehrle, O. S. B. (Bismarck), Bismarck, N. D.

Daniel M. Gorman (Boise), 804 N. Ninth St., Boise, Idaho.

Thomas E. Molloy (Brooklyn), 367 Clermont Ave., Brooklyn, N. Y.

William Turner (Buffalo), 1035 Delaware Ave., Buffalo, N. Y.

Joseph J. Rice (Burlington), 52 William St., Burlington, Vt.

William T. Russell (Charleston), 114 Broad St., Charleston, S. C.

Patrick A. McGovern (Cheyenne), St. Mary's Cathedral, Cheyenne, Wyoming.

Joseph Schrembs (Cleveland), 1007 Superior Ave., N. E., Cleveland, Ohio.

James J. Hartley (Columbus), 198 E. Broad St., Columbus, Ohio.

Francis J. Tief (Concordia), 307 E. Fifth St., Concordia, Kan.

E. B. Ledvina (Corpus Christi), 804 Antelope St., Corpus Christi, Texas.

Francis W. Howard (Covington), 1140 Madison Ave., Covington, Ky.

Timothy Corbett (Crookston), Crookston, Minn., Cathedral.

Joseph P. Lynch (Dallas), 4946 Swiss Ave., Dallas, Texas.

James Davis (Davenport), 15th and Brady Sts., Davenport, Iowa.

J. Henry Tihen (Denver), 1536 Logan St., Denver, Col.

Thomas W. Drumm (Des Moines), 2000 Grand Ave., Des Moines, Iowa.

M. J. Gallagher (Detroit), 1223 Washington Blvd., Detroit, Mich.

John T. McNicholas, O. P. (Duluth), 211 W. Fourth St., Duluth, Minn.

Anthony J. Schuler, S. J. (El Paso), 1014 Mesa Ave., El Paso, Texas.

John M. Gannon (Erie), 205 W. Ninth St., Erie, Pa.

Daniel F. Feehan (Fall River), 394 Highland Ave., Fall River, Mass.

James O'Reilly (Fargo), Fargo, N. D.

Herman Joseph Alerding (Fort Wayne), 1415 W. Washington St., Fort Wayne, Ind.

C. E. Byrne (Galveston), Galveston, Texas, St. Mary's Cathedral.

James Albert Duffy (Grand Island), 204 E. Second St., Grand Island, Nebraska.

Edward D. Kelly (Grand Rapids), 1225 Lake Drive S. E., Grand Rapids, Mich.

Mathias C. Lenihan (Great Falls), 215 16th St., North, Great Falls, Montana.

Paul P. Rhode (Green Bay), R. F. D. No. 6, Green Bay, Wis.

Philip R. McDevitt (Harrisburg), 111 State St., Harrisburg, Pa.

- John J. Nilan (Hartford), 140 Farmington Ave., Hartford, Conn.
 John P. Carroll (Helena), 720 Madison Ave., Helena, Mont.
 Joseph Chartrand (Indianapolis), 1847 N. Meridian St., Indianapolis.
 Thomas F. Ellis (Kansas City), 301 E. Armour Blvd., Kansas City.
 Alexander J. McGavick (La Crosse), 1419 Cass St., La Crosse, Wis.
 Jules B. Jeanmarie (Lafayette), Lafayette, La., Bishops House.
 John J. Lawler (Lead), Lead, S. D.
 John Ward (Leavenworth), 1228 Sandusky Ave., Kansas City, Kan.
 Francis J. L. Beckman (Lincoln), Lincoln, Neb., Bishop's House.
 John B. Morris (Little Rock), St. Andrew's Cathedral, Little Rock, Arkansas.
 John A. Floersh (Louisville), 1118 S. Third St., Louisville, Ky.
 George A. Guertin (Manchester), 151 Walnut St., Manchester, N. H.
 Paul J. Nussbaum (Marquette), Cathedral, Marquette, Mich.
 Edward P. Allen (Mobile), Cathedral, Mobile, Ala.
 John J. Cantwell (Los Angeles-San Diego), 717 S. Burlington Ave., Los Angeles, Cal.
 Alphonse J. Smith (Nashville), 2001 W. End Ave., Nashville, Tenn.
 _____ (Natchez), Bishop's House, Natchez, Miss.
 John J. O'Connor (Newark), 552 S. Orange Ave., South Orange, N. J.
 Joseph H. Conroy (Ogdensburg), Cathedral, Ogdensburg, N. Y.
 _____ (Oklahoma), 1905 W. 19th St., Oklahoma City, Okla.
 Jeremiah Harty (Omaha), 808 N. 36th St., Omaha, Neb.
 Edmund M. Dunne (Peoria), 740 Glen Oak Ave., Peoria, Ill.
 Hugh C. Boyle (Pittsburgh), 116 Dithridge St., Pittsburgh, Pa.
 _____ (Portland), 307 Congress St., Portland, Maine.
 John B. Macginley (Monterey and Fresno), St. John's Cathedral, Fresno, Cal.
 William A. Hickey (Providence), Bishop, 30 Fenner St., Providence, Rhode Island.
 Denis J. O'Connell (Richmond), 800 Cathedral Place, Richmond, Va.
 Thomas F. Hickey (Rochester), 947 East Ave., Rochester, N. Y.
 Peter J. Muldoon (Rockford), 1704 National Ave., Rockford, Ill.
 Patrick J. Keane (Sacramento), Cathedral, Sacramento, Cal.
 Patrick Barry (St. Augustine), Cathedral, St. Augustine, Fla.
 Joseph F. Busch (St. Cloud), St. Cloud, Minn.
 Francis J. Gilfillan (St. Joseph), 718 N. Seventh St., St. Joseph, Mo.
 Joseph S. Glass, C. M. (Salt Lake), Salt Lake City, Utah.
 Arthur J. Drossaerts (San Antonio), 230 Dwyer Ave., San Antonio, Texas.
 Michael J. Keyes (Savannah), 222 E. Harris St., Savannah, Ga.
 Michael J. Hoban (Scranton), 315 Wyoming Ave., Scranton, Pa.
 Edward J. O'Dea (Seattle), 804 Ninth Ave., Seattle, Wash.
 Bernard Mahoney (Sioux Falls), Sioux Falls, S. D., Bishop's House.
 Augustin F. Schinner (Spokane), 238 E. 13th Ave., Spokane, Wash.
 Thomas M. O'Leary (Springfield), 68 Elliott St., Springfield, Mass.
 D. J. Curley (Syracuse), 257 E. Onondaga St., Syracuse, N. Y.
 Samuel A. Stritch (Toledo), 525 Islington St., Toledo, Ohio.
 Thomas J. Walsh (Trenton), 153 N. Warren St., Trenton, N. J.
 D. Gerche (Tucson), Cathedral, Tucson, Ariz.
 J. J. Swint (Wheeling), cor. 13th and Byron Sts., Wheeling, W. Va.
 Augustus J. Schwertner (Wichita), 3800 E. Douglas Ave., Wichita, Kansas.
 John James Monaghan (Wilmington), 1301 Delaware Ave., Wilmington, Del.
 Patrick R. Heffron (Winona), Terrace Heights, Winona, Minn.
 Edmond Heelan (Sioux City), 2221 Nebraska St., Sioux City, Iowa.
 Joseph G. Pinten (Superior), Bishop's House, Superior, Wis.
Vicariate of North Carolina and Belmont Abbey, Rt. Rev. Leo Haid,
 O. S. B., Belmont Abbey, N. C., Belmont Cathedral Annex.
Vicariate-Apostolic of Alaska, Rt. Rev. Joseph Raphael Crimont,
 S. J., Juneau, Alaska.

Titular Bishops

Rt. Rev. Bonaventure F. Broderick (Titular Bishop of Juliopolis), Saugerties, N. Y.

Rt. Rev. Thomas J. Shahan (Titular Bishop of Germanicopolis), Catholic University of America, Washington, D. C.

CATHOLIC CHURCH EXTENSION SOCIETY, 180 N. Wabash Ave., Chicago, Ill. *Director*, Rt. Rev. Msgr. Francis C. Kelley.

CATHOLIC MISSIONARY UNION, Brookland Station, Washington, D. C. *Director*, Rev. Lewis J. O'Hern, C. S. P.

BUREAU OF CATHOLIC INDIAN MISSIONS, 2021 H St., N. W., Washington, D. C. *Director*, Rev. William Quinn.

CATHOLIC BOARD FOR MISSION WORK AMONG COLORED PEOPLE, 1 Madison Ave., New York City. *Director*, Rt. Rev. Msgr. John E. Burke.

ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS, St. Joseph's Seminary, Baltimore, Md. *Director*, Very Rev. Louis B. Pastorelli.

SOCIETY FOR THE PROPAGATION OF THE FAITH, 343 Lexington Ave., New York City. *Gen. Director*, Rt. Rev. Msgr. Joseph Freret.

NATIONAL CATHOLIC WELFARE CONFERENCE, 1312 Massachusetts Ave. N. W., Washington, D. C.; *Gen. Sec.*, Rev. John J. Burke, C. S. P.

Colleges, Seminaries and Monasteries

There are 873 of these institutions under the control of the Roman Catholic Church. The full list will be found in the Official Catholic Directory.

Periodicals

Ecclesiastical Review (monthly), 1305 Arch St., Philadelphia, Pa.; *Ave Maria* (weekly), Notre Dame, Ind.; *Rosary* (monthly), 871 Lexington Ave., New York City; *Catholic World* (monthly), 120 W. 60th St., New York City, Rev. James M. Gillis, C. S. P., Editor; *Catholic University Bulletin* (bi-monthly), Washington, D. C.; *The Magnificat* (monthly), Editor, Sr. M. Ignatia, Manchester, N. H.; *The Extension* (monthly), Editor, Rt. Rev. Francis Kelley, 750 McCormick Bldg., Chicago, Ill.; *Messenger of the Sacred Heart* (monthly), 801 E. 81st St., New York City; *Franciscan Herald*, 1434 W. 51st St., Chicago, Ill.; *Christian Family*, Techny, Ill.; *Benziger's Magazine* (monthly), 36 Barclay St., New York City; *The Lamp* (monthly), Garrison, N. Y.; *The Field Afar*, Maryknoll, Ossining, N. Y.; *America* (weekly), Editor, Rev. R. H. Tierney, S. J., 59 E. 83rd St., New York City; *St. Anthony's Messenger*, Beaumont, Texas; *Homiletic Monthly*, New York City; *Truth Magazine* (monthly), New York City; *The Good Work*, New York City; *Annals of Propagation of the Faith*, New York City; *Holy Name Journal* (monthly), New York City; *The Catholic Convert* (bi-monthly), 117 W. 61st St., New York City; *The Catholic Historical Review* (quarterly), Catholic University, Washington, D. C.; *The American Catholic Quarterly*, Philadelphia, Pa.; *The Queen's Work* (monthly), St. Louis, Mo.; *The Missionary* (monthly), Brookland, D.C., Editor, Rev. Lewis J. O'Hern, C. S. P.

NOTE—Roman Catholic data furnished by Frederick B. Eddy, Editor Official Catholic Directory.

History

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the vicar of Christ on earth and the visible head of the church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the procession of the Holy Ghost and the primacy of

the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Mary's in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution.

Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. After considerable investigation and delay, propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Mention should be made of what are known as the "Uniat churches," some of which were formerly connected with the Eastern or Oriental churches, particularly in Southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic churches, all of which are branches of the Roman Catholic Church and are included in its statistics.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about eighty churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. The

1916 United States census gives 15,721,815 as Roman Catholic population.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis, in turn, became an archdiocese, and three years later Cincinnati, New York, New Orleans and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland and Galveston in 1847, and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888 and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866 and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey, of New York, in 1875, and of Archbishop Gibbons, of Baltimore, in 1886; the establishment of the Catholic University of America at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884), and the establishment of the apostolic delegation at Washington, in 1893.

Doctrine

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "ex Cathedra," or as head of the church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or sacred depository of faith of the church.

The Apostles' Creed, the Nicene Creed and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to each other—that is to say, the Father, the Son and the Holy Ghost.

The Catholic doctrine of the incarnation, passion, death and resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity;

The true, real and substantial presence of the body and blood, together with the soul and divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, baptism, confirmation, eucharist, penance, extreme unction, orders, matrimony;

Purgatory, the resurrection of the dead, everlasting life;

The primacy, not only of honor, but also of jurisdiction, of the Roman pontiff, successor of St. Peter, prince of the Apostles, vicar of Jesus Christ; the veneration of the Saints and of their images; the

authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined and declared by the General Council of the Vatican especially concerning the primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and "cleanses from original sin." Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "cannot be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors, and to observe the regulations in regard to marriage.

Polity

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called congregations, which are charged with the general administration of the church. These never exceed seventy in number, and are of three orders: Cardinal deacons, cardinal priests and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations or commissions which have the care of the different departments of church activity.

THE SALVATION ARMY

National Headquarters: 122 W. 14th St., New York City.

Commander United States Forces, Miss Evangeline C. Booth; Nat-Sec., Colonel Walter F. Jenkins; Nat. Auditor and Fin. Sec., Colonel G. S. Reinhardsen; Nat. Spiritual Special, Colonel Samuel L. Brengle.

Eastern Territory: 122 W. 14th St., New York City.

The Territorial Headquarters Staff: Commissioner, Thomas Estill; Chief Sec., Colonel Richard E. Holz; Field Sec., Colonel Arthur T. Brewer; Fin. Sec., Brig. William C. Arnold; Prop. Sec., Major V. R. Post; Editor-in-Chief, Lieut.-Col. Robert Sandall; Staff Sec., Lieut.-Col. A. E. Kimball; Young People's Sec., Brig. William F. Palmer; Campaign Sec., Brig. Edward Underwood; Bureau of Information, Statistics and Inspection, Colonel John E. Margetts; Principal of the

Training College, Colonel Charles Miles; *Sec. of Supplies and Purchasing*, Brig. Samson Hodges; *Men's Social Sec.*, Colonel Edward J. Parker; *Women's Social Sec.*, Colonel Margaret Bovill.

Central Territory: 713-719 N. State St., Chicago, Ill.

The Territorial Headquarters Staff: *Commissioner*, William Peart; *Chief Sec.*, Colonel Alex. M. Damon; *Field Sec.*, Colonel John T. Flynn; *Fin. Sec.*, Major A. E. Marpurg; *Auditor*, Brig. Frank K. Robertson; *Prop. Sec.*, Brig. John R. Wiseman; *Young People's Sec.*, Brig. Walter Peacock; *Editor-in-Chief*, Lieut.-Col. Fletcher Agnew; *Publicity and Special Efforts Dept.*, Major A. E. Marpurg; *Territorial Traveling Special*, Lieut.-Col. J. C. Addie; *Central Men's Social Prisons and Charity Department*, Brig. David Miller; *Women's Social Dept.*, Lieut.-Col. Annie J. Cowden; *Principal of the Traveling College*, Col. Alfred A. Chandler.

Western Territory: 115 Valencia St., San Francisco, Cal.

The Territorial Headquarters Staff: *Lieut. Commissioner*, Adam Gifford; *Chief Sec.*, Colonel W. J. Barnard Turner; *Field Sec.*, Brig. William Guard; *Fin. Sec.*, Lieut.-Col. A. E. Smeeton; *Auditor*, Brig. Albert Widgery; *Territorial Young People's and Candidates' Sec.*, Colonel J. W. Cousins; *Prop. Sec.*, Colonel T. Scott; *Campaign Sec.*, Brig. F. Waite; *Editor*, Lieut.-Col. A. B. Pebbles; *Revivalist*, Lieut.-Col. George H. Davis; *Staff Records and Statistics*, Major Bessie Smith; *Sec. of Supplies and Purchasing*, Staff Captain Arthur Armstrong; *Men's Social Sec.*, Lieut.-Col. Emil Marcussen; *Women's Social Sec.*, Major Sophia Harris; *Principal of the Western Training College*, Lieut.-Col. Andrew Crawford.

Training Schools

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Training College (Men and Women) -----	New York City -----	Lt.-Col. Thomas Stanyon
Training College (Men and Women) -----	Chicago, Ill. -----	Col. Alfred A. Chandler
Training College (Men and Women) -----	San Francisco, Cal. -----	Lt.-Col. Andrew Crawford

Periodicals

Eastern Territory—*War Cry* (weekly); *Strids Ropet* (weekly); *Young Soldier* (weekly); *Social News* (monthly); *Local Officers' Counsellor* (monthly), 120 W. 14th St., New York City, Editor, Lieut.-Col. Robert Sandall.

Central Territory—*War Cry*, and *Young Soldier* (weekly), 108 N. Dearborn St., Chicago, Ill., Editor, Lieut.-Col. Fletcher Agnew.

Western Territory—*War Cry*, and *Young Soldier* (weekly), 115 Valencia St., San Francisco, Cal., Editor, Lieut.-Col. A. B. Pebbles.

History

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater. The movement became known as the East End Mission, and later as the Christian Mission. For thirteen years little attention was drawn to it, but a far-reaching revival took place, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "captain" in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "general." The secretary in preparing the annual report wrote "The Christian Mission is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special undertaking, which, as they phrased it, was an effort "to destroy the fortresses of

sin in the various communities." In the early years of the work, the founder, General William Booth, with whom his wife, Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way out," which outlined a plan of social redemption for what came to be known as the "Submerged Tenth," under three divisions—city colonies, land colonies and overseas colonies. In the carrying out of its schemes, however, the army has always been elastic, expansive and progressive, adapting itself easily to new conditions and entering new fields as need was manifest.

Although the movement originated in England, it extended rapidly into other countries not so much through the plans of its founders as through circumstances. English converts, finding homes in the United States, Canada, Australia and other distant lands, began work according to the methods of the army and followed their efforts by urging the general to send them trained leaders from the international headquarters in London. The first country thus entered was France, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

Doctrine

The Salvation Army has a creed, but gives little attention to the discussion of doctrinal differences. It is in general strongly Arminian rather than Calvinistic. The special features emphasized are: Belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. The pledges are known as the "Articles of War," and must be signed by every soldier.

Polity

The government of the Salvation Army is military in character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model—namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. This spirit controls in general. The commanding officer is assisted by local officers who act in the capacity of an advisory board; in addition to these, he is aided, when necessary, by officers of various grades and ranks. These officers are commissioned, after successfully passing through the training given in schools or giving evidence of ability sufficient to qualify them for any work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are not paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, the desire being that, so far as possible, the services be spontaneous, and great liberty is encouraged,

although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a commissioner, who is assisted by responsible officers for provinces and divisions. The local corps is usually commanded by a captain and a lieutenant, assisted by local officers, as a sergeant-major, treasurer, secretary, etc.

SCANDINAVIAN EVANGELICAL BODIES

GENERAL STATEMENT

The movement away from the State Churches in Sweden, Norway and Denmark has found expression in the United States in the formation of three bodies—the Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church (formerly the Free Mission) and the Norwegian-Danish Free Church.

SWEDISH EVANGELICAL MISSION COVENANT

General Conference, annual; last session, Duluth, Minn., June, 1923. Headquarters: 136 W. Lake St., Chicago, Ill.

Officers: *Pres. of Exec. Board*, Rev. E. G. Hjerpe; *Vice-Pres.*, Rev. E. A. Skogsberg, Minneapolis, Minn.; *Sec.*, Rev. C. V. Bowman; *Vice-Sec.*, Rev. M. J. Eggan.

<i>Name</i>	<i>College and Theological Seminary</i>	<i>Location</i>	<i>President</i>
North Park College and Theological Seminary-----	Chicago, Ill.-----		D. Nyvall

Periodicals

Covenant Weekly, Editors, D. Marcelius, Andrew Johnson; *Sunday School Friend*, Editor, Miss Rosa Sahestrom; *The Covenant Companion*, Editor, Rev. C. S. Hedstrand.

History

The great spiritual awakening in Sweden during the later forty or fifty years of the nineteenth century had not been in progress very long before it resulted in a free church movement within the State Church of Sweden. Consequently congregations of warm-hearted Christians were organized throughout the country, and in 1878 Svenska Missions Forbundet (Swedish Mission Covenant) was organized.

The immigrants from Sweden, who had been united with this new movement, upon their arrival in America, were naturally drawn together and formed congregations of their own similar to those of their home land. These congregations, as yet small, and scattered throughout this great country, at first united in Swedish Evangelical Lutheran Mission Synod, organized 1873, and the Swedish Evangelical Lutheran Angari Synod organized 1874. Both synods were closely related but did not work in full harmony. The first named aimed at independence of all other existing denominations; the last named, on the other hand, united with the Lutheran Synod of Northern Illinois, belonging to the Lutheran General Synod.

When, after several years of development, the two synods, Svenska Missions Forbundet was organized in Sweden and proved to be a success, an effort was made to unite the two synods into a new organiza-

tion similar to that in Sweden. Finally, in 1885, the Swedish Evangelical Mission Covenant of America was organized and incorporated in the State of Illinois. The two mentioned synods were dissolved.

Doctrine and Polity

The Swedish Evangelical Mission Covenant of America accepts the Bible as the inspired word of God and as the guide in matters of faith and practice. Historically and in matters of doctrine the covenant must be classed with the Lutheran branch of the Christian church. However, in doctrine great freedom prevails and some teachings peculiar to the Reformed Church are accepted. As a rule spiritual life is emphasized more than dogmas.

In church government the Swedish Evangelical Mission Covenant of America is essentially congregational. The churches are united in district conferences, in which the local mission interests are taken care of. An annual conference is held, at which all matters of common interest are considered by delegates from the churches, and appropriations are made for missions in the home and foreign fields.

NORWEGIAN-DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

(Incorporated under the laws of the State of Minnesota)

Headquarters, Minneapolis, Minn.

Officers: *Pres.*, Rev. C. T. Dyrness, 2814 McLean Ave., Chicago, Ill.; *Sec.*, Rev. O. Thompson, Britt, Iowa.

FOREIGN MISSION: "Scandinavian Missionary Alliance." *Treas.*, Rev. Algath Olsen, 44 N. Ashland Ave., Chicago, Ill.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Bible Institute and Academy-----	S. Minneapolis, Minn.-----	L. J. Pedersen

Periodicals

Evangelisten (weekly), *The Children Evangelist* (weekly), 3525 Fullerton Ave., Chicago, Ill., Editor, H. F. Josephson.

History

The Norwegian and Danish Evangelical Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches. Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Free Churches.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free Churches in the United States to organize into two associations—one in the Eastern states and one in the Middle West.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local home mission work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business—one year in the Eastern states, the next year in the Western states.

In doctrine the association is strictly evangelical, believing the whole Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

SWEDISH EVANGELICAL FREE CHURCH

Address, Rev. Erik A. Halleen, 1417 S. Seventh St., Minneapolis, Minnesota.

History

At the time of the union of the Swedish Ansgarii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference, there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates and the rejection of those who are unworthy.

SCHWENKFELDERS

General Conference, semi-annual; meets third Saturdays of May and October.

Headquarters: Norristown, Pa.

Officers: *Mod.*, John H. Schultz, Norristown, Pa.; *Sec.*, S. K. Brecht, Eagle Road, Manoa, Pa.; *Treas.*, Amos S. Anders, Norristown, Pa.

BOARD OF PUBLICATION. *Pres.*, Edwin K. Schultz, Boyertown, Pa.; *Sec.*, Rev. O. S. Kriebel, Pennsburg, Pa.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, John H. Schultz, Norristown, Pa.; *Sec.*, Rev. H. K. Heebner, Philadelphia, Pa.

BOARD OF MANAGERS OF THE CHARITY FUND. *Pres.*, William H. Anders, Lansdale, Pa., R. D.; *Sec.*, Wayne C. Meschter, Philadelphia, Pa.

<i>Name</i>	<i>School</i>	<i>Location</i>	<i>Principal</i>
Perkiomen School		Pennsburg, Pa.	O. S. Kriebel

Periodical

The Schwenkfeldian (monthly), Editor, S. K. Brecht, Eagle Road, Manoa, Pa.

History

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his

death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings and occasional conferences were held in Silesia, Switzerland and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks and Lehigh counties, Pennsylvania, where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites and other kindred bodies, they gave their testimony against war, secret societies and the taking of oaths. More recently a responsiveness to modern influences has taken the place of their early conservatism, all rules and regulations against secret societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

In connection with the Hartford Theological Seminary the Schwenkfelders are publishing the complete works of Schwenkfeld in seventeen cyclopedia volumes, six of which have already appeared and the seventh is now on the press. The title of the publication is "The Corpus Schwenkfeldinorum."

Doctrine

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic and the mode of baptism as of no consequence.

The Christian Church is held to be unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

Polity

The only officers are ministers, deacons and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors

are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School and the members of the board of publication.

SOCIAL BRETHREN

Address, Rev. F. P. Wilson, Eldorado, Ill.

History, Doctrine and Polity

At the close of the Civil War a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about twenty years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of ten articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes three modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

SOCIETY FOR ETHICAL CULTURE

(The American Ethical Union)

Office, 2 W. 64th St., New York City.

Leaders: Felix Adler, Horace J. Bridges, Percival Chubb, Roy F. Dawes, John L. Elliott, Alfred W. Martin, David S. Muzzey, Henry Neumann, George E. O'Dell, Nathaniel Schmidt, S. Burns Weston.

Officers: *Chmn. of Exec. Com.*, Robert D. Kohn; *Sec. and Editor*, G. E. O'Dell; *Treas.*, Alexander M. Bing.

Foreign Secs., H. Snell, London, England; Jean Wagner, Lausanne, Switzerland; William Boerner, Vienna, Austria.

Periodical

The Standard, 2 W. 64th St., New York City.

Schools

<i>Name</i>	<i>Location</i>	<i>Superintendent</i>
Ethical Culture School	New York City	Franklin C. Lewis
Ethical Culture School	Brooklyn, N. Y.	Henry Neumann

Component Societies

New York Society for Ethical Culture, 2 W. 64th St., New York City.

Philadelphia Society for Ethical Culture, 1324 Spruce St., Philadelphia, Pa.

Brooklyn Society for Ethical Culture, 176 S. Oxford St., Brooklyn, New York.

Chicago Ethical Society, 163 W. Washington St., Chicago, Ill.
 St. Louis Ethical Society, 3648 Washington Blvd., St. Louis, Mo.
 Boston Ethical Society, 3 Joy St., Boston, Mass.

History

The New York Society for Ethical Culture was founded by Dr. Felix Adler in 1876. Five similar societies have since been formed, and in 1887 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany and other countries, and in 1896 the International Ethical Union was organized.

Doctrine and Polity

The Ethical societies have no formal expression of doctrine. Their purpose as expressed in the constitution of the International Union is "to assert the supreme importance of the ethical factor in all the relations of life—personal, social, national and international—apart from any theological or metaphysical consideration."

Each society is autonomous in government.

SPIRITUALIST ASSOCIATIONS

NATIONAL SPIRITUALIST ASSOCIATION (Incorporated)

Annual convention.

Twenty-four state associations.

Officers: *Pres.*, Dr. George B. Warne, Chicago, Ill.; *Sec.*, Rev. Harry P. Strack, Washington, D. C.; *Treas.*, Cassius L. Stevens, Pittsburgh, Pennsylvania.

PROGRESSIVE LYCEUMS (Sunday Schools). *Nat. Supt.*, Mrs. Anna L. Gillespie, Battle Creek, Mich.

BUREAU OF PHENOMENAL EVIDENCE. *Curator*, Mark A. Barwise, Bangor, Me.

BUREAU OF PROPAGANDA. *Supt.*, Joseph P. Whitwell, St. Paul, Minn.

BUREAU OF EDUCATION. *Supt.*, Rev. Thomas Grimshaw, Long Beach, California.

School

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Morris Pratt Institute	Whitewater, Wis.	A. J. Weaver

Periodicals

Progressive Thinker (weekly), Chicago, Ill., Editor, Mrs. M. E. Cadwallader; *Banner of Life* (weekly), Boston, Mass., Editor, H. C. Berry; *Reason* (monthly), Los Angeles, Cal., Editor, Dr. B. F. Austin; *The National Spiritualist* (monthly), Chicago, Ill., Editor, Dr. George B. Warne.

History

This organization traces its origin to the writings of Andrew Jackson Davis, published in 1845.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. In 1893, the National Spiritualists' Association of the United States of America was organized as now constituted.

Doctrine

Special emphasis is laid on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death," and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

Polity

The organization of the Spiritualists is congregational.

PROGRESSIVE SPIRITUAL CHURCH

Office: 4324 Vincennes Ave., Chicago, Ill.

Officers: *Supreme Pastor*, Rev. G. V. Cordingley; *Sec.*, Rev. F. R. McNabb; *Treas.*, Rev. Minnie Foss Reader; Rev. A. L. Hanson, Seminary Lake Villa, Ill.

History

The Progressive Spiritualist Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley.

Doctrine and Polity

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications.

TEMPLE SOCIETY CENTRAL FUND, LTD.

Address, Pastor Fred C. Fink, 33 Wendall Ave., Schenectady, N. Y.

History

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffman. Adherents of the society emigrated to America a few years later, and within ten years an organization was effected. At present there are two local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The society has no ecclesiastical forms or doctrine. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land. Its efforts have resulted in six colonies in Palestine.

The society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

THEOSOPHICAL SOCIETIES

History

The original Theosophical Society was founded by Mme. Helena Petrovna Blavatsky in New York in 1875, under the name "Theosophical Society." Col. Henry S. Olcott was the first president; William Q. Judge was elected counsel, and Mme. Blavatsky corresponding secretary. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Mme. Blavatsky and Col. Olcott went to India and established headquarters at Adyar, Madras.

There are three societies in this country—the original Theosophical Society, American Section; Theosophical Society in America, and the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. There is also in New York an independent organization called the Theosophical Society, New York.

These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the universal brotherhood of humanity, and require sympathy with this object as a condition of admission to membership.

Doctrine

A brief summary of doctrine as accepted by most members of the Theosophical societies follows:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a spiritual intelligence inhabiting a soul and a body. By purification and training of the body, the emotions, and the mind, the latent divine powers will develop and become active. Man is composed of seven principles which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the dissolution of the mortal principles followed by the ab-

sorption of their experiences by the higher or universal principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, intuition and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the ignorant and impossible idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the effect.

THEOSOPHICAL SOCIETY, AMERICAN SECTION

Organized 1895.

Annual Convention; last meeting at Chicago, Ill., July, 1924.

Headquarters: 826 Oakdale Ave., Chicago, Ill.

Officers: *Nat. Pres.*, L. W. Rogers; *Nat. Sec.*, Mrs. Maude N. Couch.

ORDER OF THE STAR IN THE EAST. In preparation of the coming of the Christ.

School

<i>Name</i>	<i>Location</i>	<i>Dean or Principal</i>
School of the Open Gate.....	Los Angeles, Cal.....	Julia K. Sommer, B. Sc.

Periodical

The Messenger, Chicago, Ill.

THEOSOPHICAL SOCIETY (INDEPENDENT) NEW YORK

Organized October 20, 1899.

Officers: *Pres.*, Harold W. Percival, 1580 Amsterdam Ave., New York City; *Sec.*, Benoni B. Gattel, 1580 Amsterdam Ave., New York City.

This society was organized on October 20, 1899, in New York City, to continue the study of psychology, philosophy and theosophy. The original Theosophical Society, founded by Blavatsky in New York City in 1875, lasted until 1895 and then began to break into factions. This was after the death of Blavatsky in 1891 and of Judge in 1896. The doctrines and information given by Blavatsky, as coming from certain masters, received less attention than the quarrels of various persons who claimed to be agents of those masters. At that time this society was formed as an independent society to carry on the studies, irrespective of any "leaders," quarrels and factions.

The present meeting place is at 349 W. 57th St., New York City. It has five lecturers but no ministry. Anyone may be a member who accepts a brotherhood because of an invisible union of all souls and a supreme intelligence.

This society teaches Karma, reincarnation and the perfectibility of man.

Karma is the united action of mind and desire, which is thought. All things in the world are made and changed by thoughts and consequent acts. Each human soul is responsible for what it thinks and does, and cannot be relieved of this responsibility. Compulsion to account for one's thoughts and acts develops his latent powers. Karma means paying and receiving payment and an opportunity to learn.

Reincarnation is the periodical clothing of a part of a human soul in a fleshly, human body. The physical plane is the meeting ground of mind and soul with nature. Death and the after-death states of the soul are necessary to work out, in joy or sorrow, and digest the works and adventures of an earth life. When no residuum remains to be worked over, the soul rests and then reincarnates. This goes on until the soul is so pure and enlightened that it attains freedom from nature and therefore from the necessity to return to earth.

Perfectibility is possible because the universe is divided into two divi-

sions—nature matter and mind matter. Consciousness is present in both and is ever unchangeable. By the presence of consciousness there are degrees in which all matter is conscious. Nature matter is conscious in four degrees—fire, air, water and earth. On the mind side matter is conscious as a soul in three degrees—feeling, thinking and knowing. Thinking and knowing are made possible by the lights which the soul receives from the mind. A mind is an intelligence under the supreme intelligence, and is a being which has been a soul and has obtained liberation from the bonds of nature. Repeated incarnations, connected by the thoughts of the soul which are externalized as Karma during these lives, ultimately lead the soul to perfection as a mind, that is, a divine intelligence.

UNITARIAN CHURCHES

General Conference of Unitarian and other Christian churches; meets biennially.

Officers: *Pres.*, Hon. William H. Taft; *Gen. Sec.*, Rev. Palfrey Perkins, Weston, Mass.; *Treas.*, Percy A. Atherton, 30 State St., Boston.

THE AMERICAN UNITARIAN ASSOCIATION is the executive organization; Unitarian Bldg., 25 Beacon St., Boston, Mass. *Pres.*, Rev. Samuel A. Eliot; *Sec.*, Rev. Louis C. Cornish; *Treas.*, Henry H. Fuller; *Asst. Sec.* and *Publication Agent*, W. Forbes Robertson. Branch Offices: 299 Madison Ave., New York City; 105 Dearborn St., Chicago, Ill.; 760 Market St., San Francisco, Cal. DEPARTMENT OF CHURCH EXTENSION. *Sec.*, Rev. Minot Simons; *Field Secs.*, Carl B. Wetherell, San Francisco, Cal.; Rev. Walter R. Hunt, New York City; Rev. George F. Patterson, Boston, Mass. DEPARTMENT OF RELIGIOUS EDUCATION. *Sec.*, Rev. William I. Lawrence, 16 Beacon St., Boston, Mass.; *Assoc. Secs.*, Rev. Edwin Fairley, 299 Madison Ave., New York City, and Rev. Florence Buck, 16 Beacon St., Boston, Mass.

ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN. *Pres.*, Mrs. Oscar C. Gallagher; *Rec. Sec.*, Mrs. C. S. Atherton, 25 Beacon St., Boston, Mass.; *Treas.*, Miss Louise Brown.

YOUNG PEOPLE'S RELIGIOUS UNION. *Pres. of Exec. Board*, Albert A. Pollard; *Sec.*, Miss Sara Comins, 25 Beacon St., Boston, Mass.; *Treas.*, Arthur G. White.

UNITARIAN LAYMEN'S LEAGUE. *Pres.*, Charles H. Strong; *Sec.*, William L. Barnard, 7 Park Square, Boston, Mass.; *Treas.*, Henry D. Sharpe.

UNITARIAN HISTORICAL SOCIETY. *Pres.*, Rev. Henry W. Foote; *Sec.* and *Librarian*, Julius H. Tuttle.

UNITARIAN TEMPERANCE SOCIETY. *Pres.*, Rev. William L. Walsh; *Sec.*, Rev. L. V. Rutledge; *Treas.*, Seymour H. Stone.

SOCIAL SERVICE COUNCIL OF UNITARIAN WOMEN. *Pres.*, Mrs. George H. Root; *Cor. Sec.*, Miss Frances A. Austin, 128 Neponset Ave., Dorchester, Mass.; *Treas.*, Mrs. Arthur G. Robbins.

SOCIETY FOR MINISTERIAL RELIEF. *Pres.*, Prof. F. G. Peabody; *Sec.*, Rev. Roderick Stebbins, Milton, Mass.; *Treas.*, Stephen W. Phillips.

UNITARIAN SERVICE PENSION SOCIETY. *Pres.*, Hon. James P. Parmenter; *Sec.*, Rev. Robert S. Loring, Milwaukee, Wis.; *Treas.*, Rev. H. G. Arnold.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION. *Pres.*, Rev. Howard N. Brown; *Sec.*, Rev. Fred R. Lewis, North Easton, Mass.; *Treas.*, George R. Blinn.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA. *Pres.*, Rev. James H. Ropes; *Vice-Pres.*, Prof. F. G. Peabody; *Sec.*, Rev. Charles E. Park, Boston, Mass.; *Treas.*, Henry Ware.

UNITARIAN MINISTERIAL UNION. *Pres.*, Rev. James C. Duncan; *Sec.* and *Treas.*, Rev. Charles R. Joy, Dedham, Mass.

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Divinity School of Harvard University	Cambridge, Mass.	Abbott Lawrence Lowell
The Meadville Theological School	Meadville, Pa.	Franklin C. Southworth
Pacific Unitarian School for the Ministry	Berkeley, Cal.	Earl M. Wilbur

Periodicals

Christian Register (weekly), Boston, Mass., Editor, Rev. A. C. Diefenbach; *The Beacon* (weekly), children's paper, Boston, Mass.; *The Pacific Unitarian* (monthly), San Francisco, Cal., Editor, Charles A. Murdock; *Unitarian Word and Work* (monthly), Boston, Mass.

History

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Diety). While Unitarians affirm that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of today originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland. Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland and Francis David in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestley, Theophilus Lindsey and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of Eastern Massachusetts, including most of the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted. The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a Liberal, as Professor of Theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the Liberals by the Conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the Liberals, preached at Baltimore an ordination sermon which defined and defended the views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the American Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering

sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly forty years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

Doctrine

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference states simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism today are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls in distinction from the views traditionally taught on these points.

Polity

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel and the promotion of common ends, they unite in local or state conferences, in a General Conference meeting biennially, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston and offices at New York, Chicago and San Francisco, other national organizations include the Alliance of Unitarian Women, the Unitarian Sunday School Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

UNITED BRETHREN

THE UNITED BRETHREN IN CHRIST

General Conference, quadrennial; next session, 1925.

Thirty-one annual conferences.

Headquarters: United Brethren Bldg., Dayton, Ohio.

Bishops

W. M. Bell, 1509 State St., Harrisburg, Pa.

H. H. Fout, 945 Middle Drive, Woodruff Place, Indianapolis, Ind.

C. J. Kephart, 3936 Harrison Ave., Kansas City, Mo.

W. H. Washinger, 686 E. Taylor St., Portland, Ore.

A. R. Clippinger, 1602 Grand Ave., Dayton, Ohio.

W. M. Weekley (emeritus), 1620 Oak St., Parkersburg, W. Va.

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YOUNG PEOPLE'S DIVISION. *Supt.*, Roy A. Burkhardt; *Gen. Sec. Young People's Work*, Rev. O. T. Deever.

COMMISSION ON EVANGELISM. *Pres.*, Bishop H. H. Fout; *Gen. Sec.*, Rev. J. E. Shannon.

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UNITED BRETHREN PRINTING ESTABLISHMENT. *Agent*, Rev. W. R. Funk.

GENERAL CHURCH TREASURER, L. O. Miller.

Colleges

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Indiana Central College	University Heights, Ind.	I. J. Good
Kansas City University	Kansas City, Kan.	F. W. May
Lebanon Valley College	Annville, Pa.	G. D. Gossard
Otterbein College	Westerville, Ohio	W. G. Clippinger
Philomath College	Philomath, Ore.	H. D. Boughter
York College	York, Neb.	W. O. Jones
Shenandoah Institute	Dayton, Va.	D. T. Gregory

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Bonebrake Theological Seminary	Dayton, Ohio	A. T. Howard

Periodicals

Religious Telescope, Editors, Rev. J. M. Phillippi and Rev. W. E. Snyder; *Watchword*, Editor, Rev. H. F. Shupe; *Friend of Boys and Girls*, Editors, Rev. W. O. Fries and Rev. J. W. Owen; *Evangel*, Editor, Miss Matilda Weber.

History

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supply. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1746, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need

in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German-speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with ministers of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English-speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick County, Maryland, in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German-speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German-speaking communities, and encourage German-speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the fourteen ministers at the conference of 1789, nine were of German Reformed antecedents and five were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to grow, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami Valley in Ohio.

The first General Conference was held in 1815, four conferences being

represented by fourteen delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English-speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church had taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic.

The last seventy-five years have been characterized by the development of departments of church activity as Education, Home and Foreign Missions, Church Erection, Sunday School and Young People's work, Evangelism and Ministerial Pension Bureau.

The finances of the denomination have been promoted through a budget system with special emphasis on stewardship, and the giving to the causes of Christ on a weekly system.

Doctrine

In doctrine the church is Arminian. Its confession of faith, consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath and the future state. Concerning the Sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words and thoughts, from sin, and are enabled to live unto God."

Polity

The United Brethren have classes and class leaders, stewards, exhorters, local and itinerant preachers, conference superintendents, bishops, monthly official meetings and circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The General Conference is composed of ministerial and lay delegates elected by the churches in the respective conferences, and meets once in four years. It has full authority under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the General Conference for a quadrennium, and are eligible to re-election. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

CHURCH OF THE UNITED BRETHREN IN CHRIST
(Old Constitution)

General Conference, quadrennial.

Twenty-three annual conferences, including one in Canada.

Bishops

F. L. Hoskins, Julietta, Idaho.

C. A. Mummart, Ubee, Ind.

H. C. Mason, Hillsdale, Mich.

PUBLISHING AGENT, J. W. Burton, Huntington, Ind.

EDITOR OF SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR LITERATURE,
A. B. Bowman, Huntington, Ind.

GENERAL MISSIONARY SECRETARY, J. Howe, Huntington, Ind.

GENERAL SECRETARY OF PREACHERS' AID, J. L. Buckwalter, Mt. Carroll, Ill.

SECRETARY OF EDUCATION, D. R. Ellabarger, Ubee, Ind.

SECRETARY OF RELIGIOUS EDUCATION, J. E. Harwood, Huntington, Ind.

SECRETARY OF OTTERBEIN FORWARD MOVEMENT, W. E. Musgrave,
Huntington, Ind.

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E. C. Mason, B. J. Hazzard, W. R. Lines, W. H. Clay.

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W. C. South.

Colleges

Name	Location	President
Albion College.....	Albion, Wash.....	F. L. Hoskins.....
Central College.....	Huntington, Ind.....	D. R. Ellabarger.....
Philomath College.....	Philomath, Ore.....	

Periodicals

Christian Conservator (weekly), Editor, Rev. O. G. Alwood, Huntington, Ind.; *Missionary Monthly*, Editor, Parent Board Department, Rev. J. Howe, Huntington, Ind.; Editor, Woman's Missionary Association Department, Mrs. F. A. Loew, Huntington, Ind.; Sunday School Publications, Rev. A. B. Bowman, Editor, Huntington, Ind.

History

With the growth of the Church of the United Brethren in Christ as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet

what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement, by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and as such entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

Doctrine

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement, unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—*i. e.*, is born again—the doctrine upon which the early life of the church was based. A spiritually directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

Polity

In polity the church is Methodistic, having quarterly, annual and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive

terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited re-election. Bishops are elected by the General Conference for the term of four years, and are eligible to re-election.

UNIVERSALIST CHURCHES

General Convention, biennial.

Twenty-eight state conventions, eight state conferences.

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HEADQUARTERS, 176 Newbury St., Boston, Mass.; Western Office, 6010 Dorchester Ave., Chicago, Ill.

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WOMEN'S NATIONAL MISSIONARY ASSOCIATION. *Pres.*, Mrs. Ethel M. Allen, Columbus, Ohio; *Sec.*, Mrs. Susan S. Bishop, Bridgeport, Conn.; *Treas.*, Mrs. Persis C. Shedd, South Portland, Me.

COMMISSION ON PUBLIC WELFARE. *Chmn.*, Rev. C. H. Pennoger, 176 Newbury St., Boston, Mass.

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UNIVERSALIST PUBLISHING HOUSE, 176 Newbury St., Boston, Mass.; 6010 Dorchester Ave., Chicago, Ill. *Gen. Agt.*, Harold Marshall.

Colleges

<i>Name</i>	<i>Location</i>	<i>Dean or President</i>
Lombard College-----	Galesburg, Ill.	Joseph M. Tilden
St. Lawrence University-----	Canton, N. Y.	Richard E. Sykes
Tufts College-----	Tufts College, Mass.	J. A. Cousins

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>Dean or President</i>
Canton Theological Seminary-----	Canton, N. Y.	J. Murray Atwood
Crane Divinity School-----	Tufts College, Mass.	Lee S. McCollester
Ryder Divinity School-----	Chicago, Ill.	Lewis B. Fisher

Academies

<i>Name</i>	<i>Location</i>	<i>Dean or President</i>
Dean Academy-----	Franklin, Mass.	Arthur W. Pierce
Goddard Seminary-----	Barre, Vt.	R. L. Davison
Westbrook Seminary-----	Portland, Me.	Orlando K. Hollister

Periodicals

Universalist Leader (weekly), Boston, Mass., Editor, John Van Schaick, Jr.; *Universalist Herald*, Atlanta, Ga., Editor, Rev. J. W. Rowlett; *Universalist*, Carthage, N. Y.; Editor, Rev. G. D. Walker; *Onward* (weekly), Boston, Mass., Editor, Granville Hicks.

History

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to

save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which he embodies and predicts cannot be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called Universalists," and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the twenty or thirty churches increased to 500 distributed over New England, New York, Pennsylvania, Ohio, Indiana and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

About 1869 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

Doctrine

The historic doctrinal symbol of the Universalist denomination is the Winchester profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803.

At the session of the General Convention in Boston, October, 1899,

a brief Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God." The Winchester profession is commended as containing these principles, but neither this nor any other precise form of words, is required as a condition of fellowship, provided always that the principles above stated be professed.

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result, and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—cannot escape punishment; which is remedial and is meant to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed, usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

Polity

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions and every local parish constitute the General Convention. The state conventions meet annually; the General Convention, biennially.

In order to remain in the fellowship of its own state convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of eleven members, and including the president of the convention, with the secretary as its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted and met with general approval. Recently the Sunday School was put under the care of the General Convention, and a salaried superintendent was appointed.

State conventions have committees of fellowship who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order to maintain themselves in the fellowship of the state and general conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

THE VOLUNTEERS OF AMERICA

Headquarters: 34 W. 28th St., New York City.

Officers: *Pres.*, Gen. Ballington Booth; *Sec.*, Col. J. W. Merrill; *Treas.*, Col. W. J. Crafts.

Chief departments of work: Evangelical, helping-hand, prison, home and hospital.

History

In response to the call of a number of persons deeply interested, many of them actively engaged, in evangelistic and philanthropic work, Mr. and Mrs. Ballington Booth, already well known as evangelists, were induced, in the spring of 1896, to form an organization for the uplift of the unchurched and the needy. The first public meetings were held in March of that year, and almost immediately the society, under the name of Volunteers of America, became active in many parts of the country. In the following summer the Volunteer Prison League Branch was organized by Mrs. Booth, with signal success, and in November, 1896, the organization was incorporated under the laws of the state of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been advised to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized. It has also endeavored continually to work along lines that do not conflict with any other religious military society.

Doctrine

In doctrine the Volunteers are in harmony with the Evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ and become regenerated through the Holy Spirit; that the Holy Spirit gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the Sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

Polity

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, eleven in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander-in-chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the vice-president, with title of major-general; the secretary, with the title of colonel; the treasurer, with title of colonel; and the regimental officers. The departments or territories are usually under the command of an officer of the rank of brigadier-general. They comprise two or more regiments, each under the command of a colonel, who may have twenty or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals and soldiers. There is no limit to the membership of the post in point of numbers. The commissions are issued by the commander-in-chief and countersigned by the head of the division or department.

VEDANTA SOCIETY

Headquarters: 117 W. 72d St., New York City.
Officers: Pres., Martin Krudop; Vice-Pres., W. N. Goodyear; Treas., Mrs. A. S. Burke; Sec., Miss E. Robinson.

History

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent center in New York City, with other centers in San Francisco, Los Angeles and Boston. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the customs of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed or nationality.

Section II

The Federal Council of the Churches of Christ in America

With Affiliated, Co-operative and Consultative Bodies

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

GENERAL AND ADMINISTRATIVE OFFICES
105 E. 22nd St., New York City.

Former Presidents

BISHOP E. R. HENDRIX REV. FRANK MASON NORTH
DEAN SHAILER MATHEWS

President _____ ROBERT E. SPEER
Honorary Secretary _____ REV. E. B. SANFORD
Treasurer _____ ALFRED R. KIMBALL

ADMINISTRATIVE STAFF

General Secretaries

REV. CHARLES S. MACFARLAND REV. SAMUEL MCCREA CAVERT
Assistant Secretary _____ CAROLINE W. CHASE

Secretaries

(Associated with Departments and Commissions)

REV. ROY B. GUILD	DR. GEORGE E. HAYNES
REV. SIDNEY L. GULICK	REV. W. W. ALEXANDER
REV. WORTH M. TIPPY	REV. F. ERNEST JOHNSON
REV. CHARLES L. GOODELL	HARRY N. HOLMES
REV. E. O. WATSON	REV. CARL H. BARNETT

Secretaries for European Work

REV. ADOLF KELLER _____ Secretary in Europe
REV. CHAUNCEY W. GOODRICH _____ American Representative, Central
Bureau for Relief of the Evangelical Churches in Europe

WASHINGTON OFFICE

987 Woodward Building, Washington, D. C.

Chairman _____ BISHOP WILLIAM F. McDOWELL
Secretary _____ REV. E. O. WATSON

WESTERN OFFICE

77 W. Washington Street, Chicago, Ill.

Chairman _____ DEAN SHAILER MATHEWS
Representative _____ REV. HERBERT L. WILLETT

The Federal Council of the Churches of Christ in America is an organization officially representing most of the Protestant denominations of the United States. Its constituent bodies are listed in the statistical table on the following page.

The council held its first meeting at Philadelphia in 1908 and was largely the culmination of previous voluntary federative movements, the chief of which had been the Evangelical Alliance and the National Federation of Churches and Christian Workers. The important preliminary work leading up to the organization was accomplished by the Inter-Church Conference on Federation held in Carnegie Hall, New York City, in 1905, a body composed of official delegates from thirty denominations convened through the initiative of the National Federation of Churches and Christian Workers. This conference adopted the constitution of the Federal Council and transmitted it to the various denominations with the understanding that approval by two-thirds of them would give it full effect. This approval was secured early in 1908.

Created for the purpose of enabling the churches to do together what they could not hope to do alone, the aims of the council, as then defined in its constitution, and as now pursued, are as follows:

- I. To express the fellowship and catholic unity of the Christian church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The work of the council, it is not too much to say, is by far the most powerful influence today in enlarging the spirit of unity within the church.

The difference between the Federal Council and the previous movements is that it is not an individual or voluntary agency, or simply an interdenominational fellowship, but is an officially and ecclesiastically constituted body.

It is differentiated from most other general movements for the manifestation of Christian unity in the fact that it is the co-operation of various denominations for service rather than an attempt to unite them upon definitions of theology and polity.

It does not interfere with the autonomy of these bodies and its constitution specifically states that "the Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it."

The Federal Council is thus constituted by twenty-nine Protestant evangelical denominations, to express their common voice and unite them in co-operative activities.

It includes 142,477 local churches, with 20,989,497 members. Its constituent bodies, with statistics, are as follows:

STATISTICS OF THE CONSTITUENT BODIES OF THE FEDERAL COUNCIL FOR 1923

Figures furnished by some official, usually the statistician, of each body.

DENOMINATION	Churches	Minis- ters	Members	Sunday Schools	Sunday School Members	Total Amount Raised All Purposes
Baptist, Northern Conv.---	8,519	8,315	1,284,764	7,869	1,098,873	\$29,641,405
Baptist, Nat'l Conv. (Col.)	21,473	19,499	3,137,160	17,355	1,086,020	4,059,708
Baptist, Seventh-Day-----	70	7,591	72	6,091		142,440
Baptist, Free-----	Included	in stati- istics of Nor- thern Bap- tist Conv.	944	94,099		Estimated.
Christian Ch., Gen. Conv.-	1,134	1,179	103,091			1,143,036
Churches of God in N. A. (General Eldership)-----	463	430	26,965	407	41,052	435,322
Congregational Churches-----	5,826	5,620	857,846	6,000	779,753	21,993,971
Disciples of Christ-----	8,792	6,350	1,333,247	8,763	1,170,148	11,165,391
Evangelical Ch., Gen. Conf.	2,206	2,239	200,962	2,198	320,727	4,965,451
Evangelical Synod of N. A.	1,287	1,179	307,177	1,200	177,706	5,045,309
Society of Friends, Orth.-----	733	1,312	95,128	614	65,975	1,000,000
*United Lutheran Ch. in A.-----	3,570	2,800	810,816	3,364	690,390	13,586,781
Methodist Episcopal-----	26,593	17,720	4,343,170	26,270	4,857,429	100,819,730
Methodist Episcopal, South-----	17,282	12,832	2,432,743	16,388	2,163,734	38,782,697
Methodist Protestant-----	2,283	1,044	186,343	1,975	202,741	2,794,693
Primitive Methodist, U.S.A.-----	87	80	10,494	88	15,904	247,380
African Methodist Epis.-----	6,900	6,550	551,766	6,250	278,313	3,425,000
African M. E., Zion-----	2,716	3,962	412,328	2,544	203,147	784,746
Colored M. E. in America-----	3,824	3,039	366,315	2,543	193,000	1,736,192
Moravian, Unitas Fratrum-----	120	148	23,716	119	20,023	496,769
Presbyterian Ch., U. S. A.-----	9,706	9,979	1,803,593	9,875	1,513,490	50,430,097
Presbyterian Ch., U. S.-----	3,519	2,092	428,292	3,074	404,380	12,210,215
United Presby. Ch. of N. A.-----	924	957	164,996	935	170,104	5,903,361
*Protestant Episcopal Ch.-----	8,324	6,075	1,128,859	6,000	492,436	36,475,375
Reformed Episcopal Ch.-----	79	75	13,673	79	9,005	460,283
Reformed Ch. in America-----	732	791	143,543	766	140,453	4,210,514
Reformed Church in U. S.-----	1,757	1,317	341,693	1,715	368,708	5,276,946
Christian Ref. Ch., N. A.-----	250	247	47,464	170	21,347	889,864
United Brethren in Christ-----	3,288	1,827	374,762	2,940	429,031	6,315,993
Totals-----	142,477	117,766	20,989,497	131,117	17,014,079	\$364,438,669

* Consultative body.

† Represented through Commission on Christian Unity and Department of Christian Social Service.

Associated with the Federal Council are affiliated, co-operating and consultative bodies of an interdenominational character.

AFFILIATED BODIES

Home Missions Council. See Directory of Organizations, p. 325.

Council of Women for Home Missions. See Directory of Organizations, p. 334.

Federation of Woman's Boards of Foreign Missions. See Directory of Organizations, p. 322.

International Council of Religious Education. See Directory of Organizations, p. 312.

Council of Church Boards of Education. See Directory of Organizations, p. 311.

CO-OPERATING BODIES

American Bible Society. See Directory of Organizations, p. 299.

National Board of Young Women's Christian Associations. See Directory of Organizations, p. 374.

International Committee of Young Men's Christian Associations. See Directory of Organizations, p. 344.

CONSULTATIVE BODIES

Committee of Reference and Counsel of the Foreign Missions Conference of North America. See Directory of Organizations, p. 322.

Committee on Co-operation in Latin America. See Directory of Organizations, p. 321.

Student Volunteer Movement for Foreign Missions. See Directory of Organizations, p. 323.

ORGANIZATION OF THE COUNCIL

The council itself consists of about 400 members, elected by the denominations, and it convenes every four years. The Executive Committee, consisting of official representatives of the constituent bodies, meets once a year. The Administrative Committee meets once a month.

The national offices for general administration and for the commissions are at 105 E. 22nd St., New York City. Offices are also maintained at Washington, D. C., and Chicago, Ill.

The council maintains close co-operation with the local councils of churches throughout the United States, and has foreign correspondents connected with the Protestant churches of all countries.

In addition to the meetings of its own committees and commissions, the council calls frequent representative conferences upon matters of common interest to all the churches.

At the office in Washington, D. C., affairs of national religious concern are considered by a resident committee, the work including such matters as chaplains in the army and navy, missionary affairs of national and international concern, co-operation with the government departments and agencies, the gathering of religious statistics for the nation, the publication of the Year Book of the Churches, and a general church service bureau.

The council is incorporated under the laws of the State of New York.

CONSTITUTION AND BY-LAWS

of the Federal Council of the Churches of Christ in America

Plan of Federation Recommended by the Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916.

PREAMBLE

WHEREAS, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour,

and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
 The General Conference of Free Baptists.
 The National Baptist Convention (African) *.
 The Christians (The Christian Connection) †.
 The Christian Reformed Church in North America *.
 The Churches of God in the United States (General Eldership) *.
 The Congregational Churches.
 The Disciples of Christ.
 The Evangelical Association † 2.
 The Evangelical Synod of North America.
 The Friends.
 The Methodist Episcopal Church.
 The Methodist Episcopal Church, South.
 The Primitive Methodist Church.
 The Colored Methodist Episcopal Church in America.
 The Methodist Protestant Church.
 The African Methodist Episcopal Church.
 The African Methodist Episcopal Zion Church.
 The Moravian Church.
 The Presbyterian Church in the U. S. A.
 The Presbyterian Church in the U. S. *
 The Welsh Calvinistic Methodist or Presbyterian Church † 1.
 The Reformed Presbyterian Church (General Synod).
 The United Presbyterian Church.
 The Protestant Episcopal Commissions on Christian Unity and Social Service.
 The Reformed Church in America.
 The Reformed Church in the U. S.
 The Reformed Episcopal Church.
 The Seventh-Day Baptist Churches.
 The United Brethren in Christ.
 The United Evangelical Church † 2.

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

* Received into fellowship of the council under provisions stated in Section 7 of the constitution.

† Now the General Convention of the Christian Church (1922).

† 1. Now merged with the Presbyterian Church in the U. S. A.

† 2. Now, by a merger, in 1922, of the Evangelical Association and the United Evangelical Church, the Evangelical Church.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the council in the same manner and to the same number as members to fill vacancies caused by the death, resignation or permanent disqualification of members. Such alternates may also attend sessions of the council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. SECTION a. The officers of this Federal Council shall be a president, one vice-president from each of its constituent bodies, a recording secretary, a treasurer and an executive committee, who shall perform the duties usually assigned to such officers. Vacancies among the vice-presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

SECTION b. The general secretary and other secretaries of the Council except the recording secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

SECTION c. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the president, all ex-presidents, the recording secretary and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the constitution or to the by-laws. It shall meet for organization at the call of the president of the council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

SECTION d. All officers shall be chosen at the quadrennial meetings of the council and shall hold their offices until their successors take office.

SECTION e. The president, the recording secretary and the treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the council by any member at the time of the election.

SECTION f. The vice-presidents and members of the Executive Committee and their alternates shall be elected by the council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

(The following paragraphs were recommended by Interchurch Conference in 1905, adopted by national assemblies of constituent bodies, 1906-1908.)

[*This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.*]

[*It shall be the duty of each delegation to this conference to present this Plan of Federation to its national body, and ask its consideration and proper action.*]

[*In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.*]

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

1. The council shall meet quadrennially on the first Wednesday of December, at such place and hour as the Executive Committee shall from time to time determine. The place and time of special meetings shall be determined by the Executive Committee.

2. The president of the council, or in case of his absence, the last president present shall open the meetings with an address and devotional exercises, and preside until a new president is chosen.

3. The recording secretary and the secretary, or secretaries, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the council from the certificates of the proper officers of the constituent bodies composing the council, and no one not thus certified shall be enrolled. The council shall determine any question arising as to the validity of the certificates.

4. No president or vice-president shall be eligible to immediate re-election.

5. A quorum of the council shall consist of two or more members from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the council while in session, and all such papers and documents as to the council may seem proper. It shall consist of two members from each church having twenty or more representatives in the council, and one from each of the churches having a less number of representatives. The council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee and the salaries of its officers shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the council shall not be a charge against the funds of the council.

8. (1) The following commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council, as stated in its constitution within the fields indicated by their respective names:

- a. A Commission on Evangelism.
- b. A Commission on the Church and Social Service.
- c. A Commission on the Church and Country Life.
- d. A Commission on Christian Education.
- e. A Commission on Temperance.
- f. A Commission on International Justice and Good-will.
- g. A Commission on Interchurch Federations (State and Local).
- h. A Commission on Relations with the Orient.[†]
- i. A Commission on Relations with France and Belgium.
- j. A Commission on Relations with Religious Bodies in Europe.
- k. A Commission on the Church and Race Relations.*

(2) Each commission shall consist of twenty-five or more members appointed from the Christian bodies appointing members to the council, by the president of the council, and confirmed by the Executive Committee.

(3) The members of these commissions shall serve four years or until their successors are appointed. The commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

(4) The president of the council shall appoint the chairman of these commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

(5) These commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

(6) The commissions shall submit their proposed budgets to the Executive Committee, and upon the committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the treasurer of the Federal Council.

9. The secretaries chosen by the Executive Committee shall conduct the correspondence of the council and of the Executive Committee. The Executive Committee shall have full power to appoint, when necessary, such secretaries as it may deem advisable and to designate their respective relations and duties.

10. The recording secretary shall keep the minutes of the council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the council and for the committee.

11. The treasurer of the council shall be the custodian of all the funds of the council and the committees, and shall perform the duties usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

[†] Merged with Commission on International Justice and Goodwill, by action of Executive Committee in 1921.

* Created *ad interim* by Executive Committee in 1921.

12. The Executive Committee shall have authority to consider during the sessions of the council or in the intervals between its meetings any business referred to it by the council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country. The president shall also appoint the following standing committees to work under the direction of the Executive Committee:

- (1) A committee on Foreign Missions, to number not more than fifteen members.*
- (2) A committee on Home Missions, to number not more than fifteen members.*
- (3) A committee on Family Life and Religious Rest Day.*

The Executive Committee shall have power to establish commissions or committees *ad interim*, which may become permanent by the approval of the Federal Council.

13. The minutes of the council shall be published regularly, under the editorship of the secretary or secretaries to whom this duty may be assigned by the Executive Committee.

14. These by-laws may be amended at any regular meeting of the council by a two-thirds vote of the members present.

THE WORK OF THE FEDERAL COUNCIL IN 1923

The tasks which the churches have undertaken together through the Federal Council have demonstrated that co-operation is a thoroughly practicable program. They have shown clearly that the pathway of advance toward larger unity lies not so much through the field of discussion and argument as through the field of action. The significance of these co-operative activities in the life of the church today is indicated by a brief review of some of the more outstanding phases of the year's work as presented at the last meeting of the Executive Committee of the council in Columbus last December.

The Spirit of Evangelism

There is special satisfaction in the distinctly spiritual emphasis given to the council's work by the Commission on Evangelism. Dr. Charles L. Goodell, the secretary of the commission, has proclaimed the gospel with winning power in scores of communities, coming to them not in the name of any single denomination but in the name of all the churches federated in the council. Teams made up of the secretaries for evangelism in the various denominations have jointly visited many of the larger cities, bringing all the pastors together to plan a year's program of evangelism for the city as a whole, in which each church and its pastor has its part.

The council has given its attention, even more than in other years, to the development of the devotional life. The general observance of the Universal Week of Prayer and of a special Easter period of prayer and evangelism was carefully planned. The "Fellowship of Prayer," prepared for use in all denominations throughout Lent, had a circulation of nearly 350,000.

Carrying the Gospel into Social Life

The outstanding illustration of the social influence of the council during the year was the vigorous and successful effort to create public opinion against the continuance of the 12-hour day in industry. The

* These committees are no longer functioning, their interests being cared for in other ways.

facts in the case were brought together and published in a bulletin by the Research Department, setting the moral issues in such a blazing light that it was published in almost every important newspaper in the country. This statement is an excellent concrete example of the point of view and approach of the council in such matters. It made no pretense of being warranted in speaking on the technical side of the issues involved, but it declared that when industry employs men twelve hours a day it commits a moral trespass and challenges the churches in their own field. Within a few months the greatest steel organization in the world announced that in response to the demand of public opinion, immediate steps were being taken toward the abolition of the 12-hour day.

Noteworthy progress was also made by the Commission on the Church and Social Service in bringing the churches into co-operative service in behalf of prisoners in county jails, a better recreational life in communities and the abolition of child-labor.

In one of the most conspicuous efforts of the year in behalf of public righteousness the council played a most important part, the notable Citizenship Conference held in Washington in October and followed by a series of similar conferences throughout the country, in support of the Eighteenth Amendment and law enforcement. The service thus rendered unofficially by the staff of the Commission on Councils of Churches, in initiating and carrying forward this movement, is a striking illustration of similar contributions frequently being made by the council's agencies without any attempt to claim the credit for the council itself.

Breaking Down Walls of Partition

The year's work in developing more Christian relations between the white and the Negro races in this country was a clear justification of the venture of faith begun two years ago when the Commission on the Church and Race Relations was created. Among its special efforts during the earlier part of the year was the arousing of public opinion against the lynching evil. The increased interest throughout the churches and the extensive attention secured through the press have been in the judgment of close observers, no small factor in reducing the appalling lynching record of America to by far the lowest figure of recent years. The development of inter-racial committees in the more important cities, with white and Negro churches taking the lead, has been persistently carried on.

Fighting Against War

The campaign to develop public sentiment in support of the Permanent Court of International Justice is a conspicuous illustration of the council's work in the field of international good-will. A pamphlet prepared in conference both with church leaders and with expert authorities on international law, entitled "The Churches and the International Court of Justice," reached practically every pastor in the twenty-nine denominations that comprise the council. In November special conferences were held with the President of the United States and the Secretary of State at which representatives of the many denominations that had taken official action in support of the World Court presented their denominational resolutions, thus making a most convincing demonstration that the concern for the World Court was not simply that of a single agency but permeated the life of every church.

The development of friendship and sympathetic understanding of the Orient, which has a vital bearing on the foreign missionary program of every denomination has been a matter of special concern. Through the council clear and united expression was given to the conviction of the churches that in dealing with the restriction of immigration from Japan methods of friendly conference should be followed rather than an abruptly abrogation of the agreement with Japan which had been operative for several years.

The recent expansion of the work of the Federal Council's Committee on Mercy and Relief is of far-reaching international significance. The appeal for the suffering children in Germany resulted in a strong testimony of Christian love from the churches of America and has gone far to serve as a ministry of reconciliation with those with whom we were lately at war.

Assisting the Churches of Europe

Through the Federal Council more than \$1,200,000 has been contributed to the rebuilding and strengthening of devastated French Protestant churches since the war, in addition to the large amounts forwarded directly by the denominations themselves. The program of assistance to the French churches has been completed during the past year, but a far greater task of support for the churches of Central Europe is now being carried forward. Two steps taken during the year by the Federal Council are of great significance. First, the appointment of Rev. Chauncey W. Goodrich, the honored pastor of the American church in Paris, to serve in America as the representative of the Central Bureau of Relief for the Evangelical churches of Europe which came into being overseas chiefly as the result of initiative taken by the Federal Council; and, secondly, the appointment of Dr. Adolf Keller, of Zurich, Switzerland, one of the great leaders in the Reformed Church, to serve as the representative of American Protestantism in Europe. The organization for carrying on an effective mission of help to our fellow-Christians in Europe is now provided.

Of unique interest are the influences that have lately been bringing American Christianity into a new fellowship with the churches of the Orthodox Eastern faith. The experience of confusion and suffering through which the Greek, the Russian and the Armenian churches have been passing has led them to turn more naturally to the Christian forces of the West and has caused the hearts of the latter to expand in sympathy. To increase this fellowship and establish contacts of mutual helpfulness a Committee on Relations with the Eastern churches, under the chairmanship of Rt. Rev. Charles H. Brent, has been appointed by authorization of the last meeting of the Executive Committee of the council.

A Wide Range of Service

Undergirding the whole program which the Federal Council as a national agency of co-operation carries on is the work of the Commission on Councils of Churches, which is engaged in the task of developing the spirit of co-operation, and agencies for the effective expression of that spirit, in local communities. To the nearly fifty city and state federations or councils of churches thus developed throughout the country have now been added the new councils in Wilmington, Del.; Omaha, Neb.; San Francisco, Cal., and Richmond, Va.

Limits of space forbid a discussion of many other important phases of the year's activities in Christian education, in support of the Union churches on the Canal Zone, in re-enforcing the work of the chaplains in army and navy, in securing publicity for the common interests of Protestantism, in developing a better appreciation of European Protestantism through the Huguenot-Walloon New Netherland Tercentenary, and in constant attention to many other co-operative tasks that arise from day to day.

The Significance of the Council

Reviewing the work of the year, one may summarize the service of the council under five heads, in addition to the central task of promoting the spirit of unity throughout the churches. The council is seen to be:

1. A greatly needed clearing house of information on matters of vital common interest.

2. An indispensable center of co-ordination in fields where the denominations are at work.
3. A pioneer agency in carrying on, in behalf of the denominations, new types of work for which they have as yet no special agencies of their own.
4. An agency for developing organized co-operation among the churches of local communities throughout the country.
5. An organ of communication and co-operation with other important agencies — national and international, including the churches of other lands.

BOARD OF TRUSTEES

The Federal Council of the Churches of Christ in America was incorporated under the laws of the District of Columbia in 1915, and recently under the laws of New York State. The Board of Trustees is as follows:

Officers

<i>President</i> -----	DR. ROBERT E. SPEER
<i>Vice-President</i> -----	REV. HOWARD B. GROSE
<i>General Secretary and Recording Secretary</i>	
	REV. CHARLES S. MACFARLAND

Treasurer----- ALFRED R. KIMBALL

For Three Years:

Bishop William F. McDowell, 2107 Wyoming Ave., Washington, D. C.
 Rev. Rufus W. Miller, 15th and Race Sts., Philadelphia, Pa.
 John R. Mott, 347 Madison Ave., New York City.
 E. E. Olcott, Desbrosses Street Pier, New York City.
 Prof. J. R. Hawkins, 1541 14th St., N. W., Washington, D. C.
 Hon. Gifford Pinchot, State House, Harrisburg, Pa.
 Norton M. Little, 1413 H St., Washington, D. C.

For Two Years:

Dr. Robert E. Speer, 156 Fifth Ave., New York City.
 James M. Speers, 345 Fifth Ave., New York City.
 *Rev. Charles L. Thompson, 156 Fifth Ave., New York City.
 Rev. John M. Moore, 520 Nostrand Ave., Brooklyn, N. Y.
 Rev. Charles S. Marfarland, 105 E. 22d St., New York City.
 Rev. Andrew R. Bird, 1516 22d St., N. W., Washington, D. C.
 Rev. Wallace Radcliffe, 1675 31st St., N. W., Washington, D. C.
 Frank Morrison, 9th St. and Massachusetts Ave., Washington, D. C.
 Rev. Lewis Seymour Mudge, 514 Witherspoon Bldg., Philadelphia, Pa.

For One Year:

Dean Shailer Mathews, University of Chicago, Chicago, Ill.
 Rev. Frank Mason North, 150 Fifth Ave., New York City.
 Rev. William I. Haven, Bible House, Astor Place, New York City.
 John M. Glenn, 130 E. 22d St., New York City.
 Rev. Howard B. Grose, 276 Fifth Ave., New York City.
 Alfred R. Kimball, 105 E. 22d St., New York City.
 Rev. Alfred G. Lawson, 400 W. 118th St., New York City.
 President J. Ross Stevenson, Princeton, N. J.
 Rev. Rivington D. Lord, Hotel Mohawk, Washington and Green
 Aves., Brooklyn, N. Y.

* Deceased.

PERMANENT COMMISSIONS**COMMISSION ON COUNCILS OF CHURCHES***(State and Local)*

Chairman _____ FRED B. SMITH
Executive Secretaries REV. ROY B. GUILD, HARRY N. HOLMES

This commission seeks, in every community having two or more churches, the development of some form of organization by which these churches can co-operate in doing for the religious, social and civic welfare of the community what they cannot do by working independently of each other.

It plans to do this by personal visitation, correspondence and literature. It seeks to help construct the machinery in the community through which the churches can work with one another and with other organizations and through which the commissions of the Federal Council can function.

There are now fifty local federations or councils of churches with employed executive secretaries. Special attention is now being directed to the development of state councils.

During the year 1920 this commission held a conference at Cleveland, Ohio, for the purpose of standardizing certain methods of work which have become successful features in the programs of many federations, or are in the period of testing. The reports carefully prepared by sub-commissions are now published in "Community Programs for Co-operating Churches."

The crisis in prohibition in 1923-1924 has led the staff to turn its attention to mobilizing public opinion throughout the country in support of law enforcement. The citizenship conferences have been notable contributions to this end.

COMMISSION ON EVANGELISM AND LIFE SERVICE

Chairman _____ PRES. J. ROSS STEVENSON
Executive Secretary _____ REV. CHARLES L. GOODELL

This commission is organized to co-operate with the pastors and leaders of the churches in developing and maintaining an effective evangelistic movement throughout the nation. Where there are church federations, it renders assistance in making effective their federated evangelistic work. It brings together the evangelistic agencies in the several denominations for united action. In denominations where there are no organized evangelistic commissions it will be glad to give aid in the forming of such commissions and to supply such literature as may be helpful in the development of this work.

The commission acts as a clearing house for the evangelistic work of all the denominations and keeps each informed of the methods and results in other fields. Its most important work is in developing a program of united evangelism in the larger cities, with the aim of enabling the churches to reach the whole community at one time and with the ideal of their pastors as their own evangelists. The secretaries in the various denominations are brought together under the leadership of the Federal Council and unite in holding conferences throughout the country, assembling all the pastors of a community and assisting them to organize their forces for simultaneous action.

As a result, a new and better type of evangelism is arising. The last few years have shown a remarkable record of accessions to church membership. Conspicuous is the fact that the largest gains are reported in the cities which have adopted this united approach to their evangelistic task.

Increasing attention is now being given to the theological seminaries in the interest of bringing home to the teachers of ministers and to prospective ministers the possibilities of pastoral evangelism.

COMMISSION ON CHRISTIAN EDUCATION

Chairman _____ REV. WILLIAM ADAMS BROWN

In the field of Christian education the council is endeavoring to correlate the work of the various educational agencies of the churches and to promote co-operation in a common program of religious education.

At conferences called by the Federal Council in 1921 and 1923, representatives of all the Sunday School agencies, the Missionary Education Movement, the agencies dealing with the Christian education in the college and university, the young people's societies, the Young Men's and Young Women's Christian Associations, and other organizations studied the educational task from the standpoint of the whole church, with a view to discovering how each of the existing organizations could best co-operate with the others in meeting the whole responsibility. This effort at co-ordination is now being furthered by frequent conferences and studies.

A volume entitled "The Teaching Work of the Church," published this year, is an important statement of some of the conclusions reached.

In addition to carrying on this task of co-ordination, the council is directing its attention to the groups largely unreached by any of the educational forces, especially by interpreting to the general public the significance of the Christian Gospel for the life of men in their industrial, racial and international relations.

COMMISSION ON THE CHURCH AND SOCIAL SERVICE

Chairman _____ SHELBY M. HARRISON

Executive Secretary _____ REV. WORTH M. TIPPY

Secretary for Community Relations _____ REV. CARL H. BARNETT

The purpose of the commission is to unite the various church organizations in the study and improvement of social conditions; to encourage the organization of departments or commissions of social service in denominations not so organized; to co-operate with the denominational agencies in organizing local churches for neighborhood and community service; to assist departments of social service in community federations of churches; to co-operate in public welfare effort with national social movements and agencies, and with departments of the national and state governments; to labor to establish social justice and a Christian social order; to help the churches to function more effectively in the social field.

Special attention has been given during the past year to working for the abolition of child labor, securing better conditions in county jails and developing a better recreational life in communities.

COMMISSION ON TEMPERANCE

Chairman _____ CARL E. MILLIKEN

This Commission prosecutes educational work, in co-operation with other organizations, in the interest of temperance and of law enforcement.

COMMISSION ON THE CHURCH AND RACE RELATIONS

Executive Secs. _____ GEORGE E. HAYNES, REV. W. W. ALEXANDER

In a day when the problem of the relations of the white and the Negro races is challenging America as never before, the recent establishment of the Commission on the Church and Race Relations is of great significance. It means that the churches are definitely setting themselves to a solution of the problem on the Christian basis of brotherhood.

Under the wise guidance of Southern leaders, both black and white, the united influence of the churches is being brought to bear to promote the active co-operation of the two races in a program for racial justice and good-will. They are helping to create inter-racial committees in local communities for the purpose of co-operative activities in securing to the Negro fuller opportunity for self-development; in preventing mob violence and lynching; and in developing a Christian public opinion on the racial question.

Especial attention is given to working closely with the voluntary organization known as the Commission on Inter-racial Co-operation, which has done so much for racial good-will in the South.

During the past year a vigorous campaign of popular education against the lynching evil has been carried on. "Race Relations Sunday" has been promoted as a means of developing better understanding between the white and the Negro churches.

COMMISSION ON INTERNATIONAL JUSTICE AND GOOD-WILL

<i>Chairman</i>	DR. JOHN H. FINLEY
<i>Executive Secretary</i>	REV. SIDNEY L. GULICK
<i>Associate Secretary</i>	REV. GEORGE R. MONTGOMERY
<i>Chairman of Committee on Relations with the Orient</i>	REV. JAMES H. FRANKLIN
<i>Chairman of Committee on Mexico</i>	DR. HENRY GODDARD LEACH
<i>Chairman of Committee on Mercy and Relief</i>	REV. F. H. KNUBEL
<i>Acting Chairman of Committee on Good-will Between Jews and Christians</i>	REV. ALFRED WILLIAMS ANTHONY

The world-wide interest in international co-operation and world peace has set the work of this Commission into bold relief. The merest indication of what the Council has done in connection with the movement for limitation of armament and better international relations will show how far-reaching its influence has been.

On a designated Sunday in June, 1921, pulpits all over the nation responded to a call to observe disarmament Sunday and to urge an international conference. Through the Church Peace Union the co-operation of Roman Catholics and Hebrews was also secured, and a joint memorial presented to President Harding. When, soon after, he issued the historic invitation to the nations, the Commission mobilized the churches to create the public opinion that made possible what the conference has achieved.

In all its program the Federal Council is engaged not in a spasmodic effort but in a persistent campaign. It is now carrying on its activities unabated to secure the participation of the United States in permanent organized co-operation for world peace and human welfare. It is definitely committed to continuing an unremitting activity until a peace system takes the place of competitive armament and recurring war. The entrance of the United States into the Permanent Court of International Justice has been urged insistently and the interest of the churches in a judicial settlement of all disputes has been aroused and sustained.

Through the helpful co-operation of the World Alliance for Promoting International Friendship through the Churches contacts are secured with Christians in all parts of the world.

COMMITTEE ON RELATIONS WITH THE ORIENT

Special attention has long been directed to relations with the Orient. The Council seeks to interpret the best in each to the other and to reinforce the work of foreign missions by removing national misunderstandings and un-Christian policies which would imperil the success

of Christian missions in the Far East. A special commissioner was in the Orient during 1922-1923 in the interest of better understanding between the Eastern and Western worlds. Strong efforts were made to secure a friendly method on the part of the United States in dealing with the problem of Japanese immigration.

COMMITTEE ON MERCY AND RELIEF

Since international good-will is best expressed not in words but in deeds of serving love, the Council has offered itself as a servant of the churches in answering calls of suffering humanity. For several years it has been of assistance to the Near East Relief. In the European Relief Council, organized by Mr. Hoover to save the children of Central Europe, the Council was responsible for the church activities and drew from Mr. Hoover the tribute that if the Council had not been in existence he would have found it necessary to build up something like it. During the summer of 1922 a special representative of the Council was in Russia distributing relief, especially to the suffering among the clergy of the Russian Church, and their dependents, in connection with the American Relief Administration.

The main interest of the committee during the past year has been in securing relief for the suffering in Germany. A special campaign for funds was carried on in the churches for several months.

COMMITTEE ON GOOD-WILL BETWEEN JEWS AND CHRISTIANS

This committee has grown out of friendly conferences between officials of the Home Missions Council and representative Jews of New York City, beginning early in 1922, and rests upon needs which have long been recognized. It has the cordial approval of many outstanding Jews and Christians, although itself composed wholly of representatives of the constituent members of the Federal Council.

The committee aims to investigate the causes of prejudice and ill-will between these two races and religions, and by a practical program bring the two peoples together as far as may be in co-operation in the field of the social Gospel and fundamental religious convictions and propagation which are common to both. It is plainly recognized that the promotion of good-will between Jews and Christians in America will have a far-reaching effect in other lands and the committee will, in process of time, be prepared to follow these implications to their farthest extent.

DEPARTMENT OF RESEARCH AND EDUCATION

Executive Secretary ----- REV. F. ERNEST JOHNSON

The department gathers information concerning social, economic and international conditions and movements in their moral aspect and with especial reference to the work of the churches. The material gathered by the department is made available to the religious press and to individual subscribers through a weekly *Information Service*, research bulletins on social problems, study courses and occasional other publications. The department also conducts an extensive correspondence with persons studying social problems.

Educational literature on social questions for the use of study groups and Bible classes is being prepared every year for the use of churches of every faith.

COMMISSION ON RELATIONS WITH RELIGIOUS BODIES IN EUROPE

Chairman ----- BISHOP JAMES CANNON, JR.
*Chairman of Committee on Relations with France and
Belgium* ----- WILLIAM SLOANE COFFIN

Secretary-----REV. CHARLES S. MACFARLAND
Representative in Europe-----REV. ADOLF KELLER
American Representative, Central Bureau for Relief of Evangelical Churches of Europe-----REV. CHAUNCEY W. GOODRICH

This commission seeks to strengthen fraternal relations between the churches of the United States and of the various nations of Europe; to aid the European churches in the betterment of ecclesiastical conditions; and to assist them in securing physical relief, particularly through co-operation with the organizations for this purpose already existing in the United States.

As a result a conscious unity of spirit and purpose among the Protestant churches throughout the world is being developed. A large number of leaders in the American churches who are going to Europe are delegated by the Council to represent not simply one denomination but the evangelical forces as a whole. Friendly visitors from the churches abroad are constantly received by the Council. Largely as a result of this fellowship, federations of churches are being developed in Switzerland, France, Germany and other European countries, and related to this movement for Christian co-operation in our own land. As a result of the Bethesda Conference at Copenhagen in 1922 a Central European Bureau of Relief for the Protestant Churches has been created, the first interdenominational organization in Europe transcending national lines.

It now has a representative in the United States attached to the staff of the Federal Council, and the Federal Council has a representative in Europe, loaned to the Central Bureau.

The Committee on Relations with France and Belgium has conducted relief and reconstruction work in France and Belgium in co-operative relationship with the corresponding organizations in those countries and it assists them in their church and institutional work. It is made up of Protestant denominational bodies and co-operating agencies having work or related work in France and Belgium and works through a corresponding organization, the *Comite d'Union Protestante pour les Secours de Guerre en France et en Belgique*, representing the *Federation Protestante de France*, the *Federation des Eglises Protestantes de Belgique* and other Protestant bodies of those countries.

Nearly a million and a half dollars have been contributed by the American churches to the devastated churches of France and Belgium through this agency.

The increasing co-operation among the churches of all lands is to come to a head in the proposed Universal Conference of the Church of Christ on Life and Work, to be held in 1925, to consider how the churches of the world can bring about a fuller application of the Christian Gospel in modern life. In the initiation of the conference the Federal Council had a large part and in the preparation for it assistance is generously given.

PERMANENT COMMITTEES

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

Chairman-----BISHOP WILLIAM F. McDOWELL
Secretary-----REV. E. O. WATSON
 937 Woodward Building, Washington, D. C.

Represents the various denominations in the selection of Protestant chaplains for the Army and Navy, and in furthering the work of the chaplains.

COMMITTEE ON RELATIONS WITH THE EASTERN CHURCHES

Chairman-----RT. REV. CHARLES H. BRENT
Secretary-----REV. GEORGE R. MONTGOMERY

Created in 1924 for the purpose of developing closer fellowship and co-operation between American churches and churches of the Orthodox Eastern faith.

EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

Chairman-----REV. ERNEST C. WAREING
Acting Secretary-----REV. HOWARD B. GROSE

An organization of editors of Protestant publications for consideration of common interests and mutual helpfulness.

SPECIAL COMMISSION

HUGUENOT-WALLOON-NEW NETHERLAND COMMISSION, Inc.

Chairman-----ROBERT W. DE FOREST
Chairman, Executive Com.-----REV. CHARLES S. MACFARLAND
Director-----REV. JOHN BAER STOUTD

Instituted for the celebration of the three hundredth anniversary of the settling in New Netherland of Walloons (French and Belgian Huguenots) and for emphasizing their contribution to American life.

JOINT COMMITTEE

COMMITTEE ON INTERCHANGE OF PREACHERS AND SPEAKERS BETWEEN THE CHURCHES OF AMERICA, GREAT BRITAIN AND FRANCE

Office, 70 Fifth Avenue, New York City

Chairman-----REV. WILLIAM D. MACKENZIE, Hartford, Conn.
Vice-Chairman and Chairman Executive Committee
Secretary-----REV. JAMES H. FRANKLIN, New York City
 REV. HENRY A. ATKINSON

A joint committee of the Church Peace Union, the World Alliance and the Federal Council of the Churches of Christ in America, functioning through the Church Peace Union.

SPECIAL COMMITTEES

COMMITTEE ON RELIGIOUS WORK IN THE CANAL ZONE

Chairman-----E. E. OLcott
Secretary-----REV. ROY B. GUILD

A central agency through which the churches of the United States assist in building and maintaining the union churches in the Canal Zone.

COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK

Chairman-----REV. WILLIAM ADAMS BROWN
Vice-Chairman-----REV. CHARLES W. GILKEY
Secretary-----REV. S. M. CAVERT

Has studied thoroughly some of the more important problems in the religious life of America and brought out its results in a series of widely known reports.

COMMITTEE ON FINANCIAL AND FIDUCIARY MATTERS

Chairman-----REV. ALFRED WILLIAMS ANTHONY

This committee has been created to aid the denominations through their boards and societies, missionary and educational, to plan and act together in the following fields:

In promoting the best methods of accounting, auditing and reporting financial matters; in making known to constituent boards tested experiences in writing annuity agreements and in handling annuity funds; in aiding banks and trust companies which establish trusts in order to

make provisions for benevolent purposes which have a wider application than the local community; in standardizing, as far as may be wise and feasible, forms of trust agreements for benevolent purposes; in assisting competent, legally incorporated agencies of the church to administer trusts and other fiduciary obligations according to the best standards; in formulating and making known canons of wise public giving; in discovering suitable means for a common publicity in the promotion of a broad and sound Christian benevolence.

DIRECTORY OF THE FEDERAL COUNCIL OF THE CHURCHES

OFFICERS FOR THE QUADRENNIUM 1920-1924

<i>President</i>	<i>ROBERT E. SPEER</i>
<i>Honorary Secretary</i>	<i>REV. ELIAS B. SANFORD</i>
<i>Recording Secretary</i>	<i>REV. RIVINGTON D. LORD</i>
<i>Treasurer</i>	<i>ALFRED R. KIMBALL</i>

FORMER PRESIDENTS

<i>BISHOP E. R. HENDRIX</i>	<i>1908-1912</i>
3242 Norledge Place, Kansas City, Mo.	
<i>DEAN SHAILER MATHEWS</i>	<i>1912-1916</i>
Divinity School, University of Chicago, Ill.	
<i>REV. FRANK MASON NORTH</i>	<i>1916-1920</i>
150 Fifth Avenue, New York City	

VICE-PRESIDENTS

<i>Baptist Churches, North</i>	
Pres. C. A. Barbour, 300 Alexander St., Rochester, N. Y.	
<i>National Baptist Convention</i>	
Dr. E. P. Cheek, 18 Lemon St., Newark, N. J.	
<i>Free Baptist Churches</i>	
Pres. Joseph W. Mauck, Hillsdale, Mich.	
<i>Christian Church</i>	
Rev. Frank G. Coffin, 406 E. Daniel St., Albany, Mo.	
<i>Christian Reformed Church</i>	
Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.	
<i>Churches of God in North America (General Eldership)</i>	
Rev. William Harris Guyer, Findlay, Ohio.	
<i>Congregational Churches</i>	
Rev. William Horace Day, 25 Court St., Bridgeport, Conn.	
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ALGERIA: Rev. Frank B. Bonnefon, Aglises d' l' Algerie, Algiers.
 BELGIAN CONGO: Rev. Thomas B. Brinton, Kampanga Katanga.
 EGYPT: Rev. W. H. T. Gairdner, 35 Charia Falaki, Cairo.
 LIBERIA: Rev. Frederick A. Price, Cape Palmas.
 RHODESIA: Rev. John R. Gates, Umtali.
 SOUTH AFRICA: Dr. Bridgman, 19 Eleanor St., Johannesburg.
 WEST (CENTRAL) AFRICA: Rev. Austin J. Gibbs, Loanda, Angola.

AUSTRALIA

BRISBANE: W. G. Tunley, 228 Albert St. (Secretary Federation of Churches).
 NEW SOUTH WALES: Rev. William A. Gillanders, 327 Pitt St., Sydney.
 TASMANIA: Rev. C. Bernard Cockett, Memorial Congregational Church, Hobart.
 VICTORIA: Leo J. Greenberg, Elizabeth St., Melbourne.

SOUTH AMERICA

ARGENTINA: Rev. C. W. Drees, Calle Junin 976, Buenos Aires.
 BOLIVIA: Ernest F. Herman, Sasilla 118, Cochabamba.
 BRAZIL: Rev. Erasmo Braga, Caixa 454, Rio de Janeiro.
 BRITISH GUINEA: Rev. T. L. M. Spencer, 86 Upper Robb St., Georgetown.

CHILE: Rev. Webster E. Browning, Casilla 2037, Santiago de Chile.
 COLOMBIA: Rev. Thomas H. Candor, Apartado 100, Barranquilla.
 COSTA RICO: Rev. Sidney W. Edwards, San Jose.
 DOMINICAN REPUBLIC: Rev. Nathan Huffman, Aptdo. 31, Santo Dom.
 ECUADOR: Rev. H. W. Cragin, Casillo 137, Guito, Otavale.
 GUATEMALA: Rev. E. M. Haymaker, Aptdo. 174, Guatemala City.
 NICARAGUA: Rev. G. Grossman, Bluefields.
 PARAGUAY: W. Barbrooke Grubb, Casilla 98, Concepcion.
 PERU: Rev. William J. Dennie, Apartado 44, Huancayo.
 VENEZUELA: Rev. T. J. Bach, Scandinavian Alliance Mis., Maracaibo.

NORTH AMERICA

ALASKA: Rev. A. Putzin, Bethel, Kuskokwin District.
 CANADA: Rev. Robert Laird, Confederation Life Bldg., Toronto.
 CUBA: Rt. Rev. Hiram R. Hulse, 15th and 8th Sts., Havana.
 MEXICO: Rev. John Howland, Aptdo. 117 bis, Mexico City.
 PANAMA-CANAL ZONE: Rev. W. F. Jordan, Bible House, Cristobal.
 PHILIPPINE ISLAND: Rev. Arthur Beckendorf, San Isidro, Neuva Ecija;
 Rev. James B. Rodgers, Presbyterian Mission, Manila.
 PORTO RICO: Rev. D. P. Barrett, Ponce.
 SALVADOR: Rev. William Keech, Aptdo. 188, San Salvador.
 WEST INDIES: Rev. J. Reinke, Kingston, Jamaica.

CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE

Carmenstrasse 43, Zurich

(Instituted by the Bethesda Conference in Copenhagen in Aug., 1923)

<i>President</i> -----	DR. O. HEROLD
	Winterthur, Switzerland
<i>Vice-President</i> -----	DR. ALFRED JORGENSEN
	Badstuestraede 17, Copenhagen, Denmark
<i>Secretary</i> -----	DR. ADOLF KELLER
	Zurich, Switzerland (Carmenstrasse 43)

NATIONAL REPRESENTATIVES

DENMARK: Dr. Alfred Jorgensen, Copenhagen; Pastor Malstrom,
 Copenhagen.
 HOLLAND: Prof. Franz Bohl, Verglangerte Oosterstraat 8, Groningen;
 Prof. D. Cramer, Maliebaan 84, Utrecht.
 NORWAY: Rev. Dr. Koren, Hjelppkomiten for Nodlidende Kirken,
 Munchsgat, Kristiania; Dean Jens Gleditsch, Kristiania.
 SWEDEN: Rev. Gustav Kyhlberg, Diakoniestyrelses Expedition, Jakobs-
 bergsgaten 15, Stockholm.
 SWITZERLAND: Prof. Dr. Bohringer, Basel; Prof. Dr. Choisy, Geneva.

DENOMINATIONAL AGENTS FOR RELIEF

Methodist Episcopal Church:

Bishop John L. Nuelsen, 69 Badenstrasse, Zurich, Switzerland.
Presbyterian Alliance:

Rev. J. R. Fleming, 44 Queen St., Edinburgh, Scotland.

National Lutheran Council:

Rev. John A. Morehead, National Lutheran Council, 437 Fifth
 Ave., New York City.

Baptist World Alliance:

Rev. J. H. Rushbrooke, Baptist Church House, Southampton Row,
 London, England.

ADVISORY MEMBERS

Representative in America, Rev. Chauncey W. Goodrich.

Federal Council of the Churches of Christ in America:

Rev. Charles S. Macfarland, 105 E. 22d St., New York City.

Section III

DIRECTORY OF INTERCHURCH, NATIONAL AND INTERNATIONAL SERVICE ORGANIZATIONS

DIRECTORY OF SERVICE ORGANIZATIONS

(*Interchurch, National and International*)

This Directory, in addition to Interchurch agencies, lists the major organizations which are National or International in scope organized to serve on lines in accord with the spirit and purpose of Christ. While by no means complete, it lists the major organizations of general public service. We call especial attention to the *government agencies* listed in this section; also to organizations for *international friendship* through practical service.

For information concerning distinctly denominational agencies in all the lines of service here listed, see *Directory of Churches*, under the several denominations, Section I.

BIBLE, DEVOTIONAL AND EVANGELISM

American Bible Society

OFFICE: Bible House, New York City.

OFFICERS: *Pres.*, E. Francis Hyde; *Pres. Emeritus*, James Wood; *Gen. Secs.*, Rev. William I. Haven, Frank H. Mann; *Rec. Sec.*, Rev. Lewis B. Chamberlain; *Asst. Sec.*, Rev. Jesse L. McLaughlin; *Treas.*, Gilbert Darlington.

PURPOSE: To secure the translation, publication and circulation of the Holy Scriptures, without note or comment, in all languages and in all lands.

HOME AGENCIES: *Colored People, South, Sec.*, Rev. J. P. Wragg, Bible House, Astor Place, New York City; *Northwestern, Sec.*, Rev. S. H. Kirkbride, 156 W. Washington St., Chicago, Ill.; *South Atlantic, Sec.*, Rev. M. B. Porter, 218 N. Adams St., Richmond, Va.; *Western, Sec.*, Rev. A. F. Ragatz, 1515 Lavinier St., Denver, Col.; *Pacific, Sec.*, Rev. A. W. Mell, 122 McAllister St., San Francisco, Cal.; *Southwestern, Sec.*, Rev. J. J. Morgan, 911 Main St., Dallas, Texas; *Eastern, Sec.*, Rev. J. L. McLaughlin, Bible House, Astor Place, New York City; *Central, Sec.*, Rev. Frank Marston, 424 Elm St., Cincinnati, Ohio; *Atlantic, Sec.*, Rev. F. P. Parkin, 701 Walnut St., Philadelphia, Pa.

FOREIGN AGENCIES: *Levant Agency*, Rev. Arthur C. Ryan, Box 88, Stamboul, Constantinople, Turkey, and Rev. J. Oscar Boyd, 6a Shavia Nubur Pasha, Cario, Egypt; *La Plata Agency*, Rev. Paul Penzotti, Casilla de Correo, 304, Calle Parana, 481, Buenos Ayres, Argentina; *Japan Agency*, Rev. Karl E. Aurell, 1 Shicoma, Ginza, Tokyo, Japan; *China Agency*, Rev. Carleton Lacy, 73 Szechuen Road, Shanghai, China; *Brazil Agency*, Rev. H. C. Tucker, Caixa do Correio, 454, Rio de Janeiro, Brazil; *Mexico Agency*, Rev. A. H. Mellen, Apartado 1373, Mexico City, Mexico; *West Indies Agency*, Jose Marcial-Dorado, 126 San Miguel St., Havana, Cuba; *Siam Agency*, Rev. Robert Irwin, New Road, Bangkok, Siam; *Caribbean Agency*, Rev. W. F. Jordan, Bible House, Cristobal, Canal Zone; *Philippines Agency*, Rev. G. B. Cameron, Box 755, Manila, P. I.; *Upper Andes Agency*, Rev. R. R. Gregory, Bible House, Cristobal, Canal Zone.

PERIODICAL: *Bible Society Record*.

American Tract Society

(Organized May, 1825)

OFFICE: 7 W. 45th St., New York City.

OFFICERS: *Pres.*, William Phillips Hall; *Vice-Pres.*, Rev. David James Burrell; *Gen. Sec.*, Rev. William H. Matthews; *Exec. Sec.*, Rev. Edward Noah Hardy; *Treas.*, Edward L. Suffern.

PURPOSE: To diffuse a knowledge of our Lord Jesus Christ and to promote the interests of vital Godliness, sound morality and good citizenship by the distribution of Christian literature in many languages throughout the world.

The Chicago Tract Society

(Organized September 18, 1889—Incorporated September 28, 1898)

OFFICE: 440 S. Dearborn St., Chicago, Ill. Telephone, Harrison 5141.

OFFICERS: *Pres.*, Rev. Prof. George L. Robinson, 2330 N. Halsted St., Chicago, Ill.; *Vice-Pres.*, Rev. William R. Wedderspoon, 4611 Ellis Ave., Chicago, Ill.; *Sec.*, Rev. G. K. Flack, 440 S. Dearborn St., Chicago, Ill.; *Treas.*, William T. Vickery, Continental & Commercial National Bank, Chicago, Ill.; *Attorney*, Matthew Mills, Room 1720, 105 S. La Salle St., Chicago, Ill.

PURPOSE: To carry the Gospel to the poor and neglected of the foreign-speaking people, by preaching, personal testimony and distributing the printed page, through the agency of our missionaries and colporteurs; to supply missionaries and Christian workers with suitable literature, in the language of the people to whom they minister; to visit from house to house in destitute quarters among the people and supply them with good literature; to instil in the minds of all proper conceptions of real Americanism and to teach loyalty and obedience to the laws of our country and our God.

Commission on Evangelism and Life Service (Fed. Council)

See p. 264.

The Christian Family Crusade

OFFICE: 1625 Greenleaf Ave., Chicago, Ill.

OFFICERS: *Gen. Dir.*, Rev. William Matthew Holderby; *Vice-Chmn.*, Ernest A. Bell; *Sec.*, Rev. William E. McDermott; *Treas.*, O. T. Miller; *Comptroller*, J. Fred Lynn.

PURPOSE: To co-operate with denominational and interdenominational agencies, through a publicity campaign, and with pastors and parents to secure the establishing of the practice of family worship.

PERIODICAL: *The Christian Family Crusade* (quarterly), Editor, Rev. William Matthew Holderby.

Evangelical Alliance

OFFICE: 19 Russell Square, London, W. C. I., England.

OFFICER: *Sec.*, H. M. Gooch.

PURPOSE: The British Evangelical Alliance is in relationship with similar bodies in various countries, and its committee acts as the World's Evangelical Alliance, issuing universal subjects for use by the churches of the world during the Week of Prayer and in other common interests.

Family Altar League

OFFICE: 207 S. Wabash Ave., Chicago, Ill.

OFFICERS: *Pres.*, Rev. W. E. Biederwolf; *Vice-Pres.*, Charles H. Boyer; *Treas.*, C. C. Darnall; *Cor. Sec.*, Rev. R. Howard Taylor; *Gen. Sec.*, Rev. Fred E. Bennett.

PURPOSE: To promote family worship and Bible study.

Gideons (The Christian Commercial Travelers' Association of America)

(Organized July 1, 1899)

OFFICE: 140 S. Dearborn St., Chicago, Ill.

OFFICERS: *Pres.*, Samuel R. Boggs; *Vice-Pres.*, W. D. Gillespie; *Sec.*, A. B. T. Moore; *Treas.*, W. W. Crissinger; *Chaplain*, O. C. Parks.

PURPOSE: To band together the Christian travelers of America, and through them to win the commercial travelers of America for the glory of God; to supply every hotel in America with a Bible for each guest room; to prepare the hearts of travelers for the acceptance of salvation.

PERIODICAL: *The Gideon*, Editor, A. B. T. Moore.**Interdenominational Evangelistic Association**

HEADQUARTERS: Winona Lake, Ind.

OFFICER: *Pres.*, Rev. Earle Naftzgar.

PURPOSE: To elevate the standard of evangelistic work, to promote evangelism, to secure mutual fellowship, co-operation and protection of those engaged exclusively in evangelistic work.

National Evangelistic Bureau

HEADQUARTERS: Winona Lake, Ind.

OFFICER: *Gen. Sec.*, Rev. Parley E. Zartmann.

PURPOSE: To provide a bureau of information for churches desiring leaders or helpers for evangelistic meetings; also to arrange and conduct Bible conferences.

National Testament and Tract League

OFFICE: 200 Kellogg Bldg., Washington, D. C.

Address the *Gen. Sec. and Treas.*, W. P. Cooke.

OBJECT: To promote the interest of evangelical religion by the free distribution of the Gospel in printed form, and by conducting evangelistic meetings.

Pocket Testament League

HEADQUARTERS: 156 Fifth Ave., New York City.

FOUNDER: Mrs. Helen C. Alexander Dixon; *Hon. Pres.*, Dr. R. A. Torrey; *Pres. Board of Directors*, Alwyn Ball, Jr.; *Extension Sec.*, S. Leroy Smith; *Chmn. Business Men's Council*, Joseph Steele, 803 Bankers' Trust Bldg., Philadelphia, Pa.

PURPOSE: To develop the habit of daily Bible reading for the sake of winning people to Christ, developing Christian character, and offering opportunities for practical, sane personal work.

Scripture Gift Mission, American Branch

OFFICE: 119 S. Fourth St., Philadelphia, Pa. Chief office and depository, 14 Bedford St., London, England.

OFFICER: *Sec.*, Robert B. Haines, Jr.

PURPOSE: To distribute the Gospels free throughout the world, particularly in the destitute rural portions of our country.

EDUCATION**General****American Association of University Women**

(Organized 1882)

OFFICE: 1634 Eye St., N. W., Washington, D. C.**OFFICERS:** *Pres.*, Aurelia Henry Reinhardt, Mills College, Cal.; *Vice-Pres.*, Helen Thompson Wooley (Mrs. Henry T.), Merrill-Palmer School, Detroit, Mich.; *Treas.*, Vassie J. Hill (Mrs. A. Ross), 52nd and Summit Sts., Kansas City, Mo.; *Rec. Sec.*, Susan Huntington Vernon (Mrs. Howard W.), 15 S. Portland Ave., Brooklyn, N. Y.; *Exec. Sec.*, Mina Kerr, 1634 Eye St., N. W., Washington, D. C.; *Educ. Sec.*, Frances Fenton Bernard, 1634 Eye St., N. W., Washington, D. C.**PURPOSE:** To unite alumnae of accredited institutions for practical educational work.**American Council on Education**

(Organized 1918)

OFFICE: 26 Jackson Place, N. W., Washington, D. C.**OFFICERS:** *Pres.*, H. W. Tyler, Moss Institute of Technology; *Director*, C. R. Mann; *Sec.*, R. M. Hughes, Miami University.**PURPOSE:** To promote and carry out co-operative action in educational matters of common interest and to act as a central clearing house of the national educational associations that comprise its membership.**American Federation of Teachers**

(Organized April 15, 1916)

OFFICE: 327 S. La Salle St., Chicago, Ill.**OFFICERS:** *Pres.*, Miss Florence Rood, 328 Cedar St., St. Paul, Minn.; *Sec. and Treas.*, F. G. Stecker.**PURPOSE:** To bring associations of teachers into relations of mutual assistance and co-operation; to obtain for them all the rights to which they are entitled; to raise the standard of the teaching profession by securing the conditions essential to the best professional service; to promote such a democratization of the schools as will enable them better to equip their pupils to take their places in the industrial, social and political life of the community.**The American Humane Education Society**

(Organized March, 1889)

OFFICE: 180 Longwood Ave., Boston, Mass.**OFFICERS:** *Pres.*, Dr. Francis H. Rowley; *Treas.*, Eben Shute; *Counselor*, Hon. Albert F. Pillsbury; *Sec.*, Guy Richardson.**PURPOSE:** An organized effort to carry humane education into all our American schools and homes, aiding societies and founding bands of mercy over the whole American continent.**Association of American Colleges****OFFICERS:** *Pres.*, Chancellor James H. Kirkland, Vanderbilt University, Nashville, Tenn.; *Exec. Sec.*, Robert L. Kelly, 111 Fifth Ave., New York City.

The Authors' League of America (Inc.)

OFFICE: 2 E. 23rd St., New York City.

OFFICERS: *Pres.*, Ellis Parker Butler; *Vice-Pres.*, C. B. Falls; *Editor*, Henry Gallup Paine; *Sec.*, Eric Schuler; *Managing Sec. and Treas.*, Luise M. Sillcox.

PURPOSE: The Authors' League of America, Inc., is the official national organization in the United States of authors, artists, dramatists, screenwriters and composers. It was organized in 1912 to procure adequate copyright legislation, both international and domestic; to protect the rights and property of all those who create copyrightable material of whatever kind or nature; to advise and assist all such in the disposal of their productions and to obtain for them prompt remuneration therefor; to disseminate information among them as to their just rights and remedies.

Bureau of Vocational Information

(Organized 1919)

OFFICE: 2 W. 43rd St., New York City.

OFFICERS: *Pres.*, Mrs. Wendell T. Bush; *Treas.*, Miss Edith E. Rand; *Sec.*, Miss Eugenia Wallace; *Director*, Miss Emma P. Hirth.

PURPOSE: A clearing house of vocational information for women. Co-operates with trained and experienced women in all professions and in business in the collection of occupational information. Co-operates with colleges and schools in the distribution of this information among students and prospective workers. Publishes vocational bulletin and occupational surveys.

Carnegie Corporation of New York

HEADQUARTERS: 522 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Elihu Root; *Vice-Chmn. and Treas.*, Robert A. Franks; *Sec.*, James Bertram.

PURPOSE: To promote the advancement of knowledge and understanding by aiding schools, libraries, research, hero funds, useful publications and other agencies.

Carnegie Foundation for the Advancement of Teaching

(Incorporated 1906)

OFFICE: 522 Fifth Ave., New York City.

OFFICERS: *Pres.*, Henry S. Pritchett; *Treas.*, Robert A. Franks; *Sec.*, Clyde Furst.

PURPOSE: To provide retiring allowances and pensions for teachers and, in general, to encourage, uphold and dignify the profession of the teacher and the cause of higher education.

Chautauqua Institution

(A System of Popular Education, founded in 1874)

OFFICES: Chautauqua, N. Y., and 1819 Broadway, New York City.

OFFICERS: *Hon. Pres.*, George E. Vincent; *Pres.*, Arthur E. Bestor; *Chmn. Exec. Board*, William L. Ransom.

ASSEMBLY: July and August, lectures, concerts, symposia, etc.

SUMMER SCHOOLS: July and August, oldest summer school in country, 17 departments, 125 instructors.

HOME READING DEPARTMENT: A four years' course of systematized home readings, aims to give a general increase of knowledge and of culture, also special courses.

The Children's Foundation

OFFICE: Valparaiso, Indiana.

OFFICERS: *Pres.*, Lewis E. Myers; *Vice-Pres.*, Lorne W. Barclay; *Sec.*, Leroy C. Hensel; *Treas.*, William E. Pinney.

The Children's Foundation was made through an initial gift by Mr. Lewis E. Myers, of Valparaiso, Indiana, and was chartered on December 24, 1921, by the State of Indiana as a corporation not for financial profit.

PURPOSES: To study the child and such influences as affect, or react upon, the origin, growth and well-being of children; to disseminate and to publish knowledge concerning the human race, howsoever acquired, which pertains to the child, to childhood and child life; to invite and to enlist in the work of the Foundation the good-will and help of individuals, associations, institutions and enterprises which have, directly or indirectly, as their objects the welfare of the childhood of the human race or have at their disposal facilities useful for stirring up private and public interest in, and disseminating knowledge about, the well-being of children; to devise, to make, to try or to encourage the invention and making of such studies, materials, surveys, apparatus, equipment and systems as are likely to affect the welfare of children; to build, to buy, to use, to develop whatever means may be necessary or desirable for the advancement, preservation, protection and effectiveness of the aims and interests of this Foundation.

Community Motion Picture Bureau

OFFICE: 46 W. 24th St., New York City.

OFFICER: *Pres.*, Warren Dunham Foster.

PURPOSE: Organized to supply educational and recreational motion-picture service for community development.

General Education Board

OFFICE: 61 Broadway, New York City.

OFFICERS: *Chmn. of the Board*, Wallace Buttrick; *Pres.*, Wickliffe Rose; *Secs.*, Abraham Flexner and Trevor Arnett; *Asst. Secs.*, E. C. Sage and W. W. Brierly; *Treas.*, L. G. Myers; *Asst. Treas.*, L. M. Dashiell; *Auditor*, Ernest A. Buttrick; *Dir. of the Div. of School Surveys*, Frank P. Bachman; *Dir. of the Div. of College and University Accounting*, H. J. Thorkelson; *Gen. Field Agents*, Jackson Davis and Leo M. Favrot.

PURPOSE: The promotion of education in the United States, by means of surveys, research, the promotion of modern technical education, and financial aid.

General Federation of Women's Clubs

(Organized 1889—Incorporated 1904)

OFFICE: 1734 N St., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Thomas G. Winter, 2617 Dean Blvd., Minneapolis, Minn.; *First Vice-Pres.*, Mrs. W. S. Jennings, Jacksonville, Fla.; *Second Vice-Pres.*, Mrs. Wallace T. Perham, Glendive, Mont.; *Cor. Sec.*, Mrs. H. S. Godfrey, 1766 S. Girard Ave., Minneapolis, Minn.; *Rec. Sec.*, Mrs. James E. Hays, Montezuma, Ga.; *Treas.*, Mrs. Florence C. Floore, Cleburne, Texas; *Director Headquarters*, Miss Lida Hafford, Washington, D. C.

PURPOSE: To bring into communication with one another the women's clubs of the world and to unite their activities. Maintains a central office which serves as a clearing house and bureau of information.

tion. The central organization includes besides the usual officers, one director for each state, the District of Columbia and Alaska, and chairmen of seven departments as follows: American Citizenship, Applied Education, Fine Arts, International Relations, Legislation, Press and Publicity and Public Welfare. Central organization conducts work through state federations, which in turn are composed of local groups. State federations are grouped together into district federations. General Federation holds a biennial convention for delegates and state presidents; on alternate years it holds a council meeting. State and district federations hold annual meetings. State clubs conduct activities on a state-wide basis similar to those of the national departments. Membership in the General Federation includes state federations and federated or affiliated clubs in other countries. Supported by annual dues, \$5 and up, according to membership.

Highway Education Board

OFFICE: Willard Bldg., Washington, D. C.

OFFICERS: *Chmn.*, John J. Tigert, United States Commissioner of Education; Thomas H. MacDonald, Chief, Bureau of Public Roads, Dept. of Agriculture; Henry C. Jewett, Lt.-Col., Corps of Engineers, U. S. A.; Roy D. Chapin, National Automobile Chamber of Commerce; F. L. Bishop, Society for the Promotion of Engineering Education; Harvey S. Firestone, Rubber Association of America; B. B. Bachman, Society of Automotive Engineers; *Sec.*, Walton C. John; *Editor*, Stephen James.

PURPOSE: To interest educational institutions in the technical training of young men in highway engineering and highway transport, so that eventually they may properly administer the funds given them to handle. Conducts annually an essay contest open to all High School students on some subject affected by good roads, the prize for the best essay being a H. S. Firestone University scholarship valued at not less than \$4,000, and a safety campaign annually designed to conserve the lives of the children of the nation.

International Federation of University Women

OFFICE: 1155 Park Ave., New York City.

OFFICERS: *Pres.*, Caroline F. E. Spurgeon, University of London; *Vice-Pres.*, Marguerite Mesplet, 4 Rue de Chevrune, Paris VIe; *Sec.*, Theodora Bosanquet, 92 Victoria St., London, S. S. 1; *Treas.* and *Chmn.*, American Committee, Inc., Mrs. Alice Lord Parsons, 1155 Park Ave., New York City.

National Education Association

OFFICE: 1201 16th St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Olive M. Jones; *Sec.*, J. W. Crabtree; *Treas.*, Cornelia S. Adair. COMMITTEE ON FOREIGN RELATIONS: *Chmn.*, Augustus O. Thomas, State Commissioner of Education, Augusta, Me.

PURPOSE: To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States.

National Federation of College Women

(Organized 1912—In process of incorporation)

OFFICERS: *Acting Pres.*, Mrs. George R. Dean, 1311 State St., Rolla, Mo.; *Sec.*, Mrs. Flora Warren Seymour, 4917 Blackstone Ave., Chicago, Ill.

PURPOSE: To bring into communication with one another all college women, in order to secure unity of purpose and action, thereby conserving the power of college women for rendering effective service.

National League of Teachers' Associations

(Organized 1912)

OFFICERS: *Pres.*, Mrs. Emma L. Dacre, 45 Henry St., San Francisco, Cal.; *Sec. and Treas.*, Miss Miriam D. Eisner, 3117 California St., San Francisco, Cal.

PURPOSE: For the advancement of education and the interests of classroom teachers.

National Physical Education Service

OFFICE: 315 Fourth Ave., New York City.

OFFICER: *Manager*, F. R. McNinch.

Thirty-five national organizations co-operating.

Maintained by the Playground and Recreation Association of America.

PURPOSE: To obtain progressive legislation for physical education.

National Story Tellers' League

(Organized 1903)

OFFICERS: *Pres.*, Miss Mary E. Hargreaves, 2257 Ridge Ave., Evans-ton, Ill.; *Sec. and Treas.*, Mrs. E. F. Leonard, 3512 Bosworth Ave., Chicago, Ill.

PURPOSE: To encourage the art of story telling among men, women and children throughout the world.

Rockefeller Foundation

(Organized 1913)

OFFICE: 61 Broadway, New York City.

OFFICERS: *Chmn. Board of Trustees*, John D. Rockefeller, Jr.; *Pres.*, George E. Vincent; *Sec.*, Edwin Rogers Embree; *Treas.*, L. G. Myers.

PURPOSE: To promote the well-being of mankind throughout the world. Has so devoted its resources to programs of public health and medical education throughout the world that these have come to be regarded as its chief fields.

The Southern Co-operative League for Education and Social Service

OFFICE: 937 Woodward Bldg., Washington, D. C.

OFFICERS: *Pres.*, J. P. McConnell; *Vice-Pres.*, Philander P. Claxton; Bishop Theodore D. Braton; Gov. C. H. Brough; *Sec.*, J. E. McCulloch; *Treas.*, Richard T. Wyche.

EXECUTIVE COMMITTEE: *Chmn.*, J. P. McConnell; *Sec.*, Richard T. Wyche; E. O. Watson, P. P. Claxton, J. O. Spencer.

PURPOSE: To enlist the citizenship of the South in reinforcing the existing agencies for education and social service.

SUPPORT: It is supported by membership fees and donations.

World Federation of Education Associations

OFFICERS: *Pres.*, Augustus O. Thomas, State Commissioner of Education, Augusta, Me.; *Sec.*, C. H. Williams, University of Missouri, Columbia, Mo.

PURPOSE: To bring into closer co-ordination the various agencies which have to do with education throughout the world, and to bring the 5,000,000 teachers into more faithful and sympathetic relations with one another.

Negro Education and Interests

Association of Colleges for Negro Youth

(Organized 1913)

OFFICERS: *Pres.*, J. L. Peacock, Shaw University, Raleigh, N. C.; *Sec.*, Dean J. T. Cater, Talladega, Ala.

Holds an annual meeting for discussion of all phases of college work, including curriculum as well as administration. Admits to membership only institutions maintaining work of college grade and of a standard approved by the association. Supported by annual dues of its members and contributions from philanthropic boards.

PURPOSE: To extend and develop institutions for the higher education of Negroes.

Association for the Study of Negro Life and History

(Organized and Incorporated 1915)

ADDRESS: C. G. Woodson, Director, 1538 Ninth St., N. W., Washington, D. C.

PURPOSE: To collect and publish sociological and historical documents and to promote studies bearing on Negro life and history. Endeavors to bring about harmony between the races by interpreting one to the other.

Holds an annual meeting, open to the public.

Commission on the Church and Race Relations (Federal Council)

See p. 265.

Commission on Inter-Racial Co-operation

OFFICE: Palmer Bldg., Atlanta, Ga.

OFFICERS: *Chmn.*, John J. Eagan*; *Treas.*, E. Darden Borders; *Director*, Will W. Alexander.

PURPOSE: Seeks to promote good-will and co-operation between white and Negro races.

Julius Rosenwald Fund (Rural School Buildings)

(Organized 1917)

EXECUTIVE OFFICER: *Sec. and Acting Director*, Francis W. Shepardson, Homan Ave. and Arthington St., Chicago, Ill.

PURPOSE: Extends aid to Southern communities desiring to provide modern rural schoolhouses for Negroes.

National Association for the Advancement of Colored People

OFFICE: 69 Fifth Ave., New York City.

OFFICERS: *Pres.*, Moorfield Storey; *Chmn. Board of Directors*, Miss Mary White Ovington; *Sec.*, James Weldon Johnson; *Treas.*, J. E. Spingarn.

PURPOSE: To secure to colored Americans the common rights of American citizenship, and to advance their interests generally. The association carries on an active educational and publicity campaign against lynching and mob violence.

PERIODICAL: *Crisis*, Editor W. E. Burghardt Du Bois; Branch Bulletin.

*Deceased.

National Association of Colored Women

(Organized 1896—Incorporated 1904)

OFFICERS: *Pres.*, Miss Hallie Q. Brown, Wilberforce University, Xenia, Ohio; *Sec.*, Mrs. Charlotte Hawkins Brown, Sidalia, N. C.

Has affiliated state and city federations and local clubs of colored women in more than half the states of the Union. National organizer stimulates and assists in the formation of federations and clubs. Community requesting this service usually pays expenses. National association holds biennial meetings, open to the public, at which are discussed civic and social questions and any matters relating to the welfare of the colored race. Proceedings are published; available on request until supply is exhausted. Work is carried on throughout the year by standing committees on Education, Suffrage, Civil Rights, Social Service, Music and other topics. Committees make reports at biennial meetings. The more important of these reports are included in the proceedings.

National Association of Teachers in Colored Schools

(Organized 1903)

OFFICERS: *Sec.*, Silas X. Floyd, 1025 Twelfth St., Augusta, Ga.; *Exec. Sec.*, Prof. R. S. Grossley, 446 W. Pearl St., Jackson, Miss.

PURPOSE: For the promotion of education and the betterment of teachers in colored schools.

Has organized state associations throughout the South. Holds an annual meeting, open to the public, for the discussion of problems.

National Urban League (for Social Service among Negroes)

(Established 1911)

OFFICE: 127 E. 23rd St., New York City.

OFFICERS: *Chmn.*, L. Hollingsworth Wood; *Treas.*, A. S. Frissell; *Sec.*, William H. Baldwin; *Exec. Sec.*, Eugene Knickle Jones.

PURPOSE: To improve the relations between the races; to bring about co-ordination of social agencies working with Negroes and to develop such agencies and organizations where necessary; to secure and train Negro social workers; to investigate conditions of city life as a basis for practical work.

Negro National Educational Congress

(Organized and Incorporated 1900)

OFFICER: *Pres.*, J. Silas Harris, 1611 Forest Ave., Kansas City, Mo.

PURPOSE: To lift the Negro to a higher and more useful plane of American citizenship.

Negro Rural School Fund (Anna T. Jeannes Foundation)

(Organized 1907)

OFFICERS: *Pres. and Director*, James H. Dillard; *Vice-Pres.*, Talcott Williams, Columbia University, New York City; *Treas.*, George Foster Peabody, 25 Broad St., New York City; *Sec.*, John T. Emlen, Fourth and Chestnut Sts., Philadelphia, Pa.

ADDRESS: Box 418, Charlottesville, Va.

PURPOSE: To assist remote country schools for Negro children.

Phelps Stokes Fund

(Organized 1910—Incorporated 1911)

ADDRESS: 100 William St., New York City.

PURPOSE: To originate, stimulate and encourage activities for educational and social betterment among North American Indians, needy and deserving whites of the United States, and Negroes of America and Africa. To this end the fund has assisted to a small extent Indian education, a few schools for whites, and a larger number of schools for Negroes. In co-operation with the United States Bureau of Education it made a study of Negro education in the United States; in co-operation with Foreign Mission Boards of North America, and Great Britain and Ireland it made a study of (native) education in Africa (report published in 1922), and has now completed the erection of a "Model Tenement" house for whites in New York City.

Slater Fund, John F.

(Organized 1882)

OFFICE: 61 Broadway, New York City.

OFFICERS: *Pres. and Director*, James H. Dillard, Charlottesville, Va.; *Vice-Pres.*, Charles Scribner, New York City; *Sec.*, Miss G. C. Mann, Charlottesville, Va.; *Treas.*, Metropolitan Trust Co., New York City.

PURPOSE: For the improvement and extension of schools for colored children in the South. Contributes to teacher training or industrial work in a number of colleges and private secondary schools. Has established many county training schools, which provide industrial training as well as the usual academic courses, and include some special preparation for teaching.

University Commission on Southern Race Questions

(Organized 1912)

OFFICERS: *Chmn.*, Josiah Morse, University of South Carolina, Columbia, S. C.; *Sec.*, W. M. Hunley, Virginia Military Institute, Lexington, Va.

Holds an annual meeting, and publishes occasionally "Open Letters to the College Students of the South." Is composed of one representative of each of the Southern state universities.

PURPOSE: Organized for the purpose of studying questions connected with the relation of the races and the needs and conditions of the Negroes in the Southern states.

RELIGIOUS EDUCATION AND CHRISTIAN STUDENT INTERESTS**American Sunday School Union**

(Organized 1817—Took its present name 1824)

OFFICE: 1816 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Martin L. Finckel; *Vice-Pres.*, James M. Snyder; *Rec. Sec.*, William H. Hirst; *Treas.*, John E. Stevenson; *Sec. of Missions*, George P. Williams.

PURPOSE: To establish and maintain Sunday schools, and to publish and circulate moral and religious publications.

PERIODICAL: *The Sunday School World*, Editor, James McConaughy, and others.

Commission on Christian Education (Federal Council)

See p. 265.

Committee on Friendly Relations Among Foreign Students

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Chmn.*, E. C. Jenkins; *Treas.*, B. H. Fancher; *Gen. Sec.*, Charles D. Hurrey; *Elec. Sec.*, Edward H. Lockwood; *Headquarters Sec.*, Alexander B. Davidson.

PURPOSE: To furnish information to students abroad who contemplate study in North America; to meet students upon arrival at American ports; to assist them in finding lodging, board and employment; to advise in the choice of courses and colleges; to issue letters of introduction and help students on the way to their destinations; to visit colleges and interview foreign students on personal problems; to counsel with pastors, church workers, Christian association secretaries, faculty and others, regarding foreign student interests; to bring students into adequate contact with American Christian people, homes and churches, and into understanding of American institutions and problems; to encourage attendance at student Christian conferences, discover and train Christian leaders; to provide foreign student speakers for American audiences, and in general, to relate students from other lands to all that is best in American Christian civilization.

PERIODICAL: Bimonthly news bulletins for the Filipino, Chinese, Russian, Japanese, Indian and Korean student groups.

Committee on the War and the Religious Outlook (Appointed by Federal Council)

See p. 269.

Conference of Church Workers in Universities in the North Central Region

OFFICE: 54 15th Ave., Columbus, Ohio.

OFFICERS: *Pres.*, N. D. Goehring, University of Kansas, Lawrence, Kan.; *Vice-Pres.*, Norman B. Henderson, University of Minnesota, Minneapolis, Minn.; *Sec. and Treas.*, Vernon S. Phillips, Ohio State University, Columbus, Ohio.

PURPOSE: The purpose of this conference shall be to make more helpful and efficient the work of the churches in university centers and to call the attention of the denominations of the nation to the strategic opportunities for Christian service and education in these important fields.

Conference of Church Workers in Universities of the United States

OFFICE: Lane Hall, Ann Arbor, Mich.

OFFICERS: *Pres.*, F. B. Igler, 3437 Woodland Ave., Philadelphia, Pa.; *Vice-Pres.*, L. B. Hillis, 156 Fifth Ave., New York City; *Sec. and Treas.*, Rev. Lloyd Wallick, Lane Hall, Ann Arbor, Mich.

PURPOSE: To make more helpful and efficient the work of the church in university and other student centers, to call the attention of the denominations to opportunities for strategic service in these fields, to organize regional conferences of student workers.

Conference of Theological Seminaries and Colleges in the United States and Canada

(Organized August, 1918, at Harvard University)

The conference is under the direction of a Continuation Committee of thirty men representing different seminaries.

The fourth biennial meeting was held in Garrett Biblical Institute, Evanston, Ill., June, 1924.

OFFICERS: *Pres.*, Prof. Daniel J. Fraser, Principal of Presbyterian College, Montreal, Canada; *Vice-Pres.*, Prof. Henry E. Jacobs, 7335 Germantown Ave., Philadelphia, Pa.; *Sec. and Treas.*, President George W. Richards.

CONTINUATION COMMITTEE: *Chmn.*, President William Douglas MacKenzie, Hartford Theological Seminary, Hartford, Conn.; *Sec.*, President George W. Richards.

EXECUTIVE COMMITTEE: *Chmn.*, President William Douglas MacKenzie; *Sec.*, President George W. Richards, Lancaster Theological Seminary, Lancaster, Pa.

PURPOSE: A constitution was adopted by the conference at Toronto, June, 1922, in which the purpose of the conference is defined as follows:

"The object of the conference shall be to promote intercourse amongst the institutions which compose its membership; to confer concerning those interests which are common to all these institutions; to advance the highest ideals of education and training for the Christian ministry; to consider any problems which may arise from time to time as to the relation of these institutions to the state and to other educational establishments; to provide a central source of information for students from North America who desire to carry on advanced theological studies in Europe; and on the other hand, to make known in Europe the opportunities for such study in America; and to deal with any other matter which from time to time the conference may wish to take up."

Council of Church Boards of Education

(Organized 1911)

OFFICE: 111 Fifth Ave., New York City.

OFFICERS: *Pres.*, Dr. John E. Bradford, Chicago, Ill.; *Vice-Pres.*, B. C. Davis, Alfred, N. Y.; *Rec. Sec.*, Dr. O. D. Foster, New York City; *Treas.*, Dr. E. P. Hill, New York City; *Exec. Sec.*, Dr. Robert L. Kelly; *Assoc. Sec.*, Miss Lura Beam; *University and Seminary Sec.*, Dr. O. D. Foster.

Most of the organized Protestant Boards of Education, representing some twenty leading denominations, are members of the council.

PURPOSE: To gain a mutual knowledge and co-operation that will promote the interests of Christian education in both denominational and tax-supported institutions.

PERIODICAL: *Christian Education*.

Department of Research And Education (Federal Council)

See p. 267.

International Association of Daily Vacation Bible Schools

OFFICE: Room 1119, 381 Fourth Ave., New York City.

OFFICERS: *Pres.*, Russell Colgate; *Sec.*, Thomas S. Evans; *Asst. Sec.*, Adaline C. Guenther; *Treas.*, O. H. Cheney.

PURPOSE: To promote vacation Bible and church schools throughout the world; act as an international clearing house for materials, methods; a co-operative denominational agency for standards, curricula, leadership and teacher training, publicity and statistics; information bureau for all phases of vacation school work.

PUBLICATION: *International Handbook*. Literature supplied free.

International Council of Religious Education

OFFICE: 1516 Mallers Bldg., 5 S. Wabash Ave., Chicago, Ill.

OFFICERS: *Chmn. Exec. Com.*, Robert M. Hopkins, St. Louis, Mo.; *Chmn. Board of Trustees*, L. W. Simms, St. John, New Brunswick; *Gen. Sec.*, Hugh S. Magill, Chicago, Ill.; *Treas.*, J. L. Kraft, Chicago.

PURPOSE: To promote religious education in the local church schools and in the community throughout its territory.

The International Council of Religious Education is the accredited interdenominational organization in the field of religious education of the Protestant Evangelical churches. It has been formed by a merger of the Sunday School Council of Evangelical Denominations, representing the Protestant churches, and of the International Sunday School Association.

International Sunday School Lesson Committee

OFFICE: 1516 Mallers Bldg., Wabash Ave. and Madison St., Chicago.

OFFICERS: *Chmn.*, Rev. E. B. Chappell, 810 Broadway, Nashville, Tenn.; *Vice-Chmn.*, Rev. I. J. Van Ness, 161 Eighth Ave., Nashville, Tenn.; *Sec. and Treas.*, Prof. Ira M. Price, University of Chicago, Chicago, Ill.; *Treas.*, Rev. W. O. Fries.

PURPOSE: To prepare lists of lessons for Sunday school use on the basis of the best established principles of religious pedagogy.

Institute of Social and Religious Research

(Formerly the Committee on Social and Religious Surveys)

(Organized 1921)

OFFICE: 370 Seventh Ave., New York City.

OFFICERS: *Chmn.*, John R. Mott; *Sec.*, Ernest D. Burton; *Treas.*, Raymond B. Fosdick; *Exec. Sec.*, Galen M. Fisher.

PURPOSE: To apply scientific methods of study to social and religious problems. The field of its possible investigations may be broadly defined as including any phase of the life of society which in important ways affects or is affected by religion.

Specifically, the committee conducts and publishes studies and surveys, and promotes conferences for their consideration. It co-operates with other social and religious agencies, but is itself an independent organization.

Missionary Education Movement

(Organized 1902)

OFFICE: 150 Fifth Ave., New York City.

OFFICERS: *Chmn.*, George F. Sutherland; *Vice-Chmn.*, Rev. William A. Hill; *Rec. Sec.*, Dr. Harry S. Myers; *Treas.*, Philip S. Suffern; *Educational Sec.*, Franklin D. Cogswell; *Asst. Treas. and Bus. Mgr.*, Herbert L. Hill; *Conf. and Promotion Sec.*, Dr. Gilbert Q. Le Sourd.

PURPOSE: An agency, in which many denominations co-operate, for the publishing of interdenominational graded missionary education literature and the conducting of interdenominational summer conferences and institutions.

Religious Education Association

OFFICE: 308 N. Michigan Ave., Chicago, Ill.

OFFICERS: *Pres.*, Prof. Theodore G. Soares, Chicago, Ill.; *First Vice-Pres.*, Sir Robert A. Falconer, Toronto, Can.; *Sec. (to be appointed)*; *Rec. Sec.*, Herbert W. Gates; *Treas.*, David R. Forgan.

A co-operative organization of the leaders in religious, educational, cultural and social organizations, and a clearing house for religion and education.

PURPOSE: To promote moral and religious training in existing agencies, in homes and through the press.

METHODS OF WORK: Bureau of information, public reference library, investigations, publications, conventions, traveling exhibits, experiments and local conferences.

Student Volunteer Movement for Foreign Missions

See p. 323.

United Society of Christian Endeavor

(Organized February 2, 1881)

OFFICE: Christian Endeavor Bldg., Boston, Mass.

WESTERN OFFICE: Room 411-17 N. Wabash Ave., Chicago, Ill.

OFFICERS: *Pres.*, Rev. Francis E. Clark; *Assoc. Pres.*, Daniel A. Poling; *Gen. Sec.*, E. F. Gates; *Editorial Sec.*, Rev. R. P. Anderson; *Treas. and Publication Mgr.*, A. J. Shartle; *Extension Sec.*, Rev. Ira Landrith; *Southwestern Sec.*, W. Roy Breg; *Southern Sec.*, Charles F. Evans; *Pacific Coast Sec.*, Paul C. Brown; *Alumni Supt.*, Stanley B. Vandersall; *Army and Navy Supt.*, Rev. S. C. Ramsden; *Mgr. Western Office*, R. A. Walker; *Field Sec.*, C. C. Hamilton.

CHRISTIAN ENDEAVOR FUNDAMENTAL PRINCIPLES: Confession of Christ; service for Christ; loyalty to Christ's church; fellowship with Christ's people.

Comrades of the Quiet Hour—Members covenant to spend a definite portion of each day in communion with God.*Tenth Legion*—Members make the tenth their minimum gift for the work of the kingdom.*Life-Work Recruits*—Young people who have covenanted to give themselves to full-time service in the Christian ministry or in missionary work.*Christian Endeavor Experts*—Members pass a definite examination in Christian endeavor methods and principles.PERIODICAL: *The Christian Endeavor World* (weekly), Editor, Amos R. Wells, Boston, Mass.

World Association of Daily Vacation Bible Schools (Far East and Foreign Departments)

(Organized December, 1922)

OFFICE: 156 Fifth Ave., Room 533, New York City.

OFFICERS: *Pres.*, Rev. Floyd W. Tomkins; *International Director*, Rev. Robert G. Boville; *Sec.*, Charles B. Ford; *Treas.*, Charles Elliott Warren.

PURPOSE: To bring together, especially in foreign lands, idle children, idle churches, idle students and idle vacations in unsectarian daily vacation Bible schools, combining worship, work, play and patriotism.

PUBLICATION: *Young China*.

World's Student Christian Federation

(Organized 1895, at Vadstena Castle, Sweden)

OFFICE: 347 Madison Ave., New York City.

OFFICER: *Chmn.*, John R. Mott.

Composed of the following Christian student movements: Australia, Canada, China, Denmark, Finland, France, Germany, Great Britain and Ireland, India, Burma and Ceylon, Italy, Japan and Korea, The Netherlands, New Zealand, Norway, Russia, South Africa, Sweden, Switzerland, United States of America.

World's Sunday School Association

(Organized 1907)

OFFICE: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Hon. Justice J. J. MacLaren, Toronto, Canada; *Chmn.*, Arthur M. Harris, New York City; *Gen. Sec.*, W. G. Landes, New York City; *Treas.*, Paul Sturtevant, New York City.

Primarily a missionary organization and directly represents the mission and Sunday school boards.

Young Men's Christian Association

See Men and Boys, p. 344.

Young Women's Christian Association

See Women and Girls, p. 374.

FEDERATION AND UNION OF THE CHURCHES AND OF CHRISTIAN ORGANIZATIONS

Ad Interim Committee on Organic Union

OFFICERS: *Chmn.*, Rev. Joseph A. Vance, 21 Edmund Place, Detroit, Mich.; *Sec.*, Rev. Rufus W. Miller, Schaff Bldg., 15th and Race Sts., Philadelphia, Pa.; *Treas.*, E. H. Bonsall, Esq., Land Title and Trust Co., Philadelphia, Pa.

PURPOSE: To arrange a conference of representatives of evangelical denominations to consider the question of "Closer Relations and Union of the Churches."

Association for the Promotion of Christian Unity

(Organized 1910)

OFFICE: Seminary House, 504 N. Fulton Ave., Baltimore, Md.

OFFICERS: *Pres.*, Rev. Peter Ainslie, 504 N. Fulton Ave., Baltimore, Md.; *Sec.*, Henry C. Armstrong.

An organization of Disciples of Christ for promoting the unity of the church and co-operation among Christians, by encouraging inter-

cessory prayer, the holding of interdenominational conferences, general and local, and the publication and distribution of Christian unity literature. Its work reaches the leaders of various communions throughout the world and co-ordinates with the general movements for unity and co-operation. Membership is open to all who desire the union of Christians and who contribute \$5.00 annually.

Christian Unity Foundation

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Rt. Rev. Edwin S. Lines, Newark, N. J.; *Pres.*, Rev. Nehemiah Boynton, New York City; *Sec.*, Rev. W. C. Emhardt, Newton, Pa.; *Treas.*, O. S. Seymour.

PURPOSE: To promote Christian unity at home and throughout the world.

Commission on Councils of Churches, State and Local (Federal Council)

See p. 264.

Committee on Relations With the Eastern Churches (Fed- eral Council)

See p. 268.

Continuation Committee of the World Conference on Faith and Order

OFFICERS: *Chmn.*, Rt. Rev. Charles H. Brent, Bishop of Western New York; *Treas.*, George Zabriskie, 49 Wall St., New York City; *Sec.*, Robert H. Gardiner, 174 Water St., Gardiner, Maine.

PURPOSE: A world conference of all Christians on questions of faith and order looking to an approach to the Unity of Christendom.

The Continuation Committee, appointed at a preliminary conference held in Geneva, Switzerland, in August, 1920, represents seventy-eight co-operating churches in forty nations. The meeting of the world conference has been tentatively set for 1927.

Federal Council of the Churches of Christ in America

OFFICE: 105 E. 22nd St., New York City.

See Section II, p. 251.

INTERNATIONAL BODIES AND MOVEMENTS (Denominational)

Baptist World Alliance

OFFICERS: *Pres.*, Rev. E. Y. Mullins, Louisville, Ky.; *Sec.*, President C. D. Gray, Bates College, Lewiston, Maine.

PURPOSE: To discuss the great themes which are of common interest to the great Baptist family of the world.

For fuller information see Section I, p. 27.

International Congregational Council

OFFICE: 14 Beacon St., Boston, Mass.

OFFICER: *Pres.*, Rev. James L. Barton.

PURPOSE: The bringing together at ten-year periods representatives of Congregationalism throughout the world for the discussion of topics relating to international justice and goodwill.

For fuller information see Section I, p. 79.

Lutheran World Convention

OFFICE: 437 Fifth Ave., New York City.

OFFICER: *Chmn. of Com.*, Rev. John A. Morehead.
For fuller statement see Section I, p. 115.

Ecumenical Methodist Conference**EASTERN SECTION:**

OFFICERS: *Chmn.*, Rev. J. E. Wakerley, Central Bldg., Westminster, London, England; *Sec.*, Rev. H. B. Workman, Wesleyan Training College, London, England.

WESTERN SECTION:

OFFICERS: *Chmn.*, Bishop J. W. Hamilton, Washington, D. C.; *Sec.*, Rev. H. K. Carroll, Plainfield, N. J.

For fuller statement see Section I, p. 140.

**Alliance of Reformed Churches Throughout the World
Holding the Presbyterian System**

OFFICERS: *Pres.*, Rev. John McNaugher, Pittsburgh, Pa.; *Vice-Pres.*, Rev. J. N. Ogilvie, Edinburgh, Scotland; *Vice-Pres.*, *Rev. James I. Good, Philadelphia, Pa.; *Act. Gen. Sec.*, Rev. J. R. Fleming, 44 Queen St., Edinburgh, Scotland; *Sec.*, Rev. Henry B. Master, 510 Witherspoon Bldg., Philadelphia, Pa.

WESTERN SECTION:

OFFICERS: *Chmn.*, Rev. S. H. Chester; *Sec.*, Rev. Henry B. Master.
For fuller statement see Section I, p. 177.

Lambeth Conference

OFFICERS: *Pres.*, the Most Rev. the Archbishop of Canterbury; *Sec.*, Bishop of Winchester.

PURPOSE: From its inception the Conference of Bishops at Lambeth has had for its supreme purpose world-wide fellowship. The conference has met six times—in 1867, 1878, 1888, 1897, 1908 and 1920.

The discussions and reports treat of a wide range of subjects, with varying emphasis. Social, industrial and educational problems have places in most of the programs. Administrative questions, both as these pertain to the conduct of missionary work and to the internal affairs of the church, receive their due measure of attention. The mind of the conference has been given for the most part to international relations and to organic Christian unity.

International Congress of Religious Liberals

OFFICE: 25 Beacon St., Boston, Mass.

OFFICER: Rev. Samuel A. Eliot.

PURPOSE: In 1900 a conference was held at Boston which organized the "International Congress of Free Christians and Other Religious Liberals," whose purpose is to open communication with those in all lands who are "striving to unite pure religion and perfect liberty and to increase fellowship and co-operation among them." About one hundred religious associations belonging to thirty different nations are affiliated with the council, and international congresses have been held in London, Amsterdam, Geneva, Boston, Portland, Paris and Leyden.

* Deceased.

Universal Christian Conference on Life and Work

NOTE—This takes the place of the Ecumenical Conference.
(Instituted in Geneva, Switzerland, August 9-12, 1920)

INTERNATIONAL OFFICES: New York, U. C. A., 70 Fifth Ave.; London, England, Memorial Hall, Farringdon Road; Geneva, Switzerland, Avenue Calas 4; Upsala, Sweden.

OFFICERS: *Joint Presidents*—His Grace, the Most Rev. the Lord Archbishop of Canterbury; His Holiness, the Ecumenical Patriarch of Constantinople; His Grace, the Most Rev. Nathan Soderblom, D.D., D.Litt., D.C.L., LL.D., D.Med., Archbishop of Upsala, Chairman of the European Section; the Rev. Arthur J. Brown, D.D., LL.D., Chairman of the American Section. *Vice-Pres.*—Rev. Charles S. Macfarland, D.D., LL.D., the General Secretary of the Federal Council of the Churches of Christ in America; the Very Rev. J. A. McClymont, D.D., C.B.E., ex-Moderator of the General Assembly of the Church in Scotland; the President of the Deutscher Evangelischer Kirchenausschuss (President of the Council of the Federation of the Evangelical Churches in Germany); His Grace, Germanos Strinopoulos, Metropolitan of Thyateira. *Secretariat*—*Gen. Exec. Sec.*, Dr. Henry A. Atkinson, 70 Fifth Ave., New York, U. S. A.; *Assoc. Secs.*, Prof. E. Choisy, Avenue Calas 4, Geneva, Switzerland; the Rev. Thomas Nightingale, Memorial Hall, Farringdon Road, London, England; Dr. Adolf Keller, Peterhofstadt 6, Zurich, Switzerland.

During the war, the proposal for some sort of an ecumenical conference of the churches, came almost simultaneously from several widely separated sources. At the quadrennial meeting of the Federal Council of the Churches of Christ in America in 1916 such proposals were contained in the report of the general secretary and in an overture from the Methodist Episcopal General Conference. These proposals were sympathetically referred to the Administrative Committee for favorable consideration and timely action. In the following year the archbishop of Upsala and the Swiss Federation of Churches sent out similar calls. At the meeting of the World Alliance for International Fellowship through the churches at the Hague in 1919 such a conference was approved and referred to a committee consisting of representatives of the Swiss Federation, the Swedish churches and the American Federal Council.

This committee met in Paris and by its action the Federal Council of the Churches of Christ in America, which had already appointed a Committee on Ecumenical Conference, was requested to convene a preliminary and preparatory conference.

This conference was convened at Geneva, Switzerland, in August, 1920. A committee was formed in three sections, representing many Christian communions in Continental Europe, in the British Empire and in the United States of America. On this committee are representatives from the Church of England, the Church of Scotland, the Free Churches of Great Britain, most of the Communions in Europe and America, and the Eastern Orthodox Church.

The International Executive Committee has held three meetings—at Peterborough, England, 1921; Helsingborg, Sweden, 1922, and Amsterdam, Holland, 1923.

In more than one of the great church conventions of recent date, notably in the Lambeth Conference of 1920, resolutions were passed, urging that steps immediately be taken, whether by co-operation or by concurrent action, whereby the whole Church of Christ might be

enabled with one voice to advocate the principles which must underlie that world commonwealth of the future, without which civilization can hardly hope to survive.

There will be held in August, 1925, in Stockholm, a conference representative of all communions of the Church of Christ, in view of the need of the world for that peace which comes from righteousness and truth. This is in accordance with resolutions determined upon at a gathering in Geneva in 1920, at which were present representatives of many denominations from many countries.

PURPOSE: The purpose of the conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed will undoubtedly help to this end. It does not intend to deal with questions of faith and order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels toward those great social, industrial and international questions which are so acutely urgent in our civilization. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to those problems with which every nation has been confronted. The need for making some such concerted endeavor to learn afresh the mind of Christ cannot be exaggerated. The nations are yearning for purer politics. Industrial unrest is producing chaos and confusion. The basic motives of citizenship need strong reinforcement. In international affairs, men are seeking anxiously for permanent peace and deeper fellowship. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover His will, and under the guidance of His spirit to find wise ways of applying His teaching, would seem to be the paramount task of the church.

Its purpose will be to consider the practical work of the church both at home and abroad, but without authority to raise or administer money or to deal with questions of faith and order, or to take any action whatever that would be binding upon communions without their explicit consent. The delegates to the conference will all be appointed by their respective communions, but the resolutions passed by the conference do not commit any Christian communion before being endorsed by that communion.

COMMITTEE ON ARRANGEMENTS

AMERICAN SECTION: *Chmn.*, Rev. Arthur J. Brown, D.D., LL.D.; *Chmn. Exec. Com.*, Bishop Luther B. Wilson, D.D., LL.D.; *Gen. Sec.*, Dr. Henry A. Atkinson; *Assoc. Sec.*, Rev. Theodore Ainsworth Greene, 70 Fifth Ave., New York City. **COMMISSIONS**—*The Church's Obligation in View of God's Purpose for the World*: Joint *Chmn.*, Pres. J. Ross Stevenson, D.D., and Rev. James I. Vance, D.D.; *Secs.*, Mr. Fennell P. Turner and Rev. Charles L. Goodell, D.D. *The Church and Economic and Industrial Problems*: *Chmn.*, Mr. Robert H. Gardiner; *Sec.*, Rev. Worth M. Tippy, D.D. *The Church and Social and Moral Problems*: *Chmn.*, Rev. F. W. Burnham, D.D.; *Secs.*, Rev. Alfred Williams Anthony, D.D., and Rev. Charles E. Schaeffer, D.D. *The Church and International Relations*: Joint *Chmn.*, Rt. Rev. Charles H. Brent, D.D., and Pres. W. H. P. Faunce, D.D.; *Secs.*, Rev. Nehemiah Boynton, D.D., and Rev. Sidney L. Gulick, D.D. *The Church and Christian Education*: *Chmn.*, Prof. William Adams Brown, D.D.; *Sec.*, Rev. Samuel McCrea Cavert. *Methods of Co-operative and Federative Efforts by the Christian Communions*: *Chmn.*, Dr. Robert E. Speer; *Secs.*, Rev. Charles S. Macfarland, D.D., and Rev. Roy B. Guild, D.D.

BRITISH SECTION: *Chmn.*, the Right Rev. the Lord Bishop of Peterborough; *Sec.*, Miss Lucy Gardner, 92 St. George's Square, London, England.

EUROPEAN SECTION: *Chmn.*, the Most Rev. the Archbishop of Upsala; *Sec.*, Licentiat Eric Stange, Cothernerstrasse 52, Leipzig, Ger.

EASTERN ORTHODOX CHURCH SECTION: *Chmn.*, His Grace, the Metropolitan of Thyateira, Germanos, London Greek Cathedral, Moscow Road, Bayswater, London, England.

THE INTERNATIONAL EXECUTIVE COMMITTEE: *Chmn.*, Archbishop of Upsala, Upsala, Sweden; Dr. Henry A. Atkinson, 70 Fifth Ave., New York City, U. S. A.; Dr. Arthur J. Brown, 156 Fifth Ave., New York City, U. S. A.; Prof. William A. Brown, 3041 Broadway, New York City, U. S. A.; Prof. Eugene Choisy, Avenue Calas 4, Geneva, Switzerland; Miss Lucy Gardner, 92 St. George's Square, London, S. W. 1., England; Archbishop Germanos, London Greek Cathedral, Moscow Road, Bayswater, London, England; Pfarrer Adolf Keller, Carmenstrasse 43, Zurich, Switzerland; Dr. Charles S. Macfarland, 105 E. 22nd St., New York City, U. S. A.; Very Rev. J. A. McClymont, 22 Murrayfield Drive, Edinburgh, Scotland; President Dr. Moeller, Jebenstrasse 3, Berlin-Charlottenburg 2, Germany; Rev. Thomas Nightingale, Memorial Hall, Farringdon Road, London, E. C. 4, England; Bishop of Oxford, Oxford, England; Bishop of Peterborough, Peterborough, England; Licentiat Eric Stange, Cothenerstrasse 52, Leipzig-Gohlis, Germany.

World Brotherhood Federation

OFFICE: Trafalgar Bldgs., 1 Charing Cross, London, S. W. 1, London, England.

OFFICERS: *Pres.*, William Ward; *Sec.*, F. E. Edwards; *Amer. Rep.*, Rev. Samuel Zane Batten, Philadelphia, Pa.

PURPOSE: The objects of the Federation are:

1. To promote the organization of brotherhoods and kindred societies in all countries.
2. To promote the universal observance of a Brotherhood Sunday.
3. To interpret and exemplify brotherhood in the light of the life and principles of Jesus.
4. To make such a spirit and interpretation of brotherhood dominant in all life, personal, social, economic and political.

FOREIGN MISSIONS

Africa Inland Mission

(Incorporated 1895)

AMERICAN HEADQUARTERS OFFICE: 233 Henry St., Brooklyn, N. Y.

OFFICERS: *Gen. Director*, Rev. Charles E. Hurlburt, Aba, via Khartun and Rejat Sudan, Africa; *Home Director*, Rev. Orson R. Palmer, 2244 N. 29th St., Philadelphia, Pa.; *Gen. Sec.*, Rev. Oliver M. Fletcher.

EXECUTIVE COMMITTEE: *Pres.*, Rev. R. A. Torrey, 536 S. Hope St., Los Angeles, Cal.; *Vice-Pres.*, Frank H. Marston, 278 Lafayette Ave., Brooklyn, N. Y.; *Gen. Sec.*, Rev. O. M. Fletcher, 233 Henry St., Brooklyn, N. Y.; *Treas.*, John L. Steele, 219 N. Broad St., Philadelphia, Pa.; Alwyn Ball, Jr., Howard A. Banks, Rev. H. W. Bieber, Samuel R. Boggs, Walter F. Clowes, Dr. M. E. Miller, Walter A. Staub and Harvey N. Wadham.

OBJECT: To evangelize the heart of Africa by spreading the Gospel of Christ to unreached tribes.

PRESENT AIM: To penetrate into French Equatorial Africa to Lake Chad.

FIELD: Forty-four stations and twenty-four tribes in Kenya Colony, Tanganyika Territory and Belgian Congo.

STAFF: More than 200 missionaries and 400 native evangelists and teachers.

POLICY: We operate on the faith plan, making no solicitation of funds. Voluntary contributions constitute the entire support of our work.

PUBLICATIONS: *Inland Africa* (monthly), also pamphlets and books descriptive of the work.

(For further information, apply to home office.)

American Board of Commissioners for Foreign Missions

(Organized 1810—Incorporated 1812)

OFFICE: Congregational House, 14 Beacon St., Boston, Mass.

OFFICERS: *Pres.*, Rev. Edward C. Moore; *Vice-Pres.*, David P. Jones, Minneapolis, Minn.; *Rec. Sec.*, Rev. Oscar E. Maurer; *Asst. Rec. Sec.*, Dr. Edward Warren Capen; *Cor. Secs.*, Rev. James L. Barton, Rev. Cornelius H. Patton and Rev. William E. Strong; *Treas.*, Frederick A. Gaskins, 14 Beacon St., Boston, Mass.; *Asst. Treas.*, Harold B. Belcher; *Editorial Sec.*, Rev. Enoch F. Bell; *Assoc. Secs.*, Rev. D. Brewer Eddy and Rev. Ernest W. Riggs; *Candidate Sec. and Medical Supervisor*, Rev. Mark H. Ward; *Asst. Sec. Home Dept.*, Rev. Charles E. White; *Office Sec. Foreign Dept.*, Rev. H. E. B. Case; *Publishing and Purchasing Agent*, Harvey L. Meeken.

DISTRICT SECRETARIES: New England District, Secretary Patton in charge, 14 Beacon St., Boston, Mass.; Middle District, Rev. William W. Scudder, 287 Fourth Ave., New York City; Interior District, Rev. W. F. English, Jr.; *Assoc. Sec.*, Rev. A. N. Hitchcock, 19 S. La Salle St., Chicago, Ill.; *Asst. Sec.*, Rev. Henry S. Leiper; Pacific Coast District, Rev. Henry H. Kelsey, 760 Market St., San Francisco, Cal.

PRUDENTIAL COMMITTEE: The President and Vice-Presidents, ex-officio; Arthur H. Wellman, Frank B. Towne, Rev. Ashley D. Leavitt, Rev. George W. Owen, terms expire 1924; Arthur L. Gillett, Franklin H. Warner, J. Livingstone Grandin, Dr. Joel L. Goldthwaite, terms expire 1925; Charles S. Bates, Arthur H. Bradford, Charles S. Olcott, Shepherd Knapp, terms expire 1926.

PURPOSE: The American board is the oldest foreign missionary society in America, having been organized June 29, 1810, at Bradford, Mass., during the session of the General Association of Massachusetts. Its charter was received from the General Court of Massachusetts in 1812. Its object, as stated in its charter, was, "for the purpose of propagating the Gospel in heathen lands by supporting missionaries and advancing the knowledge of the Holy Scriptures." From the beginning it sought the co-operation of all Christians without distinction of sect, who desired "to propagate the Gospel among the unevangelized nations." This undenominational character has been maintained throughout the century of its life. During the century various religious denominations have withdrawn from its support, believing they could labor for the same great object more efficiently through denominational boards, but the American board, still receiving support from churches and individuals of different names, is in the main supported by Congregationalists.

American Mission to Lepers (Inc.)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, William J. Schieffelin; *Gen. Sec.*, W. M. Danner; *Treas.*, Fleming H. Revell.

PURPOSE: To preach the Gospel to lepers, to relieve their dreadful sufferings, to supply their simple wants, and in time, to rid the world of leprosy.

PERIODICAL: *Without the Camp* (quarterly), Editor, W. H. P. Anderson.

NOTE: This organization is also the American representative of *The Mission to Lepers* (London).

Central American Mission

OFFICE: 804 Central Bank Bldg., Dallas, Texas.

OFFICERS: *Chmn.*, Rev. Luther Rees, Paris, Texas; *Gen. Sec.*, Lewis Sperry Chafer, 804 Sumpter Bldg., Dallas, Texas; *Treas.*, Thomas J. Jones, 304 Central Bank Bldg., Dallas, Texas.

PURPOSE: To preach the Gospel to every creature in Central America.

PERIODICAL: *Central American Bulletin*, Paris, Texas, Editor, D. H. Scott.

China Inland Mission

(Organized in London, 1865)

OFFICERS: *Director for North America*, Rev. Henry W. Frost, Princeton, N. J.; *American Sec.-Treas.*, Rev. Roger B. Whittlesey, 235-7 W. School Lane, Germantown, Pa.; *Canadian Sec.*, Rev. E. A. Brownlee; *Canadian Treas.*, Rev. Robert Wallace; *Publication and Prayer Union Sec.*, F. F. Helmer, 507 Church St., Toronto, Ont.

PURPOSE: To evangelize the inland provinces of China.

Committee on Co-operation in Latin America

OFFICERS: *Chmn.*, Robert E. Speer; *Exec. Sec.*, S. G. Inman, 25 Madison Ave., New York City; *Editor of Spanish Publications*, Rev. Juan Orts Gonzalez, New York City; *Educational Sec.*, Rev. W. E. Browning, Casilla 528, Montevideo, Uruguay; *Treas.*, James H. Post, 129 Front St., New York City.

The Committee on Co-operation in Latin-America acts as a clearing house and board of strategy for thirty American and Canadian mission boards working in Latin-America, being officially representative of the mission boards themselves, and serves as a Continuation Committee of the Panama Congress on Christian Work in Latin-America, where its organization was enlarged and reconstituted. It is composed of one representative of each missionary agency in its membership and a number of co-opted members, not exceeding one-half of the number of regularly appointed representatives of the various mission boards. Its functions are consultative and advisory. The work of the committee has gradually grown to the point where it is impossible in a brief statement to trace its numerous activities and influences.

It brings the mission boards around a common council table to discuss all the problems connected with their work in Latin-America. It keeps a constant circle of helpful contacts and good-will going through the mission boards. It pushes co-operative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It saves the boards much money by doing for all of them work which individual boards would otherwise have to undertake. It represents the Evangelical Church in many international movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns and individuals concerning Latin-America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin-American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin-America and undertakes to interpret to them the spirit and purpose of American Christianity.

Commission on International Justice and Good-Will (Federal Council)

See p. 266.

Committee on Relations with the Orient (Federal Council)

See p. 266.

Continuation Committee of the World Missionary Conference

See International Missionary Council, p. 322.

Federation of Woman's Boards of Foreign Missions of North America

OFFICERS: *Pres.*, Mrs. E. H. Silverthorn, New York City; *First Vice-Pres.*, Mrs. William F. McDowell; *Sec.*, Miss Vernon Halliday; *Treas.*, Mrs. DeWitt Knox.

PURPOSE: To promote unity, Christian fellowship and co-operation among woman's boards; to engage and disseminate the best methods of work; and to stimulate united prayer and study to secure a fuller development of resources and a truer conception of the scope and purpose of woman's work for missions.

PRINCIPAL ACTIVITIES: Prepares program for Day of Prayer for Foreign Missions; promotes local woman's church and missionary federations, women's unions, Christian colleges in the Orient and Christian literature for women and children in the mission field, and work with foreign students in America.

PERIODICAL: *Women's Foreign Mission Bulletin* in the *Missionary Review of the World*. Editorial Committee: Miss Alice M. Kyle and Miss Gertrude Schultz.

Foreign Missions Conference of North America

OFFICE: 25 Madison Ave., New York City.

OFFICERS: *Chmn.*, Dr. Frank Mason North; *First Vice-Chmn.*, Sir Robert Falconer; *Sec. Vice-Chmn.*, Mrs. Anna R. Atwater; *Sec.*, Fennell P. Turner; *Treas.*, Alfred E. Marling.

PURPOSE: To hold an annual conference of North American foreign boards, to provide for the study of missionary problems, to promote a true science of missions and to do work in the interest of the boards.

COMMITTEE OF REFERENCE AND COUNSEL: *Chmn.*, Rev. William I. Chamberlain; *Vice-Chmn.*, Rev. James Endicott; *Rec. Sec.*, Mrs. H. R. Steele; *Sec.*, Fennell P. Turner; *Treas.*, Alfred E. Marling; *Com. on Missionary Preparation Sec.*, Rev. Frank K. Sanders; *Missionary Research Library Sec.*, Charles H. Fahs; *Librarian*, Miss Hollis W. Herring.

For Statistical Report, see Religious Statistics, Sec. V, p. 405.

Grenfell Association of America (Inc.)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, D. Bryson Delavan; *Treas.*, Henry C. Holt; *Sec.*, Theodore Ainsworth Green.

PURPOSE: Promotes work of Dr. Wilfred T. Grenfell among fishermen in North Newfoundland and Labrador.

International Missionary Council

(Formerly the Continuation Committee of the World Missionary Conference)

OFFICERS: *Chmn.*, John R. Mott, 347 Madison Ave., New York City; *Joint Secs.*, J. H. Oldham, and A. L. Warnshuis, Edinburgh House, 2 Eaton Gate, London, S. W. 1, England.

CONSTITUTION: The council is constituted by the national missionary organizations in the different countries, and is composed of about

seventy members. In countries where there is no representative organization, a committee of the council shall determine the method of representation.

FUNCTIONS: To stimulate thinking and investigation on missionary questions and to make results available for all missionary societies and missions; to help co-ordinate activities of the national missionary organizations of different countries; to help unite Christian public opinion to support freedom of conscience, of religion and of missionary literature; to help unite the Christian forces of the world in seeking justice in international and inter-racial relations; to publish the International Review of Missions and other missionary literature; to call a world missionary conference if, and when, this should be deemed desirable.

Lebanon Hospital for Mental Diseases

(Beirut, Syria)

OFFICE: American Committee, 119 S. Fourth St., Philadelphia, Pa.

OFFICERS: *Chmn.*, Joel Cadbury; *Treas.*, Asa S. Wing; *Sec.*, R. B. Haines, Jr.

Institution in the Near East providing scientific care for mental cases.

Student Volunteer Movement for Foreign Missions

(Organized July, 1886)

OFFICE: 25 Madison Ave., New York City; Canadian office, 604 Jarvis St., Toronto, Canada.

OFFICERS: *Chmn.*, Joseph C. Robins; *Gen. Sec.*, Robert P. Wilder; *Vice-Chmn.*, Kenneth S. Latourette and W. E. Taylor; *Treas.*, James M. Speers.

PURPOSE: To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various foreign missionary boards of North America; to help all such intending missionaries to prepare for their life-work and to enlist their co-operation in developing the missionary life of home churches; to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

PERIODICAL: *Student Volunteer Movement Bulletin* (quarterly).

Sudan United Mission of the U. S. A.

(American Branch organized 1906)

OFFICE: Littell Bldg., 69 Union Place, Summit, N. J.

OFFICERS: *Gen. Sec.*, H. K. W. Kumm; *Asst. Sec.*, Jean L. Ovens; *Treas.*, Livingston P. Moore.

PURPOSE: To counteract the Mohammedan advance in Central Africa by Christianizing the Pagan tribes there. The mission maintains a Freed Slaves Home there; a seminary for the training of native teachers; a hospital and various stations in the Sudan.

PERIODICAL: *Newsletter*, Editor, Jean L. Ovens.

Woman's Union Missionary Society of America

(Organized 1860—Incorporated 1861)

OFFICE: 67 Bible House, New York City.

OFFICERS: *Pres.*, Mrs. Samuel J. Broadwell; *Cor. Sec.*, Mrs. S. T. Dauchy; *Rec. Sec.*, Miss Adele Masters; *Treas.*, James H. Prentice.

OBJECT: The salvation and elevation of Eastern women.

**Yale Foreign Missionary Society
(Yale-in-China)**

OFFICE: 5 White Hall, Yale University, New Haven, Conn.

OFFICERS: *Pres.*, Rev. Anson Phelps Stokes; *Chmn. Board of Trustees*, F. Wells Williams; *Exec. Sec. and Treas.*, Herbert H. Vreeland, Jr.; *Asst. Sec. and Asst. Treas.*, Rachel A. Dowd; *Pres. of the Colleges*, Edward H. Hume.

OBJECT: The support and development of the colleges of Yale-in-China at Changsha, Hunan, China; including Yale College, the Hunan-Yale College of Medicine and the Associated School of Nursing and Hospital.

PERIODICAL: *The Yali Quarterly*.

GOVERNMENTAL AGENCIES**The White House**

CALVIN COOLIDGE, *President*; Campbell Bascom Slemp, *Secretary to the President*.

ADDRESS: "The White House," Washington, D. C.

Congress**The Senate:**

Albert B. Cummins, *President of the Senate*; George A. Sanderson, *Secretary of the Senate*; Rev. J. J. Muir, *Chaplain of the Senate*.

The House of Representatives:

Frederick H. Gillett, *the Speaker of the House*; Charles H. Parkman, *Secretary to the Speaker*; Rev. James Shera Montgomery, *Chaplain of the House*.

ADDRESS: "The Capitol," Washington, D. C.

Department of State

Charles Evans Hughes, *Secretary of State*; William H. Beck, *Private Secretary to the Secretary of State*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of State is charged, under the direction of the President, with the duties appertaining to correspondence with the public ministers and the consuls of the United States, and with the representatives of foreign powers accredited to the United States; and to negotiations of whatever character relating to the foreign affairs of the United States. He is also the medium of correspondence between the President and the chief executives of the several states of the United States; he has the custody of the great seal of the United States, and countersigns and affixes such seal to all executive proclamations, to various commissions, and to warrants for the extradition of fugitives from justice. He is regarded as the first in rank among the members of the Cabinet. He is also the custodian of the treaties made with foreign states, and of the laws of the United States. He grants and issues passports, and exequaturs to foreign consuls in the United States are issued through his office. He publishes the laws and resolutions of Congress, amendments to the Constitution and proclamations declaring the admission of new states into the Union.

Department of the Treasury

Andrew W. Mellon, *Secretary of the Treasury*; John Kieley, *Private Secretary to the Secretary of the Treasury*.

ADDRESS: Treasury Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Treasury is charged by law with the management of the national finances. He prepares plans for the improvement of the revenue and for the support of the public credit; superintends the collection of revenue, and directs the forms of keeping and rendering public accounts and of making returns; grants warrants for all moneys drawn from the Treasury in pursuance of appropriations made by law, and for the payment of moneys into the Treasury; and annually submits to Congress estimates of the probable revenues and disbursements of the Government. He controls the construction and maintenance of public buildings; the coinage and printing of money; the administration of the Coast Guard and the Public Health branches of the public service, and furnishes generally such information as may be required by either branch of Congress on all matters pertaining to the foregoing.

Bureau of Internal Revenue:

D. H. Blair, *Commissioner of Internal Revenue*; Jasper N. Baker, *Chief Clerk*; Roy A. Haynes, *Prohibition Commissioner*.

ADDRESS: Treasury Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Internal Revenue has general superintendence of the collection of all internal revenue taxes; the enforcement of internal revenue laws and the national prohibition act; recommendation for appointment of internal revenue employes; compensation and duties of inspectors, agents and other subordinate officers; the preparation and distribution of instructions, regulations, stamps, forms, blanks, hydrometers, stationery, etc.

Bureau of Public Health Service:

Hugh S. Cummings, *Surgeon General*; Daniel Masterson, *Chief Clerk*.

ADDRESS: Surgeon General's Office, 3d and B Sts., S. E., Washington.

OFFICIAL DUTIES: The Bureau of Public Health Service comprises seven divisions and the chief clerk's office, the operations of which are co-ordinated and are under the immediate supervision of the surgeon general.

1. The Division of Scientific Research conducts the scientific investigations of the service.
2. The Division of Foreign and Insular Quarantine and Immigration, through the surgeon general, enforces the national quarantine laws and prepares the regulations relating thereto.
3. The Division of Domestic Quarantine of the Public Health Service carries out measures to suppress epidemics, such as plague and typhus fever, and measures to prevent the spread of epidemic diseases in the United States.
4. The Division of Sanitary Reports and Statistics collects and publishes information regarding the prevalence and geographic distribution of diseases dangerous to the public health in the United States and foreign countries.

5. Through the Division of Marine Hospitals and Relief, hospital care and treatment is provided for beneficiaries at 20 marine hospitals and 46 Public Health Service hospitals, including 13 for the treatment of tuberculosis patients, 10 for mental and nervous diseases, and one for lepers.

6. The Division of Personnel and Accounts transacts all bureau matters relating to the appointment, promotion, transfer, resignation, or other change in status of service personnel.

7. The Division of Venereal Diseases co-operates with state boards or departments of health for the prevention and control of such diseases.

Department of War

John Wingate Weeks, *Secretary of War*; John W. Martyn, *Private Secretary to the Secretary of War*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of War is head of the War Department, and performs such duties as are required of him by law or may be enjoined upon him by the President concerning the military service.

War Department General Staff:

General John J. Pershing, *Chief of Staff.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Staff is the immediate adviser of the Secretary of War on all matters relating to the military establishment and is charged by the Secretary of War with the planning, development and execution of the army program.

Office of the Chief of Chaplains:

Chaplain John T. Axton, *Chief Chaplain of the Army*; Chaplain Julian E. Yates and Chaplain Benjamin J. Tarskey, *Assistants*; Augustus S. Bonanno, *Chief Clerk.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Chaplains co-ordinates and supervises the work of chaplains and develops plans for the moral and spiritual betterment of the army. He exercises direct supervision over the Chaplains' Service School and such projects for the instruction of chaplains as may be considered necessary to secure a properly trained personnel. He investigates the qualifications of all candidates for appointment as chaplains.

Bureau of Insular Affairs:

Major General Frank McIntyre, *Chief of Bureau*; L. V. Carmack, *Chief Clerk.*

ADDRESS: 18th and E Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Insular Affairs is assigned all matters pertaining to civil government in the island possessions of the United States subject to the jurisdiction of the War Department, the Philippine Islands and Porto Rico being the ones so subject at the present time.

PHILIPPINE GOVERNMENT: *Governor General*, Leonard Wood, Headquarters, Manila.

PORTO RICO GOVERNMENT: *Governor*, Horace M. Towner, Headquarters, San Juan.

DOMINICAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, William E. Pulliam, Headquarters, Santo Domingo.

HAITIAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, A. J. Maumus, Headquarters, Port-au-Prince.

Department of Justice

Harlan Fiske Stone, *The Attorney General.*

ADDRESS: Vermont Ave. and 15th St., N. W., Washington, D. C.

OFFICIAL DUTIES: The Attorney General is the head of the Department of Justice and the chief law officer of the Government.

Postoffice Department

Harry S. New, *Postmaster General*; Ebert K. Burlew, *Private Secretary to Postmaster General.*

ADDRESS: Postoffice Department, Washington, D. C.

OFFICIAL DUTIES: The Postmaster General is the executive head of the Federal Postal Service. He appoints all officers and employees of the Postoffice Department, except the four assistant Postmasters General and the purchasing agent, who are Presidential appointees.

Department of the Navy

Curtis D. Wilbur, *Secretary of the Navy.*

ADDRESS: Navy Department, Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Navy performs such duties as the President of the United States, who is commander-in-chief, may assign him, and has the general superintendence of construction, manning, armament, equipment and employment of vessels of war.

Bureau of Navigation:

Rear Admiral Andrew T. Long, *Chief of the Bureau;* Edward Henkel, *Chief Clerk.*

ADDRESS: Room 3057, Navy Department Bldg., 18th and B Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The duties of the Bureau of Navigation comprise the issue, record and enforcement of the orders of the secretary to the individual officers of the navy; the training and education of line officers and of enlisted men at schools and stations and in vessels maintained for that purpose; the upkeep and operation of the Naval Academy, of technical schools for line officers, of the apprentice-seaman establishments, of schools for the technical education of enlisted men, and of the naval home at Philadelphia, Pa.; the upkeep and the payment of the operating expenses of the Naval War College; the enlistment, assignment to duty, and discharge of all enlisted persons.

CHAPLAIN DIVISION: Capt. Evan W. Scott, head of the Chaplains' Division.

ADDRESS: Room 3502-4 Navy Department Building, 18th and D Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: This office functions by special appointment under the Bureau of Navigation for the selection, appointment and assignment of chaplains and the promotion of religious work in the navy, and has general supervision over the Chaplains' Corps, personnel and affairs.

HYDROGRAPHIC OFFICE: Capt. Frederic B. Bassett, Jr., *Hydrographer,* Room 1026 Navy Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Hydrographic Office is charged with marine surveys in foreign waters and with the collection and dissemination of hydrographic and navigational data; the preparation and printing of maps and charts relating to and required in navigation; the furnishing of the foregoing to the navy and their sale to the mercantile marine and the public at the cost of printing and paper.

Naval Medical School:

Commander C. S. J. Butler, *Medical Corps,* United States Navy, 23d and E Sts., N. W., Washington, D. C.

Naval Hospital:

Captain Charles H. T. Lowndes, *Medical Corps,* United States Navy.

ADDRESS: Foot of 24th St., N. W., Washington, D. C.

Department of the Interior

Hubert Work, *Secretary of the Interior;* Harry G. Clunn, *Private Secretary to the Secretary of the Interior.*

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Interior is charged with the supervision of public business relating to the General Land Office, Reclamation Service, Geological Survey, Bureau of Mines, Office of Indian Affairs, Patent Office, Bureau of Pensions, Bureau of Education, National Park Service, Capitol Building and Grounds and certain hospitals and eleemosynary institutions in the District of Columbia.

Office of Indian Affairs:

Charles H. Burke, *Commissioner*; Lem Towers, Jr., *Private Secretary to the Commissioner*.

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Indian Affairs has charge of the Indian tribes of the United States (exclusive of Alaska), their education, lands, moneys, schools, purchase of supplies and general welfare.

Bureau of Pensions:

Washington Gardner, *Commissioner*; Fred K. Swett, *Acting Private Secretary to the Commissioner*.

ADDRESS: Pension Bldg., Judiciary Square, Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Pensions supervises the examination and adjudication of all claims arising under laws passed by Congress granting pensions on account of service in the army or navy rendered wholly prior to October 6, 1917; claims for reimbursement for the expenses of the last sickness and burial of deceased pensioners; claims for bounty-land warrants based upon military or naval service rendered prior to March 3, 1855, and claims for annuities, refunds and allowances, arising under the act of May 22, 1920, providing for the retirement of employees in the classified civil service.

Bureau of Education:

John J. Tigert, *Commissioner of Education*; Theodore Honour, *Secretary to the Commissioner*.

ADDRESS: Pension Bldg., Judiciary Square, Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Education has charge of the Bureau of Education, which collects statistics and general information showing the condition and progress of education in the United States and all foreign countries.

Board of Indian Commissioners:

George Vaux, Jr., *Chairman*; Malcolm McDowell, *Secretary*.

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Board of Indian Commissioners, created in 1869, is a body of unpaid citizens, appointed by the President, who maintain an office in Washington, for the expenses of which and of travel Congress appropriates. The board is not a bureau or division of any department, but is purposely kept reasonably independent and afforded opportunities for investigation in order that it may freely express an intelligent and impartial opinion concerning Indian legislation and administration. Its legal duties are to visit and inspect branches of the Indian Service, to co-operate with the Commissioner of Indian Affairs in the purchase and inspection of Indian supplies, and to report to the Secretary of the Interior, to whom and to the President the board acts in an advisory capacity, with respect to plans of civilizing or dealing with the Indians.

Department of Agriculture

Henry Cantwell Wallace, *Secretary of Agriculture*; H. M. Bain, *Administrative Assistant to the Secretary of Agriculture*.

ADDRESS: The Agricultural Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Agriculture is charged with the work of promoting agriculture in its broadest sense.

Office of Farm Management and Farm Economics:

G. W. Forster, *Acting Chief*; Raymond Evans, *Asst. to the Chief*.

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: This office studies the farmers' economic problems with a view to reducing costs and increasing profits through a better organization of the farm and a better adjustment of production to the demands of the market.

Bureau of Markets and Crop Estimates:

Henry C. Taylor, *Chief*; Leon M. Estabrook, *Associate Chief*.

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: The Bureau of Markets and Crop Estimates acquires and disseminates information regarding the marketing and distributing of farm and non-manufactured food products, and collects, compiles, summarizes, interprets and makes public statistical data relating to agricultural production.

Department of Commerce

Herbert Clark Hoover, *Secretary of Commerce*; Richard S. Emmet, *Private Secretary to the Secretary of Commerce*.

ADDRESS: 19th St. and Pennsylvania Ave., N. W., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Commerce is charged with the work of promoting the commerce of the United States and its mining, manufacturing, shipping, fishery and transportation interests.

Bureau of Census:

William M. Steuart, *Director*; Joseph A. Hill, *Asst. to the Director*.

ADDRESS: Building D, 4½ St. and Missouri Ave., N. W., Washington.

OFFICIAL DUTIES: The taking of the decennial census, which covers the subjects of population, agriculture, manufactures, mines and quarries (including oil and gas wells), and forestry and forest products, is the chief function of the bureau. A religious census is also taken decennially, five years after the general census.

Department of Labor

James John Davis, *Secretary of Labor*; Arthur E. Cook, *Private Secretary to the Secretary of Labor*.

ADDRESS: Department of Labor Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Labor is charged with the duty of fostering, promoting and developing the welfare of the wage-earners of the United States, improving their working conditions, and advancing their opportunities for profitable employment. He has power under the law to act as mediator and to appoint commissioners of conciliation in labor disputes whenever in his judgment the interests of industrial peace may require it to be done.

Bureau of Labor Statistics:

Ethelbert Stewart, *Commissioner of Labor Statistics*; Charles E. Baldwin, *Chief Statistician*.

ADDRESS: 1712 G St., N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Labor Statistics is charged with the duty of acquiring and diffusing among the people of the United States useful information on subjects connected with labor in the most general and comprehensive sense of that word, and especially upon its relations to capital, the hours of labor, the earnings of laboring men and women, and the means of promoting their material, social, intellectual and moral prosperity.

Children's Bureau:

Grace Abbott, *Chief*.

ADDRESS: 20th and D Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The act establishing the bureau provides that it shall investigate and report upon all matters pertaining to the welfare

of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and disease of children, employment and legislation affecting children in the several states and territories.

Women's Bureau:

Mary Anderson, *Director*; Agnes L. Peterson, *Assistant Director*.

ADDRESS: 20th and D Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The functions of the bureau are to formulate standards and policies to promote the welfare of wage-earning women, to improve their working conditions, increase their efficiency and advance opportunity for profitable employment. The bureau has authority to investigate and report to the department upon all matters pertaining to the welfare of women in industry.

United States Employment Service:

Francis I. Jones, *Director General*; Charles A. Pearson, *Assistant Director General*.

ADDRESS: 20th and D Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the United States Employment Service is to foster, promote and develop the welfare of the wage-earners of the United States by so conserving and distributing their industrial activities as to improve their working conditions and advance their opportunities for profitable employment, in harmony with the general good, with the necessities of war, with the just interests of employers, and with the development in practice of the recognized principle of a common responsibility for production and a common interest in distribution.

MISCELLANEOUS GOVERNMENTAL AGENCIES

Smithsonian Institution

Charles D. Walcott, *Secretary*; H. W. Dorsey, *Chief Clerk*.

ADDRESS: The Mall, Washington, D. C.

OFFICIAL DUTIES: The Smithsonian Institution was created by act of Congress in 1846, under the terms of the will of James Smithson, an Englishman, who in 1826 bequeathed his fortune to the United States to found, at Washington, under the name of the "Smithsonian Institution," an establishment for the "increase and diffusion of knowledge among men." The institution is legally an establishment, and is governed by a board of regents. Government bureaus coming under direction of the Smithsonian Institution are: National Museum, National Gallery of Art, Bureau of American Ethnology, International Exchanges, National Zoological Park, Astrophysical Observatory, Regional Bureau for the United States.

INTERNATIONAL CATALOGUE OF SCIENTIFIC LITERATURE: The International Catalogue of Scientific Literature publishes an annual classified index to the literature of science. The organization consists of a central bureau in London and thirty-three regional bureaus established in, and supported by, the principal countries of the world. That for the United States is supported by an annual appropriation from Congress, administered by the Smithsonian Institution.

Pan-American Union

L. S. Rowe, *Director General*; C. M. Littlejohn, *Secretary to Director General*.

ADDRESS: 17th between C and B Sts., N. W., Washington, D. C.

OFFICIAL DUTIES: The Pan-American Union is the official international organization of all the republics of the Western Hemisphere,

founded and maintained by them for the purpose of exchanging mutually useful information and fostering commerce, intercourse, friendship and peace. It is supported through their joint contributions, each nation annually paying that part of the budget of expenses which its population bears to the total population of all the republics.

Interstate Commerce Commission

Henry C. Hall, *Chairman of Commissioners*; George B. McGinty, *Secretary*.

ADDRESS: Interstate Commerce Commission Bldg., Washington, D. C.

OFFICIAL DUTIES: The act to regulate commerce requires all rates to be just and reasonable and prohibits unjust discrimination and undue or unreasonable preference or advantage in transportation rates or facilities; prohibits the charging of a higher rate for a shorter than for a longer haul over the same line in the same direction, the shorter being included within the longer haul, or the charging of any greater compensation as a through route than the aggregate of the intermediate rates subject to the act. The commission is authorized to require carriers to establish through routes and joint rates. By various amendatory and supplementary enactments the powers of the commission have been increased and the scope of the regulating statute materially widened.

United States Railroad Labor Board

Ben W. Hooper, *Chairman, Public Group*; Albert Phillips, *Chairman, Labor Group*; L. M. Parker, *Secretary*.

ADDRESS: 608 S. Dearborn St., Chicago, Ill.

OFFICIAL DUTIES: The Labor Board shall hear, and as soon as practicable and with due diligence decide, any dispute involving grievances, rules or working conditions, in respect to which any adjustment board certifies to the Labor Board that in its opinion the adjustment board has failed or will fail to reach a decision within a reasonable time, or in respect to which the Labor Board determines that any adjustment board has failed or is not using due diligence in its consideration thereof. All the decisions of the Labor Board in respect to wages and salaries and of the Labor Board or an adjustment board in respect to working conditions of employees or subordinate officials of carriers shall establish rates of wages and salaries and standards of working conditions which in the opinion of the board are just and reasonable.

Civil Service Commission

William C. Deming, *President of Commissioners*; John T. Doyle, *Secretary*.

ADDRESS: 1724 F St., N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the civil service act, as declared in its title, is "to regulate and improve the civil service of the United States."

United States Veterans' Bureau

General F. T. Hines, *Director*; T. H. Scott, *Executive Officer*.

ADDRESS: Arlington Bldg., Washington, D. C.

OFFICIAL DUTIES: The United States Veterans' Bureau was created by an act of Congress approved August 9, 1921, by which act the bureau was established as an independent bureau under the President. The Bureau of War Risk Insurance was abolished by said act and the powers and duties pertaining to the Director of the War Risk Insurance under the Treasury Department were transferred to the Veterans' Bureau, together with the functions, powers and duties conferred upon

the Federal Board for Vocational Education by the act of June 27, 1918, known as the vocational rehabilitation act, and all personnel, properties, etc., of the United States Public Health Service as prescribed and provided in a written order to the Secretary of the Treasury on April 19, 1921, designated "Order relative to the transfer of certain activities of the United States Public Health Service, relating to the Bureau of War Risk Insurance, including the trainees of the Rehabilitation Division of the Federal Board for Vocational Education."

The Bureau of War Risk Insurance was created by act of Congress approved September 2, 1914, to insure American vessels and their cargoes against the risks of war. By an act approved June 12, 1917, Congress added the duty of insuring the lives of masters and crews of American vessels. On October 6, 1917, the most important provisions of the war risk act were added. These provided for payment of allotments and allowances to the dependent families of members of the military forces of the United States, payment of compensation for death or disability, and the writing of term policies of insurance by the Federal Government against death or total disability. Several amendments to the act have been made since, notably the amendment approved December 24, 1919, which provided for an optional payment in lump sum of the converted forms of insurance and substantial increases in the amount of compensation payable on account of death or disability, and the amendment of August 9, 1921, which greatly decreases the restrictions on reinstatement of lapsed insurance by disabled ex-service men and the furnishing of hospital and other medical treatment for disabled members of the military and naval forces, and transfers the duty of furnishing vocational training to disabled members of the military and naval forces from the Federal Board for Vocational Education to the Veterans' Bureau.

Federal Board for Vocational Education

James J. Davis, *Chairman* (The Secretary of Labor); E. Joseph Aronoff, *Secretary and Chief Clerk*.

ADDRESS: 200 New Jersey Ave., N. W., Washington, D. C.

OFFICIAL DUTIES: The Federal Board for Vocational Education was created by act of Congress approved February 23, 1917. This act makes appropriations to be used in co-operation with the states in the promotion of vocational education. For the fiscal year 1917-18 the amount appropriated was \$1,860,000, but the appropriation increases each year until in 1925-26 it reaches \$7,367,000, which sum is provided annually thereafter. The money appropriated is to be given to the various states for the purpose of inaugurating or stimulating vocational education in agriculture and the trades and industries and in the preparation of teachers of vocational subjects. Its allotment is upon condition that for each dollar of Federal money expended the state or local community, or both, in which schools are established shall expend an equal amount for the same purpose.

By the passage of the Federal vocational rehabilitation act, approved June 27, 1918, and the amendment thereto of July 11, 1919, the board was charged with the duty of furnishing vocational rehabilitation to every member of the military or naval forces of the United States discharged with a disability incurred, increased, or aggravated while a member of such forces or traceable to service therein, needing vocational rehabilitation to overcome the handicap of such disability. In furnishing training under the act no limitations were imposed by the board with respect to the courses to be pursued, and all careers were opened to the disabled men, much of it being given directly in the trades and industries. The board carried out this work of training the disabled soldiers, sailors and marines and placing them in employment in their particular line of endeavor until the passage of the bill on August 9, 1921, creating the Veterans' Bureau, which consolidated all the agencies dealing with the disabled soldiers, sailors and marines.

American National Red Cross

Calvin Coolidge, *President*; John Barton Payne, *Chmn.*; Eliot Wadsworth, *Treas.*; Miss Mabel Boardman, *Sec.*; James L. Fieser, in charge of domestic operations, and Ernest P. Bicknell, in charge of foreign operations, *Vice-Chmn.*

ADDRESS: 17th St. between D and E Sts., N. W., Washington, D. C.

United States Board of Mediation and Conciliation

William L. Chambers, *Commissioner*; Whitehead Kluttz, *Assistant Commissioner and Secretary*.

ADDRESS: 920-926 Southern Bldg., Washington, D. C.

OFFICIAL DUTIES: The purpose for which the Board of Mediation and Conciliation was established is to settle by mediation, conciliation and arbitration controversies concerning wages, hours of labor, or conditions of employment that may arise between common carriers engaged in interstate transportation and their employees engaged in train operation or train service.

National Home for Disabled Volunteer Soldiers

Colonel C. W. Wadsworth, *General Treasurer*; Colonel B. F. Hayden, *Chief Surgeon*.

ADDRESS: National Military Home, Dayton, Ohio.

United States Soldiers' Home

Major General Tasker H. Bliss, *Governor of the Home*; Colonel William T. Wood, *Secretary of the Board*.

ADDRESS: U. S. Soldiers' Home, Washington, D. C.

Columbia Institution for the Deaf

Percival Hall, *President*; Rev. Ulysses G. B. Pierce, *Secretary*.

ADDRESS: Kendall Green, Washington, D. C.

Pan-American Sanitary Bureau

Surgeon General Hugh S. Cumming, *Director*; W. P. Montgomery, *Executive Clerk*.

ADDRESS: Pan-American Bldg., 17th between B and C Sts., N. W., Washington, D. C.

National Civil Service Reform League

OFFICE: 8 W. 40th St., New York City.

OFFICERS: *Pres.*, Richard Henry Dana; *Sec.*, H. W. Marsh.

PURPOSE: To establish and promote a system of appointment, promotion and removal in the civil service throughout the United States founded upon the principle that public office is a public trust.

The league is supported by voluntary contributions.

HOME MISSIONS

There are many Home Mission agencies differing in character. Among these are:

1. Denominational boards and societies listed under denominational headings in Section I, Directory of Churches. See pp. 7-250.

2. Interdenominational agencies composed of church members but not under church control. In most cases these agencies perform functions other than those distinctly pertaining to Home Missions. They are listed under appropriate headings in Section III, of which Home Missions is a subheading (or listing).

3. There are many organizations commonly thought of as secular, but religious in spirit, which are supplementing the Home Mission work of the church in charities, civic betterment, education, philanthropics and social service generally. Notable among these are governmental agencies of the nation, the state and the municipality. All these cannot be listed in this volume, but many of them are under appropriate headings in Section III. National governmental agencies functioning especially for uplift and social betterment are included under the heading "Governmental Agencies."

American Missionary Association (Inc.)

OFFICE: 287 Fourth Ave., New York City.

OFFICERS: *Pres.*, Rev. Nehemiah Boynton; *Treas.*, Irving C. Gaylord; *Cor. Sec.*, George L. Cady.

PURPOSE: Establishing missionary churches and schools throughout the United States for the benefit of Negroes, Indians, Eskimos, etc.

Committee on Religious Work in the Canal Zone (Federal Council)

See p. 269.

Council of Women for Home Missions

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. John Ferguson; *Vice-Pres.*, Mrs. Philip M. Rossman; *Exec. Sec.*, Miss Florence E. Quinlan; *Rec. Sec.*, Mrs. Edwin W. Lentz; *Treas.*, Mrs. Orrin R. Judd.

Twenty constituent boards, three consulting boards, eighteen affiliated schools of missions, thirty affiliated women's church and missionary federations.

PURPOSE: To unify the efforts of the national women's home mission boards and societies by consultation and by co-operation in action.

PRINCIPAL ACTIVITIES: In conjunction with the Home Missions Council, through conference assists in correlating denominational plans for the various racial and geographical groups in home mission territory; in conjunction with the Missionary Education Movement publishes home mission study books for adults, young people and children; in conjunction with the Federation of Woman's Boards of Foreign Missions prepares program for Day of Prayer for Missions, promotes formation of local women's church and missionary federations and cooperates with interdenominational schools of missions; conducts Home Missions Institute at Chautauqua, N. Y.; acts as agent for twelve boards in co-operative, interdenominational work among farm and cannery migrants.

For detailed statistical report, see p. 416.

PERIODICAL: *Woman's Home Mission Bulletin* (monthly), Editor, Miss Florence E. Quinlan.

HOME MISSION STUDY FOR 1923-1924:

THEME: "Saving America Through Her Girls and Boys."

FOR ADULTS AND YOUNG PEOPLE: "The Debt Eternal," by John H. Finley; "The Child and America's Future," by Jay S. Stowell, and "For a New America," by Coe Hayne.

FOR LEADERS OF JUNIORS: "Better Americans," by Joyce C. Manuel.

HOME MISSION STUDY FOR 1924-1925:

THEME: "The Way of Christ in Race Relations."

FOR ADULTS AND YOUNG PEOPLE: "Of One Blood," by Robert E. Speer, and "Adventures in Brotherhood," by Dorothy F. Giles.

FOR INTERMEDIATES: "Land of All Nations," by Margaret F. Seebach.

FOR LEADERS OF JUNIORS: "Better Americans," Number Two, by Mary DeBardeleben.

FOR JUNIORS: "Uncle Sam's Family," by Dorothy McConnell.

GENERAL: "The Land of Saddle Bags," by James Watt Raine.

Home Missions Council

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, *Rev. Charles L. Thompson; *First Vice-Pres.*, Rev. John McDowell; *Exec. Sec.*, Rev. Charles E. Vermilya; *Rec. Sec.*, Rev. Charles E. Schaeffer; *Treas.*, Frank Forsyth Moore.

Official agent of forty-two Protestant home mission boards and societies representing twenty-seven denominations.

PURPOSE: To promote fellowship, conference and co-operation among Christian organizations doing missionary work in the United States, Canada and their dependencies.

For detailed statistical report, see p. 416.

To these ends attention is given to the publication of some literature of an interdenominational kind. Co-operative studies of field conditions and needs are carried on through representatives of constituent boards and local administrators with a view to securing such a distribution of forces and adoption of such methods as will most effectively and speedily Christianize the fields involved. The range of interests is co-extensive with that of the boards, though the relation is purely advisory.

For the purpose of mutual re-enforcement and a unified program of service, the Home Missions Council has entered into a co-operative plan with the Council of Women for Home Missions. Each council preserves its autonomy, while the major portion of field work is handled through joint committees and supported by both councils.

Joint Service of the Home Missions Council and Council of Women for Home Missions

Joint service is undertaken through religious work directors in Government Indian schools, the Bureau of Information, Foreign Language Publications and the Bureau of Reference for Migrating People, which serves immigrants at ports of entry and through the pastors of the churches of their choice in the communities where they locate.

The joint committees are Joint Administrative, Alaska, Religious Privileges for the Blind, Church Building, Cities and Urban Industrial Relations, Co-operation in States and Other Areas, Financial and Fiduciary Matters, Hebrews, Indian Missions, Migrant Groups, Missionary Review of the World, Mormonism, Negro Americans, New Americans, Orientals and Hawaiians, Promotion of Interest, Recruiting the Home Mission Force, Spanish-Speaking People in the United States, Town and Country (including Mountaineers), West Indies (sub-committee of the Committee on Co-operation in Latin-America); special committees: Literature, Reorganization, Standardization of Home Missionary Service.

INTERNATIONAL FRIENDSHIP AND SERVICE

American Committee for Devastated France

OFFICE: 16 E. 39th St., New York City.

OFFICERS: *Pres.*, Hon. Myron T. Herrick; *Chmn.*, Miss Anne Morgan; *Treas.*, Dr. Alexander C. Humphreys.

PURPOSE: To assist the inhabitants of the devastated villages to become again self-supporting by supplying implements of trade and to feed and educate the children who have suffered the horrors of war for five years.

* Deceased.

American Committee for the Italian Evangelical Church at Geneva, Switzerland

OFFICE: 287 Fourth Ave., New York City.

COMMITTEE, CONSISTORY OF THE REFORMED CHURCHES OF GENEVA: Rev. E. Mittendorf, Jean Martin, Jean Lombard, Rev. A. Carmagnola, Edmond Barbey, Rev. Ernest Christen, Leon Gouy, Chaplain Eli Bertalot, American representative and pastor of the Italian Evangelical Church, Geneva.

AMERICAN COMMITTEE: Rev. Sylvester W. Beach, Rev. George Alexander, Rev. Henry A. Atkinson, Rev. Allen R. Bartholomew, Nolan R. Best, Rev. Hugh Black, Dr. John H. Finley, Mrs. John H. Finley, Rev. Harry E. Fosdick, Rev. William I. Haven, C. V. Hibbard, Rev. John Kelman, Rev. Albert G. Lawson, Dr. Henry Goddard Leach, Rev. Charles S. Macfarland, Rev. William P. Merrill, Rev. Kenneth D. Miller, Rev. William W. Scudder, Fennel P. Turner, Rev. Cornelius Woelfkin, Rev. Frederick Lynch, Secretary.

American Friends of Greece (Inc.)

OFFICES: Investment Building, Washington, D. C.

OFFICERS: *Pres.*, Edward Capps, Princeton, N. J.; *Vice-Pres.*, Charles W. Eliot, Cambridge, Mass.; John H. Finley, New York City; Henry J. Allen, Wichita, Kan.; *Treas.*, Milton E. Ailes, Washington, D. C.; *Sec.*, Mitchell Carroll, Washington, D. C.; *Representative in Greece*, W. Stuart Thompson.

PURPOSE: The aim of this organization is to aid Greece in caring for the Christian refugees of the Near East driven from their homes in Asia Minor following the disaster of Smyrna, numbering in all about one and one-half million, of whom approximately five hundred thousand are still upon the verge of starvation. The organization is non-sectarian and non-partisan. Its principal aims may be summarized as follows:

To inform the American people of the true facts of the situation in Greece and act as a vehicle by which the individual feeling of friendship for the Greek people and sympathy for the refugees may be expressed.

To co-operate with all existing charitable organizations that may desire to help the refugees in Greece either for the purpose of relieving their present distress or their permanent rehabilitation.

To raise an emergency relief fund to help the refugees until they can be definitely settled in gainful occupations.

To raise a fund for the establishment of workshops in Greece where women and girls unable to earn a living otherwise may be employed in the production of native embroidery and handicraft. These products to be disposed of in the United States by consignment to church societies and other charitable organizations whose interest may be enlisted—the proceeds to constitute a revolving fund to increase the number thus employed, resulting in final rehabilitation through self-support.

American Friends of Poland (Inc.)

OFFICE: 144 E. 74th St., New York City.

OFFICERS: *Pres.*, F. R. Coudert; *Sec.*, Clarence A. Manning.

American Friends Service Committee

OFFICE: 20 S. 12th St., Philadelphia, Pa.

OFFICERS: *Chmn.*, Rufus M. Jones; *Treas.*, Charles F. Jenkins; *Exec. Sec.*, Wilbur K. Thomas.

PURPOSE: To carry on relief work in France, Germany, Austria, Poland and Russia, in such a way as to create a better understanding among nations, and thus make war less likely.

American and Foreign Christian Union

OFFICE: 48 E. 64th St., New York City.

OFFICERS: *Pres.*, Rev. George Alexander; *Vice-Pres.*, Rev. Frank Mason North; *Sec.*, S. W. Thurber; *Treas.*, Farmers' Loan & Trust Co., New York City.

PURPOSE: To diffuse and promote the principles of religious liberty and evangelical Christianity at home and abroad; especially to aid in the maintenance of the American Church in Paris.

American McAll Association

OFFICE: 1710 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Mrs. Frank B. Kelley; *First Vice-Pres.*, Mrs. James C. Colgate; *Gen. Sec.*, Miss Helen Bishop Strong; *Field Sec.*, Rev. George T. Berry; *Cor. Sec.*, Miss Harriet Harvey; *Treas.*, Mrs. Abraham R. Perkins.

Auxiliary to La Mission Populaire Evangelique de France, founded in 1872 by R. W. McAll.

PERIODICAL: *American McAll Record*, Editor, Miss Harriet Harvey.

American National Red Cross

(Organized 1881)

NATIONAL HEADQUARTERS: Washington, D. C.

OFFICERS: *Pres.*, Calvin Coolidge; *Vice-Pres.*, William Howard Taft and Robert W. DeForest; *Chmn.*, John Barton Payne; *Counselor*, James M. Beck; *Treas.*, Eliot Wadsworth; *Sec.*, Mabel T. Boardman; *Exec. Com.*, John Barton Payne, Mrs. August Belmont, Mabel T. Boardman, Herbert Hoover, Major General Merritte W. Ireland, Gustavus D. Pope, George E. Scott, Rear Admiral Edward R. Stitt and Eliot Wadsworth.

VICE-CHAIRMAN IN CHARGE OF FOREIGN OPERATIONS: Ernest P. Bicknell.

VICE-CHAIRMAN IN CHARGE OF DOMESTIC OPERATIONS: James L. Fieser.

DIVISION OFFICES: *New England*, 73 Newbury St., Boston, Mass.; *Southern*, 249 Ivy St., Atlanta, Ga.; *Southwestern*, 1709 Washington Ave., St. Louis, Mo.; *Central*, 660 Rush St., Chicago, Ill.; *Pacific*, Grove and Larkin Sts., San Francisco, Cal.; *Washington*, 17th and D Sts., Washington, D. C.

PURPOSE: The Red Cross is the reserve emergency organization of the American people for community relief in time of disaster, and for relief of wounded and distressed in time of war.

PUBLICATION: *Red Cross Courier* (weekly), Washington, D. C.

American Relief Administration (Inc.)

OFFICE: 42 Broadway, New York City.

OFFICERS: *Chmn.*, Herbert Hoover; *Treas.*, Gates W. McGarragh; *Director*, Edgar Rickard.

PURPOSE: Receives and distributes relief for children of Austria, Poland and Russia. Conducting medical and general relief in Russia on behalf of co-operating organizations.

American Relief Committee for Hungarian Sufferers

OFFICE: Hotel McAlpin, New York City.

OFFICERS: *Chmn.*, Bartalan Barna; *Treas.*, Rudolph Oblatt; *Sec.*, Dr. Frank I. Horn.

PURPOSE: Raises funds to supply supplementary meals for Hungarian children in co-operation with American Relief Administration European Children's Fund.

American-Scandinavian Foundation

(Founded by Niels Poulsen in 1911)

OFFICE OF NATIONAL HEADQUARTERS: 25 W. 45th St., New York City.

LOCAL CHAPTERS: Chicago, Minneapolis, San Francisco, Seattle and other cities.

OFFICERS: *Pres.*, Hamilton Holt; *Vice-Presidents*, John G. Bergquist, John A. Gade and Charles S. Peterson; *Treas.*, H. Esk Moller; *Sec.*, James Creese; *Literary Sec.*, Hanna Astrup Larsen.

PURPOSE: To promote better intellectual relations between the United States and Sweden, Denmark and Norway by an interchange of students, the publication of a monthly magazine and translations from Scandinavian literature.

American Waldensian Aid Society

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. Cornelius Woelfkin; *Hon. Vice-Pres.*, Rev. Henry A. Stimson; *Vice-Presidents*, Rev. Henry Everton Cobb, Rev. William Pierson Merrill, Very Rev. Howard C. Robbins and Gilbert Colgate; *Treas.*, Mrs. Harlan G. Mendenhall; *Rec. Sec.*, Mrs. Frank Gardner Moore; *Field Secs.*, Mrs. Charles H. Seymour, Buffalo, N. Y., and Mrs. E. W. Schauffler, 3640 Lake Park Ave., Chicago, Ill.; *Cor. Sec.*, Rev. Tertius van Dyke; *Gen. Sec.*, Fred S. Goodman.

PURPOSE: To help the religious, educational and relief work of the Waldensian Church of Italy.

PERIODICAL: *News Letter* (quarterly).**Armenia America Society**

(Organized July, 1920)

OFFICE: 289 Fourth Ave., New York City.

OFFICER: *Director*, Rev. George R. Montgomery.

PURPOSE: The purpose of the society is to work toward securing such conditions in the settlement of the Near East problems that the Armenians may be given security and an opportunity to re-establish themselves in their historic home as a nation. The society is supported by voluntary contributions.

Baltic American Society (Inc.)

OFFICE: 15 Park Row, New York City.

OFFICERS: *Pres.*, R. J. Caldwell; *Sec.*, Alfred C. Bossom; *Treas.*, George Gordon Battle.**Central Bureau for Relief of the Evangelical Churches of Europe**OFFICERS: *Dir.*, Rev. Adolf Keller, Peterofstatt 6, Zurich, Switzerland; *Amer. Rep.*, Rev. Chauncey W. Goodrich, 287 Fourth Ave., New York City.**China Society of America**

OFFICE: 19 W. 44th St., New York City.

OFFICERS: *Pres.*, Major General James G. Harbord; *Hon. Pres.*, Hon. W. Cameron Forbes; *First Vice-Pres.*, R. C. Patterson, Jr.; *Managing Director*, Robert McElroy.**Commission on Relations with Religious Bodies in Europe
(Federal Council)**

See p. 267.

Committee on Mercy and Relief (Federal Council)

See p. 267.

Council on Foreign Relations, Inc.

OFFICE: 25 W. 43rd St., New York City.

OFFICERS: *Hon. Pres.*, Elihu Root; *Pres.*, John W. Davis; *Vice-Pres.*, Paul D. Cravath; *Sec. and Treas.*, Edwin F. Gay; *Gen. Mgr.*, Hamilton Fish Armstrong; *Directors*, Isaiah Bowman, Archibald C. Coolidge, Norman H. Davis, Stephen P. Duggan, John H. Finley, David F. Houston, Otto H. Kahn, Frank L. Polk, Whitney H. Shepardson, William R. Shepherd, Paul M. Warburg and George W. Wickersham.

PURPOSE: The purpose of the Council on Foreign Relations is to provide a continuous conference on the international aspects of America's political, economic and financial problems. In addition to holding frequent meetings, the council publishes the quarterly review, *Foreign Affairs*, under the editorship of Prof. Archibald Cary Coolidge of Harvard University.

English-Speaking Union

OFFICE: 345 Madison Ave., New York City.

OFFICERS: *Pres.*, John W. Davis; *Chmn. Board of Directors*, George W. Wickersham; *Treas.*, Charles C. Goodrich; *Exec. Sec.*, John Daniels.

PURPOSE: To draw together in the bond of comradeship the English-speaking peoples of the world.

Friends of Belgium

(Established 1922)

OFFICE: 32 Broadway, New York City.

OFFICERS: *Hon. Chmn.*, Herbert Hoover; *Pres.*, Hon. James M. Beck; *Chmn. Exec. Com.*, George Barr Baker; *Counsel*, Edwin P. Shattuck; *Treas.*, R. W. Poor; *Asst. Treas.*, H. J. Ketcham; *Rec. Sec.*, Burr Price; *Cor. Sec.*, Anne Osterberg.

PURPOSE: The purpose of this society is to preserve and extend the friendship between the people of Belgium and the United States, and to develop a wider appreciation of culture and ideals to the benefit of both nations.

League of Red Cross Societies

HEADQUARTERS: True Quentin-Bauchart, Paris, France.

Includes the Red Cross societies of Argentina, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, China, Chile, Cuba, Colombia, Costa Rica, Czecho-Slovakia, Denmark, Estonia, Finland, France, Germany, Great Britain, Greece, Hungary, India, Italy, Japan, Jugo-Slavia, Luxemburg, Netherlands, New Zealand, Norway, Paraguay, Peru, Poland, Portugal, Rumania, Siam, South Africa, Spain, Sweden, Switzerland, United States, Uruguay and Venezuela.

National League of Huguenot Societies in the United States

OFFICERS: *Pres. Gen.*, Dr. William Jay Schieffelin, 5 E. 66th St., New York City; *Vice-Pres. Gen.*, Mrs. Anson P. Atterbury, 145 W. 86th St., New York City; *Vice-Pres. Gen.*, John Lenord Merrill, 609 Park Ave., East Orange, N. J.; *Vice-Pres. Gen.*, Colonel Henry W. Shoemaker, 71 Broadway, New York City; *Chaplain Gen.*, Hon. and Rev. William Prall, 70 E. 77th St., New York City; *Sec. Gen.*, Chauncey Ryder McPherson, 89 Broad St., New York City; *Treas. Gen.*, W. A. H. Reider, 340 Chestnut St., Reading, Pa.; *Historian Gen.*, Rev. John Baer Stoudt, 1054 Tilgham St., Allentown, Pa.; *Registrar Gen.*, Rev. Arthur Adams, Trinity College, Hartford, Conn.

PURPOSE: The National League of Huguenot Societies, as the name implies, is a federation of Huguenot societies for the purpose of maintaining a central organization and working out a common national program.

Huguenot Association

OFFICE: New Rochelle, N. Y.

OFFICERS: *Pres.*, John F. Lambden; *Sec.*, Morgan H. Seacord.

Huguenot Society of America

OFFICE: 2 W. 45th St., New York City.
OFFICERS: *Pres.*, Dr. W. J. Schieffelin; *Sec.*, Miss Margaret A. Jackson.

Huguenot Society of Pennsylvania

OFFICE: Reading, Pa.
OFFICERS: *Pres.*, Dr. George Fales Baker, 1818 Spruce St., Philadelphia, Pa.; *Sec.*, Mrs. Robert S. Birch, 318 Windsor St., Reading, Pa.; *Tras.*, W. A. H. Reider, 340 Chestnut St., Reading, Pa.

PURPOSE: To perpetuate the memory and promote the principles and virtues of the Huguenots, and to promote social fellowship among their descendants; to publicly commemorate at stated times the principal events in the history of the Huguenots; to discover, collect and preserve the still existing documents, relics, monuments, etc., relating to the genealogy or history of the Huguenots of America in general and to those of Pennsylvania in particular; to gather and maintain a library composed of books, monographs, pamphlets and manuscripts relating to the Huguenots and a museum for the preserving of relics and mementos illustrative of Huguenot life, manners and customs; to cause stateedly to be prepared and read before the society, papers, essays, etc., on Huguenot history, genealogy and collateral subjects.

Huguenot Society of South Carolina

OFFICE: Charleston, S. C.
OFFICERS: *Pres.*, Hon. Thomas Wright Bacot; *Sec.*, Daniel Ravenel, 54 Broad St., Charleston, S. C.

Huguenot Society of New Jersey

OFFICE: 655 Salem Road, Elizabeth, N. J.
OFFICERS: *Pres.*, John L. Merrill; *Sec.*, Chauncey R. McPherson.

Huguenot Society of London

OFFICE: 13 Phillimore Gardens, Kensington, W. 8, London, England.
OFFICERS: *Hon. Sec.*, Colonel Duncan G. Pitcher; *Deputy Hon. Sec.*, Hon. Samuel R. Roget.

Huguenot-Walloon-New Netherland Commission (Federal Council)

See p. 269.

The Hungarian Society of America

(Incorporated, New York State, Jan. 9, 1924)

OFFICERS: *Pres.*, Hon. Victor J. Dowling, Appellate Division, Supreme Court, First Department, New York; *Vice-Pres.*, Rev. Dr. Arthur J. Brown; *Hon. Sec.*, Dr. Stephen P. Duggan; *Exec. Sec.*, Eugene Pivany; *Treas.*, Charles H. Sabin.

PURPOSE: 1. The objects of this society shall be to cultivate closer relations between the people of America and Hungary and to draw them together by bonds of intellectual kinship; to disseminate among the public of both countries a better knowledge of the ideals, aims and intellectual and artistic accomplishments of one another.

2. To foster an interchange between the United States and Hungary of students, teachers and lecturers for the above ends.

3. To advance the interests of Americans in Hungary and of Hungarians in America in such ways and by such means as may seem judicious and likely to accomplish the above purposes.

Italy-America Society

(Organized 1918)

OFFICE: 25 W. 43rd St., New York City.
OFFICERS: *Pres.*, Paul D. Cravath; *Sec.*, Henry Burchell; *Manager*, Irene di Robilant.

PURPOSE: To create and maintain between the United States and Italy an international friendship based upon mutual understanding of their national ideals and aspirations and of the contributions of each to progress in science, art and literature, and upon co-operative effort to develop international trade.

Japan Society

(Organized May, 1907)

OFFICE: 25 W. 43rd St., New York City.

OFFICERS: *Pres.*, Henry W. Taft; *Vice-Pres.*, Alexander Tison; *Sec.*, Eugene C. Worden; *Treas.*, U. N. Bethell; *Exec. Sec.*, Douglas L. Dunbar.

PURPOSE: To promote friendly relations between the United States and Japan and to diffuse among the American people a more accurate knowledge of the people of Japan, their aims, ideals, arts, sciences, industries and economic conditions. All persons in sympathy with this object may become members of the society.

National Council of Women, Inc.

OFFICERS: *Pres.*, Mrs. Philip North Moore, 3125 Lafayette Ave., St. Louis, Mo.; *Vice-Pres.*, Mrs. Nathaniel E. Harris; *Rec. Sec.*, Mrs. Mary M. North; *Cor. Sec.*, Mrs. Flo Jamison Miller, Monticello, Ill.

National Committee on American Japanese Relations

(Organized March, 1921)

OFFICERS: *Chmn.*, George W. Wickersham; *Sec.*, Rev. Sidney L. Glick, 105 E. 22nd St., New York City.

PURPOSE: 1. Cultivation of an informed and rational public opinion in the United States in regard to Japan, inspired by a friendly spirit and sympathetic understanding of her needs and problems.

2. A square deal for Japanese in the United States.

Near East Relief

OFFICE: 151 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Dr. James L. Barton; *Vice-Chmn.*, Hon. John H. Finley; *Gen. Sec.*, Charles V. Vickrey; *Assoc. Gen. Secs.*, John R. Voris, W. E. Doughty and Barclay Acheson; *Treas.*, Cleveland H. Dodge.

PURPOSE: To administer relief in the form of food, clothing, medical attendance, orphanages, industrial work to the needy Armenians, Syrians, Greeks and other destitute peoples in the Near East without regard to race or creed.

Netherland-America Foundation

OFFICE: 17 E. 42nd St., New York City.

OFFICERS: *Hon. Pres.*, Edward W. Bok; *Pres.*, William C. Redfield; *Sec.*, Edna C. McKnight.

Permanent Blind War Relief Fund

OFFICE: 590 Fifth Ave., New York City.

BOARD OF DIRECTORS: James M. Beck, William Nelson Cromwell, John Foster Dulles, Samuel W. Fairchild, Roger L. Farnham, James W. Gerard, Otto H. Kahn, Alvin W. Kreh, Rev. Charles S. Macfarland, Julius M. Mayer, Morgan J. O'Brien, Max Shoor, L. Livingston Seaman, Rev. Ernest M. Stires, T. Tileston Wells.

PURPOSE: Distribution of Braille literature to war and civilian blind.

Relief for Fatherless Children of Greece (Inc.)

OFFICES: Investment Building, Washington, D. C.

OFFICERS: *Pres.*, Joseph E. Davies; *Vice-Pres.*, Mrs. William E. Fen-dall; *Treas.*, Charles E. Howe; *Ex. Sec.*, A. E. Borah.

PURPOSE: To provide aid for fatherless children of the Christian refugees driven from Turkish territory after the destruction of Smyrna, now sheltered in Greece. It is proposed to have church societies and other charitable organizations adopt individual orphans by the contribution of five dollars per month.

Russian Refugee Relief Society of America, Inc.

OFFICE: 350 W. 87th St., New York City.

OFFICERS: *Hon. Pres.*, R. Fulton Cutting; *Pres.*, W. W. Bouimstrow; *Sec. and Asst. Treas.*, Joseph Clark Baldwin, III; *Exec. Sec.*, R. Macgrath.

The Society of Friends of Rumania, Inc.

OFFICERS: *Pres.*, William Nelson Cromwell; *Gen. Sec.*, John Foster Dulles, 450 Madison Ave., New York City.

Special Societies

ALLIANCE FRANCAISE: 32 Nassau St., New York City.

AMERICAN JUGO-SLAV SOCIETY: *Chmn.*, Dr. Albert Shaw, 49 Wall St., New York City.

COMMITTEE ON FOREIGN RELATIONS, NATIONAL EDUCATION ASSOCIATION, Washington, D. C.

FELLOWSHIP OF RECONCILIATION: 396 Broadway, New York City.

FIENDS OF MEXICO: In process of organization.

INSTITUTE OF INTERNATIONAL EDUCATION: 419 W. 117th St., New York City.

INTERNATIONAL GOOD-WILL ASSOCIATION: 147 Kent St., St. Paul, Minn. *Founder and Sec.*, J. W. Hamilton.

PAN-PACIFIC ASSOCIATION: Honolulu, T. H.

WORLD FRIENDSHIP INFORMATION BUREAU: 1010 Arts Bldg., Chicago.

Sulgrave Institution

(Organized 1914—Incorporated 1917)

OFFICE: Suite 3903 Woolworth Bldg., New York City.

OFFICERS: *Chancellor*, Alton B. Parker; *Chmn. Board of Governors*, John A. Stewart; *Treas.*, L. Gordon Hammersley; *Sec.*, Andrew B. Humphrey.

PURPOSE: American-British organization for furthering friendship and promoting good understanding between English-speaking peoples and all other peoples of good-will.

World's Christian Endeavor Union

OFFICE: Christian Endeavor Bldg., Boston, Mass.

OFFICERS: *Pres.*, Rev. Francis E. Clark; *Gen. Sec.*, E. P. Gates.

PURPOSE: In order to keep in close touch with Christian Endeavor in all lands, the World's Christian Endeavor Union, with Dr. Francis E. Clark as president, was organized in 1895. This organization works in close co-operation with the United Society of Christian Endeavor, and is in constant correspondence with leaders of Christian Endeavor all over the world.

Christian Endeavor has held six world conventions in widely scattered places—Washington, D. C.; London; Geneva; Switzerland; Agra, India, and New York City. These gatherings bring together representatives of many nationalities and create better understanding and mutual good-will.

MEN AND BOYS

Big Brother and Big Sister Federation, Inc. (International)

OFFICE: 1775 Broadway, New York City.

OFFICERS: *Pres.*, George MacDonald, New York City; *Vice-Presidents*, Charles Edwin Fox, Philadelphia, Pa.; Lady Gloster Armstrong, New York City; Hon. Franklin Chase Hoyt, New York City; Mrs. Sidney C. Borg, New York City; Mrs. G. V. R. Mechlin, St. Louis, Mo.; Clarence W. Noble, Youngstown, Ohio; C. L. Burton, Toronto, Canada; *Treas.*, Theodore Roosevelt, Washington, D. C.; *Asst. Treas.*, Farmers Loan and Trust Co., New York City; *Sec.*, Mrs. Willard Parker, Jr., New York City; *Chmn. Exec. Com.*, C. Robert Langenbacher, Montclair, N. J.; *Exec. Sec.*, Rowland C. Sheldon, New York City.

PURPOSE: The purposes of the federation are the promotion of the welfare of children, and this particularly by individual and personal effort, and the saving of boys and girls from delinquency by individual and personal effort through special volunteer organizations and through co-operation with other agencies, using methods which are now in common use by Big Brother and Big Sister organizations in the United States and Canada; to act in an advisory capacity to such various volunteer organizations as are now in existence; to co-operate wherever and whenever possible with such organizations or similar organizations, with a view of united effort in the common cause; to extend the Big Brother and Big Sister work to various communities throughout the United States and Canada and elsewhere; to exchange ideas and give information relative to Big Brother and Big Sister work.

Executives, field workers and volunteers benefit by courses of instruction given locally and by mail, to include especially psychology, sociology, case work and office technique. Instruction by mail is accomplished by bibliographies such as have been prepared by the Russell Sage Foundation, the Children's Bureau of the Department of Labor, and occasional bibliographies secured from published books and sent out to member organizations of the federation by means of mimeographed copies. The federation publishes in *The Ounce* occasional case studies and book reviews. These two methods are supplemented by occasional individual letters upon request of the existing organizations. Local instruction is carried on by personal visits of the executive secretary to most organizations existing and upon formation, supplemented without extra compensation by visits of executives paid by member organizations.

Boy Scouts of America

OFFICE: 200 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Calvin Coolidge; *Pres.*, Colin H. Livingstone; *Chief Scout Exec.*, James E. West; *Treas.*, George D. Pratt; *National Scout Commissioner*, Daniel Carter Beard; *National Field Scout Commissioner*, Rev. Charles S. Macfarland.

PURPOSE: Supplementing existing agencies — the home, church, school—to develop character, good citizenship, initiative and resourcefulness in boys by cultivating their interest in activities of practical every-day value through their interest in the fascinating outdoor activities of the Scout leisure-time program, under carefully selected leadership.

PERIODICALS: *Scouting* (monthly), bulletin for men in the field; *Boys' Life* (monthly), for boys.

Boys' Club Federation

OFFICE: 3037 Grand Central Terminal Bldg., New York City.

OFFICERS: *Pres.*, William E. Hall, New York City; *Vice-Pres.*, John Hayes Hammond, Washington, D. C.; *Ex. Sec.*, C. J. Atkinson, 3037 Grand Central Terminal Bldg., New York City; *Treas.*, Albert H. Wiggin, 57 Broadway, New York City.

PURPOSE: To organize clubs, supply superintendents, suggest programs, conduct conferences, organize educational courses for workers with boys, provide speakers on boy problems for a great variety of occasions, and co-operate in local surveys and campaigns. Boys' clubs specialize in works for underprivileged boys.

PERIODICAL: *Boys' Workers' Round Table.*

Brotherhood of Andrew and Philip

OFFICE: Room 409 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

OFFICER: *Hon. Pres.*, Rev. Rufus W. Miller.

A Denominational and Interdenominational Men's Organization.

PURPOSE: To advocate prayer and service and the spread of Christ's Kingdom among men.

International Order of the Knights of King Arthur

(Organized 1893)

OFFICER: *Pres.*, William Byron Forbush, Dreameden, Route 3, Media, Pa.

PURPOSE: To adapt to the use of American boys the ancient ideals of chivalry. Organizes boys' fraternities, or "Castles," which are self-governing and under the control of a local church.

Young Men's Christian Associations, International Committee

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Chmn.*, James M. Speers; *Vice-Chmn.*, Cleveland H. Dodge, William D. Murray and Roger H. Williams; *Gen. Sec.*, John R. Mott; *Assoc. Gen. Sec.*, F. S. Brockman; *Treas.*, B. H. Fancher.

PURPOSE: To promote the spiritual, intellectual, physical and social well-being of young men and establish Young Men's Christian associations in any country.

PERIODICAL: *Association Men* (monthly).

For detailed report and statistics, see Sec. V, "Religious Statistics," p. 427.

PEACE AND PATRIOTISM

Allied Loyalty League

OFFICE: 57 W. 58th St., New York City.

OFFICERS: *Chmn. Exec. Com.*, William M. Sullivan; *Treas.*, Harris A. Dunn; *Asst. Sec.*, Margaret H. Lawson.

PURPOSE: Promotes friendly understanding between the allied countries and a high type of Americanism, and combats anti-American propaganda.

American Committee for the Outlawry of War

(Organized December, 1921)

OFFICE: 134 S. La Salle St., Chicago, Ill.

OFFICERS: *Chmn.*, Salmon O. Levinson; *Sec.*, Mrs. B. F. Langworthy.

PURPOSE: To procure a general treaty among all the civilized nations to outlaw the institution of war as a method of compelling settlements of international disputes, by making it a public crime under the law of nations; international law created and codified based on the major premise of the abolition of war and upon equality and justice between all nations, great and small.

The code to provide for a court to hear and determine all disputes of an international character or arising under treaties, but not having the physical power to enforce its decrees. The international code, when formulated, to be submitted by plebiscite to the people of each nation so that the faith of the several peoples will be pledged behind the outlawry of war.

American Legion

(Organized and incorporated 1919)

OFFICE: Chalfant Bldg., 24 E. Michigan St., Indianapolis, Ind.

OFFICERS: *National Com.*, John R. Quinn, Delano, Cal.; *National Vice-Commanders*, Thurman Mann, High Point, N. C.; F. Ryan Duffy, Fond du Lac, Wis.; Celora M. Stoddard, Phoenix, Ariz.; Lester F. Albert, Boise, Idaho; William B. Healey, Wilkes-Barre, Pa.; *National Adjutant*, Lemuel Bolles, Indianapolis, Ind.; *Treas.*, Robert H. Tyndall, Indianapolis, Ind.; *Judge Advocate*, Robert A. Adams, Indianapolis, Ind.; *Chaplain*, Rev. Ezra C. Clemans, Owatonna, Minn.; *Historian*, Eben Putnam, Wellesley Farms, Mass.; *Asst. National Adjutant*, Russell G. Creviston, Indianapolis, Ind.

PURPOSE: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good-will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

American Patriotic League

(Incorporated 1891 under law of Congress)

OFFICE: 501 W. Mt. Pleasant Ave., Mt. Airy, Philadelphia, Pa.

OFFICERS: *Pres.*, Wilson L. Gill; *Sec.*, Lyman Beecher Stowe.

PURPOSE: To create a popular demand for moral and civic training; to secure legislation for its introduction and supervision in all schools at home and abroad. Drafts and assists in the enactment of state laws requiring school training in the duties of citizenship. Organizes schools into school republics in which children have legislative, executive and judicial powers under the instruction of the teacher, to put into constant daily practice, the spirit of the Constitution of the United States, which is expressed by the golden rule, and the plan of government and of citizenship specified by the Constitution.

American Peace Society, Incorporated

(Organized 1828—Incorporated 1848)

OFFICE: 612 Colorado Bldg., Washington, D. C.

OFFICERS: *Pres.*, Andrew J. Montague; *Treas.*, George W. White; *Sec.*, Arthur Deerin Call.

PURPOSE: To promote permanent international peace through justice; and to advance in every proper way the general use of conciliation, arbitration, judicial methods and other peaceful means of avoiding and adjusting differences among nations, to the end that right shall rule might in a law-governed world.

American School Citizenship League

(Established 1908)

OFFICE: 405 Marlborough St., Boston, Mass.

OFFICERS: *Pres.*, Dr. Randall J. Condon (Superintendent of Schools, Cincinnati); *Sec.*, Dr. Fannie Fern Andrews.

PURPOSE: The American School Citizenship League aims to develop an American citizenship which will promote a responsible world democracy and a real co-operation among the nations.

Association to Abolish War

(Organized in Boston, November, 1915)

OFFICE: 7 Wellington Terrace, Brookline, Mass.

OFFICERS: *Pres.*, Rev. Charles F. Dole, 14 Roanoke Ave., Jamaica Plain, Boston, Mass.; *Vice-Pres.*, Willard A. Paul, Weston, Mass.; *Sec.-Treas.*, Rev. Henry W. Pinkham, 7 Wellington Terrace, Brookline, Massachusetts.

PURPOSE: Members in all parts of our country, and corresponds with pacifists of foreign lands. Distributes without charge large quantities of printed matter against war, holds frequent public meetings in Boston, provides speakers against war, and is ready to enlarge its activities as fast as means are provided. Annual membership dues \$1.00. Contributions from friends of peace and believers in good-will are asked.

Carnegie Endowment of International Peace

(Organized 1910)

OFFICE: 2 Jackson Place, N. W., Washington, D. C.

OFFICERS: *Pres.*, Elihu Root; *Vice-Pres.*, George Gray; *Sec.*, James Brown Scott; *Asst. Sec.*, George A. Finch; *Treas.*, Andrew J. Montague; *Asst. Treas.*, Frederick A. Delano.

PURPOSE: To advance the cause of peace among nations, to hasten the abolition of international war, and to encourage and promote a peaceful settlement of international differences.

Carnegie Foundation for International Peace

OFFICE: 2 Jackson Place, N. W., Washington, D. C.

Church Peace Union

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. William P. Merrill; *Sec.*, Rev. Henry A. Atkinson; *Sec. Ed. Dept.*, Rev. Frederick Lynch; *Treas.*, George A. Plimpton; *Trustees*, Rev. Peter Ainslie, Rev. Henry A. Atkinson, Rt. Rev. C. H. Brent, Rev. Arthur J. Brown, Rev. Francis E. Clark, Pres. W. H. P. Faunce, Most Rev. J. J. Glennon, Rev. Frank O. Hall, Hamilton Holt, Prof. William I. Hull, Rev. C. E. Jefferson, Pres. Henry Churchill King, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Marcus M. Marks, Dean Shailer Mathews, Rev. William P. Merrill, Hon. Henry Morgenthau, Dr. John R. Mott, George A. Plimpton, Rev. J. B. Remensnyder, Judge Henry Wade Rogers, Dr. Robert E. Speer, Hon. William H. Taft, Dr. James J. Walsh, Bishop Luther B. Wilson.

PURPOSE: The promotion of a Christian international order.

CITIZENS' COMMITTEE OF AMERICA, Park Row Bldg., New York City.

Commission on International Justice and Good-Will (Federal Council)

See p. 266.

Committee for International Reduction of Armament

OFFICE: 101 Tremont St., Room 706, Boston, Mass.

OFFICERS: *Chmn.*, Mrs. J. Malcolm Forbes, 280 Adams St., Milton, Mass.; *Counselors*, Dean Sarah Louise Arnold, care of Simmons College, Boston, Mass.; George W. Coleman, 177 Brookline St., Boston, Mass.; Mrs. Richard H. Gorham, 1200 Massachusetts Ave., Cambridge, Mass.; Arthur M. Huddell, 164 Washington Ave., Chelsea, Mass.; John Farwell Moores, 32 Mt. Vernon St., Boston, Mass.; Kent Perkins, care of Boston Herald, Boston, Mass.; Rev. E. Tallmadge Root, 4 Park St., Boston, Mass.; Mrs. Robert Gould Shaw, Dover Road, Wellesley, Mass.; *Pres.* Mary Emma Woolley, Mt. Holyoke College, South Hadley, Mass.; *Erc. Sec.*, Mabel C. Willard, 140 Marlborough St., Boston.

PURPOSE: International co-operation.

Committee for Treaty Ratification

OFFICE OF SECRETARY: Room 612, 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, George W. Wickersham; *Vice-Presidents*, Samuel Gompers and James Byrne; *Sec.*, Charles S. Macfarland.

PURPOSE: To work for the ratification of the treaties resulting from the Limitation of Arms Conference and forward good-will between the nations.

Committee on Educational Publicity in the Interests of World Peace

(Organized January 23, 1922)

OFFICE: 305 W. 113th St., New York City.

OFFICERS: *Chmn.*, William Allen White; *Sec.*, George Gordon Battle; *Treas.*, L. E. Clarke; *Educational Dir.*, Emerson Curtis; *Chmn. Exec. Com.*, Samuel Colcord.

PURPOSE: Educational publicity in respect to the desirability of the co-operation of the United States in the existing League of Nations and the International Court, and particularly, to the correction of the prevailing misinterpretation of the meaning and mandate of the 1920 national election as to our attitude thereto.

Early Settlers of America—Pioneer American Society

(Founded 1666—Reorganized 1888)

OFFICE: Box 555, Englewood, N. J.

OFFICER: *Sec.*, G. S. Wyckoff.

Foreign Policy Association

OFFICE: 9 E. 45th St., New York City.

OFFICERS: *Chmn.*, James G. McDonald; *Treas.*, George M. LaMonte; *Sec.*, Christina Merriman; *Membership Sec.*, Esther G. Ogden.

PURPOSE: Working for a liberal and constructive American foreign policy.

General Committee on Army and Navy Chaplains (Federal Council)

See p. 268.

International Federation of Christian Women

(In process of organization)

For information, address Mrs. W. Peabody, Beverly, Mass.

League of Nations Non-Partisan Association

(Organized January, 1923)

OFFICE: 6 E. 39th St., New York City.

OFFICERS: *Pres.*, John H. Clarke; *Pres. of the Council*, George W. Wickersham; *Chmn. of Exec. Com.*, Everett Colby; *Exec. Dir.*, William H. Short; *Asst. Dir.*, Charles C. Bauer; *Chmn. of Committee on Churches*, Rev. Charles S. Macfarland.

PURPOSE: To put aside all party or other differences, unite and invite other persons, and organizations, to unite with us, for the purpose of an independent, non-partisan cultivation of such a public opinion as will induce the present administration, or if not this, the next one, to enter the League of Nations on such terms as to such administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our republic.

National American Council

(Organized May, 1921)

OFFICE: 55 W. 44th St., New York City.

OFFICERS: *Pres.*, Frank A. Vanderlip; *Chmn. of Exec. Board*, Townsend Scudder; *Treas.*, James E. West; *Sec.*, Sidney Morse.

PURPOSE: Council consists of delegates from fifty-five national organizations with a collective membership of approximately twenty millions and functions through a national committee of twenty-five and an executive board of nine members. Its object is to formulate a national program for citizenship training as a basis for mutual co-operation.

National Committee on American-Japanese Relations

OFFICERS: *Chmn.*, George W. Wickersham; *Sec.*, Rev. Sidney L. Gulick, 105 E. 22nd St., New York City. (See p. 341.)

National Council for Prevention of War

(Formerly National Council for Reduction of Armaments)

OFFICE: 532 17th St., N. W., Washington, D. C.

OFFICERS: *Vice-Chmn.*, Jane Addams, Carrie Chapman Catt, Francis E. Clark, Anna A. Gordon, John Grier Hibben, James R. Howard, Will Irwin, Julia C. Lathrop, A. Lawrence Lowell, Katherine Ludington, James G. McDonald, Lucia Ames Mead, Mrs. Philip North Moore, Maud Wood Park, William Allen White; *Exec. Board*, Clement M. Biddle, Mrs. Louis D. Brandeis, T. Janney Brown, Edward Cummings, Harold Evans, Mrs. J. Borden Harriman, George M. LaMonte, Charles A. Lyman, Hugh S. Magill, Mrs. William Daly Phelan, John A. Ryan, Gray Silver, Ethel M. Smith, Mrs. A. C. Watkins, Mrs. Ellis Yost; *Exec. Sec.*, Frederick J. Libby; *Treas.*, T. Janney Brown.

PURPOSE: The National Council for Prevention of War was organized in Washington on October 20, 1921, under the name of the National Council for Reduction of Armaments as a clearing house of national organizations desiring to promote the purposes of the Washington Conference. It comprises twenty-eight national organizations, with eight co-operating organizations, totaling a membership of over ten millions, all of which have adopted as their common purpose the substitution of law for war. It is the purpose of the council to prevent duplication in the work of these organizations and by co-ordinating their efforts to make them more effective.

National Council of Women, Committee on Permanent Peace

OFFICE: 19 Euston St., Brookline, Mass.

National League of Women Voters

(Organized 1920)

OFFICE: 532 17th St., N. W., Washington, D. C.

OFFICERS: BOARD OF DIRECTORS, *Hon. Pres.*, Mrs. Carrie Chapman Catt, New York City; *Pres.*, Miss Belle Sherwin, Cleveland, Ohio; *First Vice-Pres.*, Miss Julia Lathrop, Rockford, Ill.; *Second Vice-Pres.*, Mrs. Minnie Fisher Cunningham, New Waverly, Texas; *Third Vice-Pres.*, Miss Ruth Morgan, New York City; *Treas.*, Miss Katherine Ludington, New York City; *Sec.*, Miss Elizabeth Hauser, Girard, Ohio.

REGIONAL DIRECTORS: *First Region*, Mrs. James E. Cheesman, Providence, R. I.; *Second Region*, Miss Gertrude Ely, Bryn Mawr, Pa.; *Third Region*, Miss Adele Clark, Richmond, Va.; *Fourth Region*, Mrs. William G. Hibbard, Winnetka, Ill.; *Fifth Region*, Miss Marguerite M. Wells, Minneapolis, Minn.; *Sixth Region*, Mrs. Charles H. Dietrich Hastings, Nebraska; *Seventh Region*, Mrs. W. A. Shockley, Reno, Nev.

OBJECT: To promote education in citizenship, efficiency in government, needed legislation and international co-operation to prevent war.

National Society of Children of the American Revolution

(Organized and Incorporated 1895)

OFFICE: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Nat. Pres.*, Mrs. Frank W. Mondell, 2110 O St., N. W., Washington, D. C.; *Treas.*, Mrs. Laurence H. Ouirollo, 1733 Columbia Road, N. W., Washington, D. C.; *Rec. Sec.*, Mrs. Frank Ray, The New Berne Apartments, Washington, D. C.; *Cor. Sec.*, Miss Aimee Powell, 12 Lafayette Square, Washington, D. C.

National Society of the Daughters of the American Revolution

(Organized 1890—Incorporated 1896)

HEADQUARTERS: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Pres. Gen.*, Mrs. Anthony Wayne Cook; *Treas. Gen.*, Mrs. Alfred Brosseau; *Rec. Sec. Gen.*, Mrs. Frank A. Briggs; *Org. Sec. Gen.*, Mrs. William S. Walker; *Cor. Sec. Gen.*, Mrs. Franklin P. Shumway; *Historian Gen.*, Mrs. George De Bolt; *Librarian Gen.*, Mrs. Larz Anderson; *Curator Gen.*, Mrs. Charles S. Whitman; *Chaplain Gen.*, Mrs. Thomas A. Edison; *Reporter Gen. to Smithsonian Institute*, Mrs. Alvin H. Connally; *Registrar Gen.*, Mrs. J. H. Stansfield.

PURPOSE: To perpetuate the memory and spirit of the men and women who achieved American independence. Acquires and protects historical spots and erects fitting memorials. Encourages research and publishes results of historical study in relation to the Revolution. Preserves documents and relics and records of individual services of Revolutionary soldiers and patriots. Promotes celebrations of patriotic anniversaries. Assists in the extension of public education, through its Americanization and Patriotic Education Committee. Seeks to maintain and extend institutions of American freedom and to foster patriotism and love of country.

New York Council for International Co-operation to Prevent War

(Organized January 5, 1923)

OFFICE: 27 Barrow St., New York City.

OFFICERS: *Chmn.*, Mrs. Mary K. Simkhovitch; *Vice-Chmn.*, Mrs. Willard D. Straight, Mrs. H. Edward Dreier, Mrs. Franklin D. Roosevelt; *Treas.*, Mrs. Gordon Norrie; *Cor. Sec.*, Mrs. Samuel Bens; *Exec. Sec.*, Miss Marion Dickerman.

PURPOSE: This organization has been created as a clearing house for all existing organizations in New York state interested in the subject of international co-operation to prevent war; to take action from time to time on matters of international importance which have been decided upon by the Executive Committee; to carry on educational work for the purpose of creating sentiment against war as a means of settling international disputes and endeavors to create a sentiment for international co-operation; and stands for a broader measure of co-operation on the part of the Government of the United States with other countries specifically working for our entry into the World Court and the appointment of delegates to humanitarian commissions of the League of Nations.

New York Peace Society

(Organized 1906—Incorporated 1910)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Oscar S. Straus; *Sec.*, Charles H. Levermore; *Treas.*, Central Union Trust Co. of New York, 42nd St. Branch.

PURPOSE: For international justice and friendship.

Peace Association of Friends in America

(Organized 1867—Incorporated 1894)

OFFICE: Richmond, Ind.

OFFICERS: *Pres.*, Allen D. Hole, 615 W. National Road, Richmond, Ind.; *Sec.-Treas.*, E. G. Crawford, Second National Bank, Richmond, Ind.; *Exec. Com.*, the President, the Secretary-Treasurer, and the following: A. Morris Carey, 1004 Cathedral St., Baltimore, Md.; W. Rufus Kersey, Oregonia, Ohio; Alvin Hoskins, Greenville, W. Va.; Paul H. Douglas, University of Chicago, Chicago, Ill.; Edith E. Wildman, Selma, Ohio.

PURPOSE (taken from the Articles of Incorporation): "To promote peace on earth and good-will to men by teaching in the home, schools, colleges and elsewhere; by lectures and sermons, and by the publication of books, tracts and periodicals, that war is unwise and unnecessary; that the Gospel of Christ is a gospel of love and peace, not of hatred and war; and also to advocate the settlement of difficulties which may arise between individuals, between labor and capital, and between nations, by conciliation and arbitration and other peaceful means."

Society of Sponsors of the United States Navy

(Organized 1908)

OFFICE: 707 University Parkway, Baltimore, Md.

OFFICERS: *Pres.*, Mrs. Russell Cramer Langdon, 707 University Parkway, Baltimore, Md.; *Sec.-Treas.*, Mrs. W. L. Turpin, 1262 New Hampshire Ave., Washington, D. C.

PURPOSE: The securing to its members of those benefits which should accrue from an acquaintance and association of sponsors and the education of a boy for the U. S. Naval Academy.

Society to Eliminate the Economic Causes of War

OFFICE: Wellesley College, Wellesley, Mass.

Sons of the Revolution in the State of New York

(Founded in 1876, reorganized in 1883, it now has in the State of New York over 2,700 members, descendants of those who fought for the Independence of the United States)

OFFICE: Corner Broad and Pearl Sts., New York City.

OFFICERS: *Pres.*, Robert Olyphant; *First Vice-Pres.*, Thomas Denny; *Second Vice-Pres.*, William G. Bates; *Third Vice-Pres.*, George A. Win-gate; *Sec.*, Henry Russell Drowne, Fraunces Tavern, 54 Pearl St., New York City; *Treas.*, J. Wray Cleveland; *Registrar*, Philip Livingston; *Chaplain*, Very Rev. Howard C. Robbins; *Asst. Chaplain*, Rev. William P. Merrill; *Historian*, Frederick Gregory Mather.

PURPOSE: To perpetuate the memory of the men who, in military naval or civil service, by their acts or counsel, achieved American independence; to promote and assist in the proper celebration of the anniversaries of Washington's Birthday, the Battles of Lexington and Bunker Hill, the Fourth of July, the Capitulations of Saratoga and Yorktown, the Evacuation of New York by the British Army, and other prominent events relating to or connected with the War of the Revolution; to collect and secure for preservation the manuscript rolls, records and other documents and memorials relating to that war; to inspire among the members and their descendants the patriotic spirit of their forefathers; to inculcate in the community in general sentiments of nationality and respect for the principles for which the patriots of the Revolution contended; to assist in the commemorative celebration of other great historical events of national importance, and to promote social intercourse and the feeling of fellowship among its members.

Women's International League for Peace and Freedom

OFFICE: Room 1010 Fine Arts Bldg., Chicago, Ill.

OFFICERS: *Chmn.*, Miss Ella Boynton, 211 E. Ontario St., Chicago, Ill.; *Vice-Chmn.*, Mrs. Elbert Ellis Smith; *Cor. Sec.*, Miss Florence Holbrook; *Rec. Sec.*, Mrs. E. E. Smeeth; *Treas.*, Mrs. I. Meyers.

INTERNATIONAL OFFICERS: *Pres.*, Jane Addams, United States; *Vice-Pres.*, Katherine Marshall, Great Britain; *Vice-Pres.*, Lida Gustava Heyman, Germany; *Fin. Sec.*, C. Raymondt-Hirschmann, Holland; *Sec.*, Vilma Glucklich, Hungary.

PURPOSE: The Women's International League for Peace and Freedom aims at binding together women in every country who oppose all war and who desire to promote the following objects:

1. The creation of international relations of mutual co-operation and good-will in which all wars shall be impossible.
2. The establishment of political, social and moral equality between men and women.
3. The introduction of these principles into all systems of education.

Women's Peace Society

(Organized October, 1919)

OFFICE: The Peace House, 1285 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Mrs. Henry Villard, 525 Park Ave., New York City; *Vice-Chmn.*, Jessie W. Hughan; *Treas.*, Miss Mary Abbott, 29 E. 29th St., New York City; *Sec.*, Lina Mayer.

The underlying principle of this society is a belief in the sacredness and inviolability of human life under all circumstances.

Woman's Pro-League Council

OFFICE: 303 Fifth Ave., New York City.

Woodrow Wilson Foundation

OFFICE: 17 E. 42nd St., New York City.

OFFICERS: *Pres.*, Norman H. Davis; *Vice-Pres.*, Gen. Tasker H. Bliss and Mary E. Woolley; *Sec.*, Mrs. Katrina Ely Tiffany; *Treas.*, Central Union Trust Co. of New York.

PURPOSE: Created by public subscription in recognition of the national and international services of Woodrow Wilson, twice President of the United States, who furthered the cause of human freedom and was instrumental in pointing out effective methods for the co-operation of the liberal forces of mankind throughout the world. The award from the income of the foundation will be made from time to time by a nationally constituted jury to the living individual who has rendered, within a specified period, unselfish public service of enduring value. The award shall be made for specific work recently done.

World Alliance for Promoting International Friendship Through the Churches

OFFICE AMERICAN COUNCIL: 70 Fifth Ave., New York City.

OFFICERS AMERICAN COUNCIL: *Chmn.*, Rev. William P. Merrill; *Gen. Sec.*, Rev. Henry A. Atkinson; *Educ. Sec.*, Rev. Frederick Lynch; *Assoc. Sec.*, Rev. Linley V. Gordon; *Treas.*, George A. Plimpton; *Exec. Com. Officers*, Members ex-officio, and Rev. Peter Ainslie, Mrs. John S. Allen, Rev. W. Russell Bowie, Rev. Nehemiah Boynton, Rev. Arthur J. Brown, Prof. William Adams Brown, Hamilton Holt, Rev. Samuel A. Eliot, Miss Sarah Lyon, Rev. Charles S. Macfarland, Rev. John A. Morehead, Mrs. Edgerton Parsons, Fred B. Smith, Fennell P. Turner, Bishop Luther B. Wilson.

OFFICES INTERNATIONAL COUNCIL: 4 The Sanctuary, Westminster, London, S. W.

OFFICERS INTERNATIONAL COMMITTEE: *Pres.*, The Most Rev. the Lord Archbishop of Canterbury; *Chmn.*, The Rev. Nehemiah Boynton; *Joint Hon. Secs.*, Sir Willoughby H. Dickinson, 41 Parliament St., London, England; Rev. Frederick Lynch, 70 Fifth Ave., New York City; M. Jacques Dumas, 76 Rue Bonaparte, Paris VI, France; Pastor F. Siegmund-Schultze, Berlin, O. 17, Fruchtstr. 64; Dr. Knut B. Westman, China; Prof. Eugene Choisy, Avenue Calas 4, Champel, Geneva.

National councils in America, France, Norway, Holland, Hungary, Turkey, Japan, Italy, Finland, Germany, Poland, Belgium, Great Britain, Rumania, Sweden, Estonia, Bulgaria, Denmark, Switzerland,

Greece, Spain, Austria, Czechoslovakia, Portugal, Lettland, Serbia-Croat-Slovene State, China.

PURPOSE: To unite all Christians and churches in promoting international friendship; to secure such a League of Nations as can settle international difficulties by judicial and other processes rather than by war; to provide American laws for the adequate protection of aliens; and to promote right relations with Japan and China, Mexico and Latin-America.

This organization is interested solely in the task of promoting international friendship through the churches. There are councils in twenty-seven nations, and an international committee composed of representatives of each of these countries. Holds annual world conferences; supports an international secretary; publishes eight magazines, and is widely extending its work throughout America and the world.

World Peace Foundation

(Organized 1909 as the International School of Peace, Inc., 1910)

OFFICE: 40 Mt. Vernon St., Boston, Mass.

OFFICERS: *Gen. Sec.*, Edward Cummings; *Cor. Sec. and Librarian*, Denys P. Myers; *Pres. Board of Trustees*, William H. P. Faunce; *Treas.*, A. W. Allen.

PURPOSE: To educate the people of all nations to a full knowledge of the waste and destructiveness of war, and by every practical means to promote international peace, justice and good-will.

THE LEAGUE OF NATIONS

OFFICE: Geneva, Switzerland.

PURPOSE: To promote international co-operation, to insure the fulfilment of international obligations and to provide safeguards against war.

CENTRAL ORGANIZATION

Political Organization of the League:

1. The Assembly: Sir Cosme de la Torriente, President, 1923-24.
2. The Secretariat: Sir Eric Drummond, Secretary General.
3. The Council.

International Labor Organization of the League:

1. International Labor Conference.
2. The Labor Office: M. Albert Thomas, Director.
3. The Governing Body of the Labor Office.

Permanent Court of International Justice at the Hague:

1. Permanent Advisory Commission on Military, Naval and Air Questions.
2. Temporary Mixed Commission for the Reduction of Armaments.
3. Economic and Financial Commission. Sub-Committees on Double Taxation, Statistics, Equitable Treatment of Commerce and Co-operation with the International Institute of Statistics.
4. Advisory and Technical Committee on Communications and Transit.
5. Public Health Organization: Health Committee, Epidemics Commission, Interchange of Personnel.
6. Committee on Intellectual Co-operation. Sub-Committees on Bibliography, Inter-University Relations and Intellectual Property and the International Office for University Information at Geneva.
7. Permanent Mandates Commission.
- 8 and 9. Supervisory Commission (Financial) and Committee on Allocation of Expenses.
10. Advisory Committee on the Traffic in Opium.
11. Advisory Committee on the Traffic in Women and Children.

12. Saar Valley Governing Commission.
- 13 and 14. Committee of Control for the Austrian Loan and Trustees of Loan.
15. Greco-Bulgarian Reciprocal Emigration Commission.
16. Greco-Turkish Exchange of Populations Commission.
17. Greek Refugees Settlement Commission.

PRINCIPAL DIVISIONS OF THE SECRETARIAT

1. Political Section; Information Section; Legal Section; Financial Administration; Internal Services; Library; Treaty Registration.
2. Administrative Commissions and Minorities Questions; Economic and Financial Section; Mandates; Transit; Disarmament; Military, Naval and Air Sub-Commissions; Opium Traffic; Social Questions; Health.

Commissioners:

1. High Commissioner in Danzig—Mr. M. S. MacDonnell.
2. High Commissioner for Refugees—Dr. Frithjof Nansen.
3. Commissioner General for the Reconstruction of Austria—Mr. Alfred Zimmerman.
4. President of the Upper Silesian Mixed Commission—M. Felix Calonder.
5. President of Upper Silesian Arbitral Tribunal—M. G. Kaecken-beek.
6. Financial Adviser to Albanian Government—M. Hunger.

PRINCIPAL DIVISIONS OF THE LABOR OFFICE

1. Administrative Section, Internal Services.
2. Editorial and Translation Services.
3. Diplomatic Division: Conferences, Draft Conventions, Legal Section, Migration Service.
4. Research Division: Statistical Section, Labor Legislation, Industrial Relations, Unemployment, Industrial Health, Agricultural Service, Social Insurance and Disablement.
5. Intelligence and Liaison Division.

PRINCIPAL PERIODICALS: The Monthly Summary of the League of Nations, The Official Journal, The Treaty Series, Publications of the Permanent Court of International Justice, Official Bulletin of the International Labor Office, Weekly News Service, Industrial and Labor Information.

RELIGIOUS PUBLICITY

Church Advertising Department

(Associated Advertising Clubs of the World)

OFFICE: 701 W. 177th St., New York City.

OFFICERS: *Pres.*, Rev. Christian F. Reisner, 701 W. 177th St., New York City; *Vice-Pres.*, W. F. McClure, 701 W. 177th St., New York City; Rowe Stewart; George W. Coleman, 701 W. 177th St., New York City; Frederick E. Potter; Father J. H. Pickert, Chicago, Ill.; *Rec. Sec.*, E. A. Hungerford, Room 1402, 2 W. 45th St., New York City; *Treas.*, John Clyde Oswald, Publisher, *The American Printer*, New York City.

PURPOSE: To be a clearing house for all the denominations, and other religious bodies.

Editorial Council of the Religious Press (Federal Council)

See p. 269.

Religious Publicity Service (Federal Council)

Representative Non-Sectarian Religious Periodicals

Advocate of Peace, Washington, D. C.
 Association Men (quarterly), New York City.
 Bible Society Record (monthly), New York City.
 Biblical Review (monthly), New York City.
 Bibliothea Sacra (quarterly), Oberlin, Ohio.
 Christian Century (weekly), Chicago, Ill.
 Christian Endeavor World (weekly), Boston, Mass.
 Christian Herald (weekly), New York City.
 Christian Statesman (monthly), Pittsburgh, Pa.
 Christian Union Quarterly, Baltimore, Md.
 Christian Work and Evangelist (weekly), New York City.
 Christian Workers Magazine (monthly), Chicago, Ill.
 Everyland (monthly), New York City.
 Expositor (monthly), Cleveland, Ohio.
 Federal Council Bulletin (bi-monthly), New York City.
 Gideon (monthly), Chicago, Ill.
 Gospel of the Kingdom (monthly), New York City.
 Harvard Theological Review (quarterly), Cambridge, Mass.
 Hibbert Journal (quarterly), Boston, Mass.
 Homiletic Review (monthly), New York City.
 Journal of Religion (bi-monthly), Chicago, Ill.
 International Review of Missions (quarterly), Edinburgh.
 La Neuva Democracia (monthly), New York City.
 Missionary Review of the World (monthly), New York City.
 National Advocate (monthly), New York City.
 North American Student (monthly), New York City.
 Princeton Theological Review (quarterly), Princeton, N. J.
 Record of Christian Work (monthly), East Northfield, Mass.
 Religious Digest (monthly), New York City.
 Religious Education (bi-monthly), Chicago, Ill.
 Rural Manhood (monthly), New York City.
 Sunday School Times (weekly), Philadelphia, Pa.
 Survey (weekly), New York City.
 Union Seminary Review (weekly), Richmond, Va.
 Woman's Press (monthly), New York City.
 World Tomorrow (monthly), New York City.
 Word and Works (monthly), St. Louis, Mo.

SABBATH DAY

Lord's Day Alliance of the United States

OFFICE: 156 Fifth Ave., New York City.
OFFICERS: *Pres.*, James Yereance; *Gen. Sec.*, Rev. Harry L. Bowlby; *Field Rep.*, Rev. John H. Wiley; *Treas.*, George M. Thomson.

Officially represent seventeen leading Christian denominations.
PURPOSE: To defend and preserve the Lord's Day as a day of rest and worship, to secure a weekly rest day for the toiler and to promote constructive Sunday legislation and law enforcement.

PUBLICATION: *Lord's Day Leader* (bi-monthly), Editor, H. L. Bowlby.

New York Sabbath Committee

(Organized April, 1857—Incorporated 1884)

OFFICE: 31 Bible House, New York City.
OFFICERS: *Chmn.*, Theodore Gilman; *Vice-Chmn.*, Charles F. Darlington; *Treas.*, E. F. Hyde; *Gen. Sec.*, Rev. Duncan J. McMillan; *Rec. Sec.*, Rev. W. S. Hubbell.

SCOPE: Local, national and international.

PURPOSE: To maintain an orderly and restful Sabbath, upon which the life of the church, the welfare of the community, the comfort of the family and the efficiency and health of the toiling masses depend.

PERIODICAL: *The Bulletin*, Editor, Duncan J. McMillan.

Woman's National Sabbath Alliance

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Stephen Yerkes MacNair; *Cor. Sec.*, Miss Catherine Murray; *Field Sec.*, Mrs. Robert B. Hull; *Treas.*, Mrs. Frank R. Van Nest.

PURPOSE: To promote the sanctity of the American Sabbath.

SOCIAL SERVICE

American Association for Organizing Family Social Work

OFFICE: 130 E. 22nd St., New York City.

OFFICERS: *Field Director*, Francis H. McLean; *Exec. Director*, David H. Holbrook.

PURPOSE: To extend and develop family social work (formerly known as organized charity work).

PUBLICATION: *The Family*, a magazine for those interested in social case work.

American Association of Hospital Social Workers

(Organized 1918)

OFFICE: The Johns Hopkins Hospital, Baltimore, Md.

OFFICERS: *Pres.*, M. A. Cannon; *Treas.*, Margaret S. Brogden; *Sec.*, Lena R. Waters.

PURPOSE: To serve as an organ of intercommunication among hospital social workers, to maintain and improve standards of social work in hospitals and dispensaries and to stimulate its intensive and extensive development.

American Association for Labor Legislation

(1906)

OFFICE: 131 E. 23rd St., New York City.

OFFICERS: *Pres.*, T. L. Chadbourne; *Treas.*, Adolph Lewisohn; *Sec.*, John B. Andrews.

PURPOSE: To investigate conditions underlying labor legislation and to collect and disseminate information leading to the enactment and efficient enforcement of laws for the promotion of the comfort, health and safety of employees.

American Child Health Association

ADMINISTRATIVE OFFICE: 370 Seventh Ave., New York City.

HEADQUARTERS: 532 17th St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Herbert Hoover; *First Vice-Pres.*, L. Emmett Holt, M. D.; *Second Vice-Pres.*, Livingston Farrand, M. D.; *Third Vice-Pres.*, Thomas D. Wood, M. D.; *Fourth Vice-Pres.*, Mrs. Maud Wood Park; *Treas.*, Corcoran Thom; *Sec.*, Philip Van Ingen, M. D.; *Comptroller*, Edward M. Flesh.

STAFF: *Gen. Exec.*, Courtenay Dinwiddie; *Assoc. Gen. Exec.*, Ella Phillips Crandall; *Admin. Asst.*, Cornelia Lyne; *Ad Interim Director Medical Service*, Samuel McC. Hamill, M. D.

American Civic Association

(Organized 1904)

OFFICE: 914 Union Trust Bldg., Washington, D. C.

OFFICERS: *Pres.*, J. Horace McFarland; *Treas.*, F. A. Vanderlip; *Sec.*, Harlean James.

PURPOSE: For the cultivation of higher ideals of civic beauty in America; the promotion of town and neighborhood improvement; the preservation of landscape, and the advancement of outdoor art.

American Country Life Association

(Organized 1918)

OFFICE: 1849 Grand Central Terminal Bldg., New York City.

OFFICERS: *Pres.*, Kenyon L. Butterfield; *Treas.*, Charles F. Jenkins; *Ex. c. Sec.*, Henry Israel.

PURPOSE: Seeks to better rural conditions through conferences, publicity and co-ordination of rural social agencies.

American Federation of Labor

(Organized 1881)

OFFICE: American Federation of Labor Bldg., Washington, D. C.

OFFICERS: *Pres.*, Samuel Gompers; *Treas.*, Daniel J. Tobin; *Sec.*, Frank Morrison.

PURPOSE: Non-secret federation of trade and labor unions for the organization of labor and for the improvement of social and industrial conditions.

PUBLICATIONS: *The American Federationist*, monthly; *History Encyclopedia*, reference book; *Weekly News Service*.

American Home Economics Association

(Organized 1908—Incorporated 1909)

OFFICE: Grace Dodge Hotel, Washington, D. C.

OFFICERS: *Pres.*, Dr. Alice Blood, Simmons College, Boston, Mass.; *Erc. Sec.*, Lita Bane.

PURPOSE: Seeks to improve conditions of living in the home, the institutional household and the community.

American Jewish Committee (Inc.)

OFFICE: 171 Madison Ave., New York City.

OFFICERS: *Pres.*, Louis Marshall; *Treas.*, Isaac M. Ullman; *Acting Sec.*, Harry Schneiderman.

PURPOSE: Works to protect and prevent the infraction of civil and religious rights of Jews throughout the world.

American-Jewish Joint Distribution Committee

(Organized by American-Jewish Relief Committee, Central Relief Committee, People's Relief Committee)

OFFICE: 64 Water St., New York City.

OFFICERS: *Chmn.*, Felix M. Warburg; *Vice-Chmn.*, Herbert H. Lehman and James N. Rosenberg; *Treas.*, Paul Baerwald; *Assoc. Treas.*, George W. Naumburg; *Sec.*, William J. Mack.

This organization has been engaged since the latter part of 1914 in war relief work among the Jews in Central Europe and the Near East.

American Prison Association

(Incorporated 1871)

OFFICE: 135 E. 15th St., New York City.

OFFICERS: *Pres.*, Charles H. Johnson, Albany, N. Y.; *Gen. Sec.*, E. R. Cass; *Treas.*, D. M. Sawyer, Montclair, N. J.

Fifty-fourth Annual Congress, Salt Lake City, August 15-22, 1924.

PURPOSE: To improve the laws in relation to public offenses and offenders and the mode of procedure by which such laws are enforced; improvement of penal, correctional and reformatory institutions throughout the country, and of the government, management and discipline thereof; care of providing employment for discharged prisoners.

American Seamen's Friend Society

OFFICE: 76 Wall St., New York City.

OFFICERS: *Pres.*, Rev. John B. Calvert; *Vice-Pres.*, Rev. Nehemiah Boynton; *Sec.*, Rev. George Sidney Webster; *Treas.*, Clarence C. Pinneo; *Asst. Sec.*, R. L. McAll.

PURPOSE: To maintain a Sailors' Home and Institute in New York and chaplains in other ports, and to place loan libraries on vessels that make long voyages from New York.

PERIODICAL: *The Sailors' Magazine*, Editor, Rev. George Sidney Webster.

American Social Hygiene Association

OFFICE: 370 Seventh Ave., New York City.

OFFICERS: *Pres.*, Edward L. Keyes, M. D.; *Vice-Presidents*, Mrs. Joseph T. Bowen, Roscoe Pound, Watson S. Rankin, M. D., and Ray Lyman Wilbur, M. D.; *Sec.*, Donald R. Hooker, M. D.; *Gen. Dir.*, William F. Snow, M. D.

PURPOSE: The purposes of the association are to require and diffuse knowledge of the established principles and practices and of any new methods which promote social health; to advocate the highest standards of private and public morality; to suppress commercialized vice; to organize the defense of the community by every available means (educational, sanitary or legislative) against the diseases of vice and through other means to safeguard the family as the basic social unit.

Army Relief Society (Inc.)

OFFICE: 120 E. 36th St., New York City.

OFFICERS: *Pres.*, Mrs. Henry L. Stimson; *Treas.*, Cornelius R. Agnew.

PURPOSE: Raises funds, chiefly at army posts, for relief and care of dependent orphans and widows of officers and enlisted men of the United States Army.

Blue Anchor Society

(Organized 1880—Incorporated 1882—Reincorporated 1909)

OFFICE: Room 422, United Charities Bldg., 105 E. 22nd St., New York City.

OFFICERS: *Pres.*, Mrs. Frederic T. Hume, 116 W. 85th St., New York City; *Treas.*, Mrs. E. Louise Young, 215 Manhattan Ave., New York City.

PURPOSE: To supply the coast guard stations throughout the United States with clothing, etc., for the shipwrecked, under requisition from the Coast Guard Headquarters, Washington, D. C.

Children's Aid Society

(Incorporated January, 1855)

OFFICE: 105 E. 22nd St., New York City.

OFFICERS: *Pres.*, William Church Osborn; *Treas.*, Edwin G. Merrill; *Sec.*, Charles Loring Brace; *Counsel*, George N. Whittlesey, 170 Broadway, New York City.

The Children's Aid Society maintains ten school centers for handicapped children; six sanitaria in the country and by the sea; a medical bureau for medical and mental examination of children requiring convalescent or permanent care; four shelters for boys and girls; a placing-out department which rescues orphans and deserted children and places them in carefully selected homes throughout the country.

Central Howard Association (Inc.)

(Organized 1900)

OFFICE: 608 S. Dearborn St., Chicago, Ill.**OFFICERS:** *Pres.*, George W. Dixon, 425 S. Wells St., Chicago, Ill.; *Treas.*, Charles E. Coleman, Pontiac Bldg., Chicago, Ill.; *Supt.*, F. Emory Lyon.**PURPOSE:** Aids prisoners and seeks to promote prison reform in central states.**Commission on the Church and Social Service (Fed. Council)**

See p. 265.

Commonwealth Fund

(Incorporated, 1918)

OFFICE: 1 E. 57th St., New York City.**OFFICERS:** *Pres.*, Edward S. Harkness; *Treas.*, Otto T. Bannard; *Gen. Dir.*, Barry C. Smith; *Asst. Dir.*, Barbara S. Quin; *Advisor in Educational Research*, Max Farrand.**PURPOSE:** The particular object for which the corporation is formed is the application to the welfare of mankind of the income or the principal of such funds as from time to time the corporation shall possess.**Community Service**

(Organized and Incorporated 1919)

OFFICE: 315 Fourth Ave., New York City.**OFFICER:** *Sec.*, H. S. Braucher.**PURPOSE:** Builds citizenship through helping local communities to work out their leisure-time programs. Maintained by the Playground and Recreation Association of America.**Federation for Child Study**

(Organized 1888)

OFFICE: 2 W. 64th St., New York City.**OFFICERS:** *Pres.*, Mrs. Howard S. Gans; *Sec.*, Mrs. H. R. Miller; *Treas.*, Jesse W. Ehrich.**PURPOSE:** To help parents make their parenthood more intelligent, more efficient and of the highest use to their children. Studies child problems and acts as clearing house of information for parents, teachers and social workers.**Indian Rights Association**

(Organized 1882)

OFFICE: 995 Drexel Bldg., Philadelphia, Pa.**OFFICERS:** *Hon. Pres.*, Moorfield Storey; *Pres.*, Herbert Welsh; *Sec.*, Matthew K. Sniffen; *Treas.*, Charles J. Rhoads; *Agent*, S. M. Brosius, McGill Bldg., Washington, D. C.**PURPOSE:** Non-political, non-sectarian. To secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify.**Institute for Crippled and Disabled Men**

(Organized by Red Cross 1917—Incorporated 1920)

OFFICE: 245 E. 23rd St., New York City.**OFFICERS:** *Pres.*, Samuel M. Greer; *Vice-Pres.*, Henry C. Taylor; *Sec.*, Walter E. Hope; *Treas.*, Jeremiah Milbank; *Director*, John Culbert Faries; *Chmn. Exec. Com.*, Miss Florence Sullivan.

PURPOSE: To discover and provide suitable means to enable men who are physically handicapped to earn their living; to offer counsel and advice to individuals and organizations seeking help for crippled and disabled men; to promote general interest in the problem of the rehabilitation of the disabled. Conducts vocational classes and a free employment bureau; makes artificial limbs and supplies them to cripples at cost; supplies work to home-bound cripples.

Jewish Welfare Board

(Organized 1917—Amalgamated with Council of Young Men's Hebrew and Kindred Associations, July, 1921)

OFFICE: 352 Fourth Ave., New York City.

OFFICERS: *Pres.*, Irving Lehman; *Vice-Presidents*, Felix M. Warburg; Jacob M. Loeb, Chicago, Ill.; Jacob K. Newman, New Orleans, La.; M. C. Sloss, San Francisco, Cal.; *Sec.*, Joseph Rosenzweig; *Treas.*, Edward S. Steinam; *Exec. Dir.*, Harry L. Glucksman.

Affiliated organizations, 16.

Constituent societies, 370.

PURPOSE: To promote the social welfare of soldiers, sailors and marines in the service of the United States, and especially to provide for men of the Jewish faith in the army and navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts. To stimulate the organization and to assist in the activities of Jewish centers, Hebrew associations and kindred organizations, and to co-operate with all similar bodies in the development of Judaism and good citizenship.

Joint Committee on Utilizing Surveys

(Federal Council, Home Missions Council and the Council of Women for Home Missions)

HEADQUARTERS: 156 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. L. C. Barnes.

Mariners' Family Asylum

(Established and incorporated 1843)

OFFICE: 119 Tompkins Ave., Stapleton, Staten Island, N. Y.

OFFICERS: *Treas.*, Elmer W. Durkin, 142 Manor Road, West New Brighton, S. I., New York; *Cor. Sec.*, Mrs. Henry Cattermole, 18 Pommer Ave., Tompkinsville, S. I., New York; *Rec. Sec.*, Mrs. G. D. Pine, 25 S. Elliott Place, Brooklyn, N. Y.

A home for aged and destitute widows, wives, mothers, sisters and daughters of seamen who have sailed from the port of New York.

National Association of Audubon Societies

OFFICE: 1974 Broadway, New York City.

OFFICERS: *Pres.*, T. Gilbert Pearson; *Sec.*, William P. Wharton, Groton, Mass.; *Treas.*, Dr. Jonathan Dwight, 43 W. 70th St., New York City.

PURPOSE: To encourage the study of wild birds and animals and work for their protection.

National Association of Travelers' Aid Societies

(Organized 1917)

OFFICE: 25 W. 43rd St., New York City.

OFFICERS: *Pres.*, William S. Royster; *Vice-Pres.*, Mrs. George Vaux, Jr.; *Asst. Treas.*, Mrs. Robert L. Dickinson; *Gen. Dir.*, John R. Shillady.

PURPOSE: The National Association of Travelers' Aid Societies is an association of local organizations throughout the United States for

which it serves as a medium for the co-operation of non-commercial protective agencies which have to do with the assistance of travelers, especially women and girls; also to aid in the development, improvement and unification of the work of such agencies.

PERIODICAL: *National Travelers' Aid Bulletin*.

National Board of Review of Motion Pictures

(Established 1909 by Peoples' Institute)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Acting Chmn.*, Clarence A. Perry; *Treas.*, Dr. Myron T. Scudder; *Exec. Sec.*, W. D. McGuire; *Review Sec.*, Wilton A. Barrett; *Membership Sec.*, Francis Barrett; *Sec. Nat. Com. for Better Films*, *Affiliated with the Nat. Board of Review*, Alice B. Evans.

PURPOSE: An extra-legal volunteer organization reflecting public sentiment and co-operating nationally with producers and city officials in the review and regulation of motion pictures on the basis of minimum standards, and with numerous organizations, individuals, groups, etc., in the extension of the use of worthwhile motion pictures, both inside the theaters and without.

National Child Labor Committee

(Organized April, 1904)

OFFICE: 215 Fourth Ave., New York City.

OFFICERS: *Chmn.*, Samuel McCune Lindsey, Columbia University, New York City; *Vice-Chmn.*, Homer Folks and Dr. William Dryer Travis; *Treas.*, V. Everit Macy, 24 Broad St., New York City; *Trustee Emeritus*, Felix Adler, Ethical Culture Society, New York City; *Gen. Sec.*, Owen R. Lovejoy, 215 Fourth Ave., New York City.

PURPOSE: The committee was organized for the purpose of safeguarding childhood as affected by industrial and agricultural conditions, and promoting the normal development of children by opportunities of education and health; to create throughout the United States an enlightened public opinion in support of these objects, and to secure their progressive realization by the enactment and enforcement of appropriate laws. The legislative program of the committee is chiefly concerned with child labor laws, compulsory education laws, mothers' pension laws and children's codes.

Items in the committee's whole program include: Better child labor laws, better enforced; better school attendance laws, better enforced; better schools with stronger holding power of their own; vocational training, guidance and placement; health supervision of the child in school and at work; physical examination of applicants for working papers; provisions of public recreation facilities for children; children's scholarships, mothers' pensions and other means of relieving or preventing poverty; all children under 16 in school on full time; all children between 16 and 18 in part-time or continuation schools, unless in school on full time. Investigation and research work is carried on by its staff of specialists in the various child-welfare fields related to child labor. Child-welfare surveys on a state-wide basis, covering subjects of health, schools, recreation, child labor, rural life, dependency, delinquency, children's institutions, laws and administration are made on invitation as foundation for children's code. Informational function of committee is performed through publications, publicity and membership campaigns and public addresses. Holds an annual meeting, proceedings of which appear in its magazine. Promotes observances of Child-Labor Day (last Sunday in January in churches, together with preceding Saturday in synagogues and following Monday in schools, clubs and the like). Furnishes photographs, slides and exhibits; apply to central office for particulars. Publishes pamphlets, reports and *The American Child* (monthly), \$2 a year; free to members. Membership is open to all friends of children. Supported by annual membership dues, \$2 and up. Is affiliated with the National Child Health Council.

National Child Welfare Association

(Established 1912—Incorporated 1914)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Dr. John H. Finley; *Treas.*, Amos L. Prescott; *Gen. Sec.*, Charles F. Powlison.

PURPOSE: Originates and publishes exhibit material visualizing conditions effecting the physical, mental and moral development of children.

National Christian League for the Promotion of Purity

OFFICE: 5 E. Twelfth St., New York City.

OFFICERS: *Pres.*, Elizabeth B. Grannis; *Cor. Sec.*, Charles H. Donovan; *Rec. Sec.*, Charlotte Woolley, M. D.; *Treas.*, Benjamin A. M. Shapiro.

PURPOSE: The spread of the claims of morality and the assistance of Christian efforts for purity.

National Committee on Prisons and Prison Labor

OFFICE: 2 Rector St., New York City.

OFFICERS: *Pres.*, Adolph Lewisohn; *Exec. Dir.*, E. Stagg Whittin; *Treas.*, Edwin P. Grosvenor; *Sec.*, J. K. Jaffray.

PURPOSE: To study the problems of labor in prisons and correctional institutions, with a view to securing legislation for such employment of prisoners as will promote their welfare and at the same time reimburse the institutions for expense of maintenance, while preventing unfair competition between prison-made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners.

National Community Board

(Organized and Incorporated 1920)

OFFICE: 1516 H St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Henry E. Jackson, Chatham Courts, Washington, D. C.; *Treas.*, B. W. Law, Collins, N. Y.; *Sec.*, Major Oliver P. Newman, 2700 Connecticut Ave., Washington, D. C.

Plans to transfer its work to Congress and the states within a period of twenty-five years.

PURPOSE: Acts as a promoting center and service station; first, to assist local communities to organize themselves on the basis of citizenship; second, to aid community service agencies, both governmental and volunteer, in functioning more effectively and in eliminating waste of money, energy and good-will due to needless duplication.

National Conference of Catholic CharitiesOFFICER: *Sec.*, Rev. John O'Grady, Catholic University, Washington.

PURPOSE: To bring about the exchange of information between Roman Catholics engaged in Catholic charities and for the improvement of standards in Catholic work. Encourages further development of literature in which the religious and social ideals of charity shall find dignified expression. It pays particular attention to improving the standards of Catholic child-caring agencies in the United States.

PUBLICATIONS: *Catholic Charities Review* (monthly, except July and August); "Directory of Catholic Charities in the United States"; "Program for Catholic Child-caring Homes." Pamphlets on the different phases of social work.**National Conference of Jewish Social Service**

OFFICE: Room 1806, 114 Fifth Ave., New York City.

OFFICERS: *Pres.*, Maurice B. Hexter, 25 Tremont St., Boston, Mass.; *Vice-Presidents*, Morris W. Waldman, Eagle Bldg., Brooklyn, N. Y.; Charles D. Spviak, P. O. Box 537, Denver, Col.; Sidney E. Pritz, Union Trust Bldg., Cincinnati, Ohio; *Treas.*, Louis M. Cahn, 1800 Selden St., Chicago, Ill.; *Sec.*, Samuel A. Goldsmith, 114 Fifth Ave., New York City.

PURPOSE: The objects of the conference are to discuss the problems of Jewish social work, to promote reforms in its administration and to provide uniformity of action and co-operation in all matters pertaining to the development of Jewish philanthropic and communal activities, without, however, interfering with the local work of any constituent society.

National Conference of Social Work

OFFICE: 25 E. Ninth St., Cincinnati, Ohio.

OFFICERS: *Pres.*, Miss Grace Abbott, Washington, D. C.; *Gen. Sec.*, William Hammond Parker, Cincinnati, Ohio; *Treas.*, C. M. Bookman, Cincinnati, Ohio.

PURPOSE: To facilitate discussion of the problems and methods of practical human improvement, to increase the efficiency of the agencies and institutions devoted to this cause, and to disseminate information.

PUBLICATIONS: *The Conference Bulletin*; *The Proceedings*.

National Congress of Mothers and Parent-Teachers' Ass'n.

(Organized 1897—Incorporated 1900)

OFFICE: 1201 16th St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Augusta H. Reeve, Chestnut Hill, Philadelphia, Pa.; *Sec.*, Mrs. Arthur C. Watkins, 1201 16th St., Washington, D. C.; *Nat. Treas.*, Mrs. Hubert N. Rowell, 3158 College Ave., Berkeley, Cal.

PURPOSE: To promote child welfare in the home, school, church and state; to develop wiser, better trained parenthood; to organize local groups of parents and teachers, and to assist local groups already formed.

National Federation of Settlements

(Organized 1911)

OFFICER: *Exec. Sec.*, Albert J. Kennedy, 20 Union Park, Boston.

PURPOSE: To reinforce the various phases of federated action among neighborhood agencies; to assemble information regarding settlement experience throughout the country; to secure capable recruits for settlement work; to urge measures of state and national legislation suggested by settlement experience; to promote the better organization of neighborhood life generally.

National Florence Crittenton Mission

OFFICE: 218 Third St., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Kate Waller Barrett, M. D., 408 Duke St., Alexandria, Va.; *Vice-Pres.*, Hon. James T. Petty, Washington, D. C.; *Sec.*, John B. Barrett, Clifton Station, Va.; *Treas.*, F. B. Waterman, Room 910, 108 Fulton St., New York City.

PURPOSE: To aid and encourage destitute, homeless and unfortunate girls and unmarried mothers. In addition to our sixty-eight homes throughout the country we have a 360-acre farm, an Industrial and Agricultural Training School for Girls situated at Clifton Station (Southern R. R.), Va.

National Health Council

(Organized 1920)

OFFICES: 17th and D Sts., N. W., Washington, D. C., and Penn Terminal Bldg., 370 Seventh Ave., New York City.

OFFICERS: *Chmn.*, Lee K. Frankel; *Vice-Chmn.*, William F. Snow, M. D.; *Rec. Sec.*, James L. Fieser; *Treas.*, Linsly R. Williams, M. D.; *Exec. Officer*, A. J. Lanza, M. D.; *Admin. Sec.*, James A. Tobey; *Washington Representative*, Elizabeth G. Fox.

DIRECT-MEMBER ORGANIZATIONS: American Child Health Association, American Public Health Association, American Red Cross, American Social Hygiene Association, American Society for the Control of

Cancer, Conference of State and Provincial Health Authorities of North America, National Committee for Mental Hygiene, National Committee for the Prevention of Blindness, National Organization for Public Health Nursing, and National Tuberculosis Association.

CONFERENCE MEMBERS: United States Children's Bureau, and the United States Public Health Service.

ASSOCIATE MEMBERS: American Association of Industrial Physicians and Surgeons, and the Women's Foundation for Health.

PURPOSE: Aims to serve as a clearing house and co-ordinating center for the independent, autonomous agencies represented in its membership. Maintains information, legislative and statistical bureaus and holds periodic joint conferences for the co-ordination of health activities and the development of educational health material. Publishes the National Health Series.

STAFF: S. J. Crumble, M. D., *Director Public Health Relations*; Sally Lucas Jean, *Director Health Education*; George T. Palmer, Dr. P. H., *Director of Research*; Arthur Tomalin, *Director of Publications*; National Organization for Public Health Nursing, directing Nursing Service with the A. C. H. A. in the Field of Child Health.

PURPOSE: The prevention of disease, promotion of health and the sound physical development of children of all ages; awakening the interest of the general public in improving child health; and co-operating with public and private agencies for the attainment of these ends.

National Indian Association

(Organized 1879—Incorporated 1887)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Otto Heinigke; *Exec. Sec.*, John W. Clark; *Treas.*, Mrs. Anna B. Clark.

RELIGIOUS WORK: Direct undenominational teaching of religious truths in places where no Christian instruction is given by any other agency.

EDUCATIONAL, HUMANITARIAN, MEDICAL AND INDUSTRIAL WORK: Gathering of Indian children into schools; providing hospitals and dispensaries, and homes for aged Indian women and for Indian orphans. Introduction of industries among various tribes to help the Indian to a position of self-support.

POLICY: The policy of the association is to give its missions, when well established, together with the property attached, to the permanent care of denominational mission boards asking for them. The association has done this pioneer missionary work in fifty-three tribes and separated parts of tribes.

BUILDINGS ERECTED: About sixty buildings have been erected. These include twenty-three mission cottages, five model cottages in Alaska (which led to the noted "Model Cottage Settlement" at Sitka), nine churches and chapels, six schoolhouses, three homes for aged Indian women and orphans, two hospitals, one hospital cottage, a "fresh air" room, and other buildings connected with the work at various mission stations.

The association's latest mission is among the Rocky Boy Band of Chippewas and Crees in Montana, where a large community work is being carried on, in charge of three white workers and one native helper.

National Information Bureau

(Organized 1918)

HEADQUARTERS: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Gustavus D. Pope, Detroit, Mich.; *First Vice-Pres.*, Paul L. Feiss, Cleveland, Ohio; *Second Vice-Pres.*, Lawson Purdy, New York City; *Third Vice-Pres.*, Barry C. Smith, New York City; *Sec.*, John R. Shillady, New York City; *Treas.*, Chellis A. Austin, New York City; *Dir.*, Allen T. Burns, 1 Madison Ave., New York City.

PURPOSE: To standardize national social, civic and philanthropic work to protect the contributing public, and to furnish information on matters of organizing and administering social work.

National Lend-a-Hand Society

(Organized 1914—Incorporated 1915)

OFFICE: 106 Park Row, New York City.

OFFICER: *Exec. Sec.*, Rev. George Sanderson.

PURPOSE: To "lend a hand, temporally, morally and spiritually, to discharged prisoners." Assists them, irrespective of race, creed or sex, to secure positions of honest employment. Receives prisoners paroled to its custodial care, assists them to procure employment, and advises and supervises them until they are discharged from custody. Executive secretary makes periodical visits to prisoners in many states, addresses prisoners in their prison chapels, holds personal interviews with them and arranges to assist them to obtain employment when they are discharged. Membership is open to interested persons.

National Plant, Flower and Fruit Guild

(Organized 1893—Incorporated 1906)

OFFICE: 70 Fifth Ave., New York City.

NATIONAL OFFICERS: *Founder and Pres.*, Mrs. John Wood Stewart; *Hon. Pres.*, Henry Fairfield Osborn; *Treas.*, Virginia D. H. Furman; *Sec.*, Ellen Eddy Shaw.

PURPOSE: To give to the sick poor in hospitals and tenements sympathy and cheer through the distribution of plants, cut flowers, fruit and jelly. To establish garden clubs, children's community gardens in cities and towns, and supply flowering boxes for congested tenement districts. Supported by subscription and donations.

National Probation Association, Inc.

(Organized 1907—Incorporated 1921)

MAIN OFFICE: 370 Seventh Ave., New York City.

OFFICERS: *Pres.*, Hon. James Hoge Ricks, Juvenile and Domestic Relations Court, Richmond; *Vice-Pres.*, Mrs. Caroline B. Wittpenn, Newark, N. J.; *Treas.*, Hon. George Gordon Battle, 37 Wall St., New York City; *Gen. Sec.*, Charles L. Chute, 370 Seventh Ave., New York City; *Chmn. Board of Directors*, Hon. Franklin Chase Hoyt, Presiding Judge, Children's Court, New York City.

PURPOSE: To study, establish, extend and standardize adult and juvenile probation, juvenile courts, domestic relations or family courts, and other specialized courts using the probation system. Supports efforts to prevent or reduce delinquency, and to promote rational and humane treatment of crime and delinquency.

National Reform Association

(Organized 1863—Incorporated 1890)

OFFICE: 209 Ninth St., Pittsburgh, Pa.

OFFICERS: *Pres.*, Thomas D. Edgar; *Gen. Sec.*, James S. McGaw; *Treas.*, James S. Tibby.

PURPOSE: To maintain existing Christian features in government, to advocate moral reforms and to bring governments to an acceptance of the moral laws of the Christian religion.

PERIODICAL: *The Christian Statesman*.

National Safety Council

(Organized 1912)

OFFICE: 168 North Michigan Ave., Chicago, Ill.

OFFICERS: *Pres.*, L. A. DeBlois; *Treas. and Chmn. Finance Com.*, Homer E. Niesz; *Managing Dir. and Sec.*, W. H. Cameron; *Chief and Bus. Dir.*, W. Dean Keefer.

PURPOSE: The object of this organization shall be to promote the conservation of human life—the safety, health and welfare of the individual, the workmen in the industries and the public generally, particularly as related to the prevention of accidents and vocational diseases and the subject of industrial sanitation.

National Women's Trade Union League of America

(Organized 1903)

OFFICE: 311 S. Ashland Blvd., Chicago, Ill.

OFFICERS: *Hon. Pres.*, Mrs. Raymond Robins; *Pres.*, Mrs. Maud Swartz, 247 Lexington Ave., New York City; *Vice-Pres.*, Miss Rose Schneiderman, 247 Lexington Ave., New York City; *Sec.-Treas.*, Miss Elisabeth Christman, 311 S. Ashland Blvd., Chicago, Ill.

PURPOSE: To look toward democracy in the workshop and a full and normal life for all. To make this vision a reality and to hasten its coming is the aim of the National Women's Trade Union League of America. *Platform:* Organization of all workers into trade unions. Equal pay for equal work, regardless of sex or race. Eight-hour day and 44-hour week. An American standard of living. Full citizenship for women. The outlawry of war. Closer affiliation of women workers of all countries.

Neighbors' League of America, Inc.

(Organized 1917—Incorporated 1919)

OFFICE: Room 1017, 23 E. 26th St., New York City.

OFFICERS: *Pres.*, Mrs. L. C. Barnes, 459 Marlborough Road, Yonkers, N. Y.; *Sec.*, Mrs. S. R. Warburton; *Registrar and Treas.*, Mrs. E. A. Goldthorp, care of Corn Exchange Bank, Pennsylvania Station Branch, New York City.

PURPOSE: The general purpose of the Neighbors' League of America, Inc., is the promotion of neighborly relations between native-born and foreign-born Americans through mutual acquaintance and co-operation. The league specializes in teaching the language and the ideals of America to foreign-born mothers of little children whose home cares prevent their attendance at public classes. In co-operation with Teachers' College, Columbia University, the Neighbors' League of America, Inc., trains teachers for practical Americanization work.

New York Foundation

(Incorporated 1909)

OFFICE: 87 Nassau St., New York City.

OFFICERS: *Trustees*, Alfred M. Heinsheimer, *Pres.*; Mortimer L. Schiff, Felix M. Warburg, Lee K. Frankel, Herbert H. Lehman, Sam A. Lewisohn, David M. Heyman, *Treas.*; William F. Fuerst, *Sec.*

Administers funds for the encouragement of charitable and other philanthropic efforts.

Playground and Recreation Association of America

OFFICE: 315 Fourth Ave., New York City.

OFFICERS: *Pres.*, Joseph Lee; *Sec.*, Howard S. Braucher; *Treas.*, Gustavus T. Kirby.

PURPOSE: To promote normal, wholesome play and public recreation through providing, at the request of a responsible community group, the services of field secretaries to help in organizing year-round recreation systems, through the publishing of literature, through correspondence and conferences and through providing publicity material. Through its field workers the association aids private groups in developing community-wide recreation which will build for citizenship; it helps in training a group of volunteers and in broadening the leisure time program. When work has been established in the community,

local officials may have the assistance of continuation field workers in maintaining and enriching their program.

The association maintains a National Physical Education Service which is aiding in securing compulsory physical education laws and is working for Federal legislation.

Playground and Recreation Association, National Physical Education Service

(Organized 1918)

OFFICE: 315 Fourth Ave., New York City.

PURPOSE: Works to secure Federal and State legislation for physical education; universal physical education in the schools of all states. Seeks to stimulate popular opinion which would assure both legislation and its effective operation. Sends representatives to states planning physical education legislation; these field workers organize local and state campaigns, address meetings and otherwise aid in bringing about the enactment of such laws.

Protestant Unity League, Inc.

(Originated and Incorporated 1919)

OFFICE: 500 Fifth Ave., New York City.

OFFICERS: Pres., Mrs. George W. Danziger; *Treas.*, William C. Kronmeyer; *Sec.*, Mrs. Guy Beaver King; *Managing Dir.*, Elle H. Shaw.

PURPOSE: To enroll all Protestants, whether affiliated with any church or not, and all members of Protestant churches, irrespective of denomination, in one grand body for Protestant welfare work.

Acts as bureau of information as to Protestant activities; as court representative for church workers and others needing such service; suggests Protestant homes for children and adults; permanent, temporary, convalescent, incurable. Interest in general welfare of Protestants. Emergency aid given as funds permit.

Department of Research and Education (Federal Council)

See p. 267.

Russell Sage Foundation

OFFICE: 130 E. 22nd St., New York City.

OFFICERS: TRUSTEES—*Pres.*, Robert W. de Forest; *Vice-Pres.*, Mrs. William B. Rice; *Treas.*, Lawson Purdy; Frederic A. Delano, John H. Finley, Dwight W. Morrow, Louisa Lee Schuyler, Mrs. Finley J. Shepard; *Sec. and Gen. Dir.*, John M. Glenn.

The Foundation was established by Mrs. Russell Sage in memory of her husband. The endowment was \$10,000,000, to which \$5,000,000 was added by her will. It was incorporated by an act of the Legislature of New York, in April, 1907, "for the improvement of social and living conditions in the United States of America." The charter further states: "It shall be within the purpose of said corporation to use any means which from time to time shall seem expedient to its members or trustees, including research, publication, education, the establishment and maintenance of charitable and benevolent activities, agencies and institutions already established."

The Foundation does not relieve individual need or duplicate the work of existing agencies. It studies and interprets facts with regard to social conditions and methods of social work, makes the information available by publications, conferences and other means of public education, and seeks in various ways to stimulate action for social betterment.

The direct activities of the Foundation are carried on by eight departments of its own. It makes a few grants to other agencies with kindred purposes which are especially equipped to carry on activities within its field. The departments of the Foundation are as follows:

CHARITY ORGANIZATION DEPARTMENT: Mary E. Richmond, director; Fred S. Hall, associate director. The aim of this department is to study, teach and publish in the field of charity organization, bounding that field broadly to include the better co-ordination of all social work. Its studies and efforts have been confined chiefly to social case work, to the co-operation of social agencies and to their administrative details.

DEPARTMENT OF CHILD HELPING: Hastings H. Hart, director. The aim of this department is to promote improved methods of dealing with dependent, neglected, delinquent and defective children throughout the United States; to conduct inquiries concerning the condition, needs and care of such children, on request to make intensive studies of particular organizations and institutions and to give information and advice to those who are founding or reorganizing child-caring agencies, or who are interested in legislation relating to the classes of children named above.

DEPARTMENT OF INDUSTRIAL STUDIES: Mary Van Kleeck, director. The aim of this department is to study industrial conditions and to discover facts which may be a guide for public opinion and a basis for constructive action for improving conditions of work and industrial relations.

DEPARTMENT OF RECREATION: Lee F. Hanmer, director; Clarence A. Perry, associate director. The aim of this department is to aid in constructive social organization of leisure time. The department studies the best methods of providing and administering facilities for public recreation and encourages their adoption by public and private agencies. Some of the subjects dealt with are recreation legislation, athletics and games for school children, community use of school plants, holiday celebrations, municipal administration of recreation facilities and rural recreation.

DIVISION OF REMEDIAL LOANS: Caro D. Coombs, secretary. The aim of this division is to conduct a campaign of education regarding the evils of the small loan business and to urge the passage and enforcement of adequate small loan laws.

DEPARTMENT OF STATISTICS: R. G. Hurlin, director. The aim of this department is to prepare statistical reports relating to social conditions, to advise the members of the staff of the Foundation and others as to the planning of statistical inquiries, the preparation of schedule forms and tables, and the presentation of statistical results. It revises all statistical material intended for publication by the Foundation.

DEPARTMENT OF SURVEYS AND EXHIBITS: Shelby M. Harrison, director; E. G. Routzahn, associate director. The aim of this department is to study and develop the social survey and social exhibit as important aids in community improvement, and to give advice about, make plans for, and help in organizing local surveys and exhibits.

LIBRARY: Frederick W. Jenkins, librarian; Bertha M. Hulseman, assistant librarian. The library is free to the public and is open week days from 8.45 a. m. to 5 p. m. It contains about 22,500 books and 69,000 pamphlets on sociology and social work. Its files of reports of public and private agencies, institutions and conferences, national and foreign, are unusually complete. It receives regularly 250 periodicals.

Sailors' Snug Harbor

(Founded 1801—Incorporated 1806)

HEADQUARTERS: New Brighton, Staten Island, New York.

CITY OFFICE: 262 E. Green St., New York City.

OFFICERS: *Pres.*, Irving T. Bush; *Governor*, George E. Beckwith; *Comptroller*, W. A. Guenther; *Deputy Comptroller*, J. L. Brink; Edward H. Cole, *Application Agent*, to whom apply.

A home for aged, decrepit and wornout sailors.

Society for the Friendless

OFFICE: Massachusetts Bldg., Kansas City, Mo.
OFFICERS: *Pres.*, T. F. Garver; *Treas.*, W. H. Barnard; *Nat. Supt.*, Rev. James Parsons.

Operates as general directing organization for state societies for the friendless, engaged in prisoners' aid work and prison reform.

Society for the Prevention of Cruelty to Animals

(Incorporated 1866)

OFFICE: Madison Ave. and 26th St., New York City.
OFFICERS: *Pres.*, F. K. Sturgis; *Treas.*, Henry Bergh; *Sec.*, Richard Welling; *Gen. Mgr.*, W. K. Horton.

PURPOSE: For the purpose indicated in the title. Open day and night, also Sundays. Has ambulances for the removal of disabled animals and maintains free dispensaries and hospitals for animals, and shelters for dogs and cats. Supported by voluntary contributions. Applications and complaints should be made at the above address.

Southern Co-operative League for Education and Social Service

See p. 306.

World's Purity Federation

OFFICE: La Crosse, Wis.
OFFICERS: *Pres.*, B. S. Steadwell; *First Vice-Pres.*, Rev. T. Albert Moore; *Second Vice-Pres.*, Mrs. Kate Waller Barrett; *Sec.*, L. E. Brownell, Winnipeg, Man., Can.; *Treas.*, B. C. Howell.

PURPOSE: To eradicate white slave traffic and public vice, to secure a single standard of morals, and safe and sane instruction of the young in social hygiene.

PERIODICAL: *The Light*, La Crosse, Wis., Editor, B. S. Steadwell.

TEMPERANCE AND PROHIBITION

Allied Citizens of America

(Incorporated 1919)

OFFICE: 906 Broadway, New York City.
 Supplements, but does not supplant, the Anti-Saloon League. Promotes the enforcement of the Eighteenth Amendment to the Constitution and aids in the enactment and enforcement of State and Federal legislation furthering health, morality and general welfare. Seeks to spread Americanism through encouraging, by written and spoken words, belief in and enthusiasm for the Constitution. Plans to organize in each town, village or city, and in each county or state, without regard to party or creed, a body of citizens, both men and women, for effective co-operation for the accomplishment of these purposes, and for the supporting of public officials to make local government effective and responsive to public opinion. Non-partisan and non-sectarian. Membership open to all persons who are able to read, and who sign and agree to the covenant upholding the Constitution and American ideals. No dues, assessments or initiation fees. Supported by contributions.

Anti-Saloon League of America

The first permanent State Anti-Saloon League was organized at Oberlin, Ohio, May 24, 1893. The Anti-Saloon League of America was organized at Washington, D. C., December 18, 1895. Exactly twenty-two years later the United States Congress submitted the Eighteenth Amendment to the States for ratification.

GENERAL OFFICES: Westerville, Ohio; Legal and Legislative, 30-33 Bliss Bldg., Washington, D. C.

OFFICERS: *Pres.*, Bishop Thomas Nicholson; *Gen. Supt.*, Rev. F. Scott McBride; *Assoc. Gen. Supt.*, Rev. H. H. Russell; *Hon. Sec.*, S. E. Nicholson; *Treas.*, Foster Copeland, Columbus, Ohio; *Gen. Mgr. Dept. of Publication Interests*, Ernest H. Cherrington; *Nat. Attorney and Legislative Supt.*, Wayne B. Wheeler, 30-33 Bliss Bldg., Washington.

PURPOSE: To federate the temperance forces of the United States in an organized opposition to the beverage liquor traffic.

Association in Support of National Prohibition

OFFICE: 644 Transportation Bldg., Washington, D. C.

OFFICERS: *Nat. Dir.*, Edwin C. Dinwiddie, Washington, D. C.; *Treas.*, Ben D. Wright, Lockport, N. Y.; *Nat. Advisory Com.*, Bishop William F. Anderson, Judge William S. Bennett, Miss Laura R. Church, Judge William A. DeLacey, Col. Fred N. Dow, Mrs. Ella M. George, Rev. H. A. Hersey, Dr. Emory W. Hunt, Senator Wesley L. Jones, Hon. M. Clyde Kelley, Rev. Rufus W. Miller, Father P. J. O'Callaghan, Hon. Charles H. Randall, Mrs. Florence D. Richard, Miss Georgia Robertson, Dr. Charles Scanlon, Senator Morris Sheppard, Dr. Sam Small, Dr. Charles Stelzle, Rev. John Timothy Stone, Rev. V. G. A. Tressler, Dr. Clarence True Wilson, Dr. John A. Wilson, Alonzo E. Wilson, Willard O. Wylie and the officers. (Additional members to be added later.)

Citizen's Committee of One Thousand

OFFICE: 105 E. 22nd St., New York City.

OFFICERS: *Chmn.*, Fred B. Smith; *Treas.*, Orrin R. Judd; *Exec. Secs.*, Harry N. Holmes and Rev. William Hiram Foulkes.

PURPOSE: To co-operate with existing organizations in arousing public sentiment for the profound importance of the observing of all law as the fundamental basis of an enduring public, and at the same time to rebuke the tendency to disregard those principles of discipline and restraint which are essential for the welfare of the people.

CENTRAL OBJECTIVE: The mobilizing of widespread determination to uphold the supremacy of law. (For fuller statement see Religious Statistics and Information, p. 438.)

Commission on Temperance (Federal Council)

See p. 265.

Committee on Promotion of Congressional Temperance Legislation

(Organized 1910)

OFFICE: 644 Transportation Bldg., Washington, D. C.

OFFICERS: *Chmn.*, Hon. William S. Bennett, 10 S. La Salle St., Chicago, Ill.; *Vice-Chmn.*, Hon. George F. Gotterill, Seattle, Wash.; *Supt.*, Rev. Edwin S. Dinwiddie.

PURPOSE: To promote the enactment and enforcement of legislation to prohibit alcoholic liquor traffic for beverage purposes.

Flying Squadron Foundation

OFFICE: 1200 People's Bank Bldg., 135 E. Market St., Indianapolis, Indiana.

OFFICERS: *Pres.*, Oliver W. Stewart; *Vice-Pres.*, James A. Tate; *Sec.*, Norman C. Brown; *Treas.*, Edward E. Mittman; *Auditor*, Charles H. Randall.

PURPOSE: Prohibition of the alcoholic liquor traffic, law enforcement, civic righteousness, social and industrial justice.

Intercollegiate Prohibition Association

OFFICE: 35 B St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Dr. Ira Landrith, Winona Lake, Ind.; *First Vice-Pres.*, Miss Anna A. Gordon; *Second Vice-Pres.*, Dr. Howard H. Russell; *Third Vice-Pres.*, Dr. Daniel A. Poling; *Sec.*, Elon G. Borton; *Gen. Sec. and Treas.*, Harry S. Warner, 35 B St., N. W., Washington.

PURPOSE: We propose, through the sane, normal processes of education, to impress on the students of America the meaning and value of prohibition, and to deepen the spirit of respect for law. Through the influence of these educated men and women—*America's future leaders*—exercised later in their home communities, through newspapers and by public-spirited service, we propose to advance highest ideals of law enforcement at home and world banishment of alcohol abroad.

PUBLICATION: *Intercollegiate Statesman* (monthly).

International Order of Good Templars

OFFICES: Beverly, Mass. (supplies and general correspondence), and 644 Transportation Bldg., Washington, D. C., (legislative headquarters).

OFFICERS: *Nat. Chief Templar and Nat. Electoral Supt.*, Rev. E. C. Dinwiddie, 644 Transportation Bldg., Washington, D. C.; *Nat. Counselor*, H. E. Wellman, Kendall, N. Y.; *Nat. Sec.*, Willard O. Wyllie, Beverly, Mass.; *Nat. Supt. Temperance Education*, Laura R. Church, Washington, D. C.; *Nat. Supt. Juvenile Work*, Mrs. E. J. Chandler, Manchester, N. H.

PURPOSE: To promote total abstinence for the individual and prohibition for the state, nation and the world.

PERIODICAL: *N. Y. and National Templar*, Beverly, Mass., Editor, W. O. Wyllie.

National Temperance Bureau

(Established 1907)

OFFICE: 644 Transportation Bldg., Washington, D. C.

OFFICERS: *Supt.*, Rev. Edwin C. Dinwiddie; *Treas.*, Rev. Charles F. Steck; *Auditor*, Ben D. Wright; *Office Sec.*, Ellen C. Church.

PURPOSE: To serve as clearing house for legislative work of several national temperance organizations; I. O. G. T., Committee on Promotion of Congressional Temperance Legislation, Association in Support of National Prohibition, and others.

Prohibition National Committee

OFFICE: 206 Pennsylvania Ave., S. E., Washington, D. C.

OFFICERS: *Chmn.*, Virgil G. Hinshaw; *Vice-Chmn.*, Mrs. Ida B. W. Smith; *Sec.*, Mrs. Mamie W. Colvin; *Treas.*, H. P. Faris.

PURPOSE: To secure enforcement of the Eighteenth Amendment by legislation and by the election of a political party pledged to its enforcement.

PERIODICAL: *California Voice*, Los Angeles, Cal., Editor, W. J. Phillips.

Scientific Temperance Federation

(Organized 1906)

OFFICE: 73 Tremont St., Boston, Mass.

OFFICERS: *Hon. Pres.*, Prof. Irving Fisher; *Pres.*, Ernest H. Cherrington; *Vice-Pres.*, A. J. Davis; *Exec. Sec.*, Cora Frances Stoddard; *Treas.*, Ernest L. Miller.

PURPOSE: Popular education in the scientific and social facts of the alcohol question through lectures, books, pamphlets, posters and slides. A bureau of information on the alcohol question.

Sons of Temperance (National Division of North America)

OFFICERS: *M. W. Patriarch*, E. R. Nickerson, Shag Harbor, Nova Scotia; *M. W. Associate*, Mrs. Anna R. Baedor, 138 Oakland Terrace, Hartford, Conn.; *M. W. Patron*, Mrs. Rae Goodwin, 220 S. Third St., Colwyn, Pa.; *Scribe*, T. N. Willmot, Orillia, Ontario; *M. W. Treas.*, William C. Acken, Metuchen, N. J.

PURPOSE: To teach and practice total abstinence.

Woman's Christian Temperance Union (National)

HEADQUARTERS: Evanston, Ill.

OFFICERS: *Pres.*, Miss Anna A. Gordon; *Vice-Pres. at Large*, Mrs. E. A. Boole; *Cor. Sec.*, Mrs. Frances P. Parks; *Rec. Sec.*, Mrs. E. P. Anderson; *Asst. Rec. Sec.*, Mrs. Sara Hoge; *Treas.*, Mrs. Margaret C. Munns.

PURPOSE: Organized for the protection of the home, the abolition of the liquor traffic and the triumph of Christ's Golden Rule in custom and in law.

Young People's Branch.—A social organization of young men and women for temperance and prohibition.

Woman's National Committee for Law Enforcement

OFFICE: Beverly, Mass.

OFFICERS: *Gen. Chmn.*, Mrs. Henry W. Peabody, Beverly, Mass.; *First Vice-Chmn.*, Mrs. Edward Franklin White; *Sec.*, Mrs. F. P. Turner, 25 Madison Ave., New York City; *Treas.*, Miss Hilda L. Olson, 302 Ford Bldg., Boston, Mass.

PURPOSE: Allegiance to the Constitution and observance of law.

World League Against Alcoholism

(The World League Against Alcoholism was formally organized at Washington, D. C., June 7, 1919, at a conference called by the joint action of the Anti-Saloon League of America and the Dominion Temperance Alliance of Canada.)

OFFICES: The General Offices of the World League Against Alcoholism are temporarily located at Westerville, Ohio. A Social Research Office is maintained at 150 Fifth Ave., New York City. The Scientific Research Department is located at Room 404, Tremont Bldg., Boston, Mass. The Students' Department is located at Fourth Floor, Bliss Bldg., Washington, D. C.; the Canadian Office at 24 E. Bloor St., Toronto, Can.; the Mexican and Pan-American Offices at Nuevo Mexico, 110, Apartado Postal 117 Bis, Mexico City, Mexico; Scandinavian Office at Folket Keysers-Gate 1, Christiania, Norway; the European Scientific and Information Department at Avenue du Grammont 1, Lausanne, Switzerland; the International Publicity Offices at 69 Fleet St., London, England, and Cairo, Egypt.

OFFICERS: *Presidents*, Miss Anna A. Gordon, Evanston, Ill.; Prof. R. Hercod, Lausanne, Switzerland; Right Hon. Leif Jones, Castle Howard York, England; Rev. Howard H. Russell, Westerville, Ohio; *Gen. Sec.*, Ernest H. Cherrington, Westerville, Ohio.

PURPOSE: To attain, by means of education and legislation, the total suppression throughout the world of alcoholism, which is the poison of body-plasm, mind, conduct and society, produced by the consumption of alcoholic beverages.

This league pledges itself to maintain an attitude of strict neutrality on all questions of public policy, not directly and immediately concerned with the traffic of alcoholic beverages.

World Prohibition and Reform Federation

(Consolidating the work of the International Reform Bureau, the Prohibition Foundation and the American Branch of the World Prohibition Federation).

OFFICE: 206 Pennsylvania Ave., S. E., Washington, D. C.

OFFICERS: *Pres.*, Rev. Robert Watson; *Vice-Presidents*, Rev. Clarence True Wilson and Rev. Charles Scanlon; *Sec.*, Prof. George S. Duncan; *Supt.*, Virgil G. Hinshaw; *Asst. Supt.*, Henry N. Pringle.

PURPOSE: To repress intemperance, impurity, Sunday desecration, gambling and kindred evils; to substitute wholesome recreations; to promote Bible reading in schools; to supplant industrial and international war with arbitration and conciliation and to secure the abolition of intoxicants and habit-forming drugs throughout the world.

PERIODICAL: "*World Dry*," with which has been combined "*The Twentieth Century Quarterly*," Editor, J. Raymond Schmidt.

World Prohibition Federation

AMERICAN HEADQUARTERS: Columbia Bank Bldg., Pittsburgh, Pa.
(In process of organization.)

OFFICERS OF AMERICAN BRANCH: *Pres.*, Rev. Charles Scanlon, Pittsburgh, Pa.; *First Vice-Pres.*, Gov. Carl E. Milliken; *Second Vice-Pres.*, Rev. Clarence True Wilson; *Third Vice-Pres.*, Rev. Samuel Z. Batten; *Sec.*, Rev. Stanley A. Hunter, Pittsburgh, Pa.; *Treas.*, Hon. Charles H. Randall, Washington, D. C.

PURPOSE: To secure the abolition of intoxicants and habit-forming drugs throughout the world.

World's Woman's Christian Temperance Union

OFFICERS: *Pres.*, Miss Anna A. Gordon; *Vice-Pres.*, Miss Dagmar Pirot; *Hon. Sec.*, Miss Agnes E. Slack; *Hon. Treas.*, Mrs. Ella A. Booie.

PURPOSE: Composed of national units in over fifty countries. These organizations are neither partisan nor sectarian. Its motto, "For God and Home and Every Land," suggests the scope of its work and the breadth of its patriotism.

WOMEN AND GIRLS

Bethany Girls

OFFICE: 504 Masonic Temple, Chicago, Ill.

OFFICERS: *Pres.*, William A. Peterson; *Vice-Pres.*, Dr. H. H. Everett; *Founder and Leader*, Mrs. Carrie Stewart Besserer; *Sec.*, Mrs. William A. Peterson.

PURPOSE: To make every girl a spiritual center radiating the Master's purpose in her home, daily life and church. A two-acre summer camp is maintained at Winona Lake, Ind.

Big Sisters (Inc.)

(Organized 1908—Incorporated 1911)

OFFICE: 122 E. 25th St., New York City.

OFFICERS: *Hon. Chmn.*, Mrs. William K. Vanderbilt; *Pres.*, Mrs. Willard Parker, Jr.; *Sec.*, Mrs. Edward Livingston Smith; *Treas.*, Mrs. J. Prentice Kellogg; *Exec. Sec.*, Miss Ida M. Merritt.

PURPOSE: To promote the welfare of children—white and colored. Girls under sixteen and boys under ten years who have been brought

before the Children's Court, and others who have suffered because of bad environment. Volunteers are enlisted who will take a friendly interest in such children and aid them to become better citizens.

The character of the work is protective, preventive and reconstructive. A Big Sister Home is maintained where the mildly delinquent girls may go instead of being committed to an institution.

Bureau of Vocational Information

See p. 303.

Camp-Fire Girls

(Incorporated March, 1912)

OFFICE: 31 E. 17th St., New York City.

OFFICERS: *Hon. Pres.*, Hon. Calvin Coolidge; *Hon. Vice-Pres.*, Hon. William Howard Taft; *Pres.*, Mrs. Oliver Harriman; *Sec. and Nat. Exec.*, Lester F. Scott; *Treas.*, Dr. Myron T. Scudder.

PURPOSE: An organized effort to find romance, beauty and adventure in every-day life. It consists that every member consider her health as a sacred thing. It emphasizes each point of the Camp-Fire Law—"See Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy"—through division of the lives of the girls into the following seven crafts: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, Patriotism.

OFFICIAL PUBLICATION: *Everygirl's Magazine*, 31 E. 17th St., New York City, Editor, Miss Mary Squire.

Council of Jewish Women (Inc.)

(Organized 1893)

OFFICE: 305 W. 98th St., New York City.

OFFICERS: *Pres.*, Miss Rose Brenner; *Treas.*, Mrs. Alvin L. Bauman; *Exec. Sec.*, Mrs. Estelle M. Sternberger.

PURPOSE: Unites Jewish women to work along civic, philanthropic, educational and religious lines. Conducts many special activities.

Girls' Friendly Society in America

(Established 1877—Incorporated 1895)

CENTRAL OFFICE: 15 E. 40th St., New York City.

OFFICERS: *Pres.*, Miss F. W. Sibley, 1043 Parker Ave., Detroit, Mich.; *Treas.*, Mrs. Julius W. Pfau, 15 E. 40th St., New York City; *Sec.*, Miss Mary M. McGuire, 15 E. 40th St., New York City.

PURPOSE: The Girls' Friendly Society is an organization of the church which exists to unite women and girls in a fellowship of prayer and service for the upholding of the highest standards of Christian womanhood. It endeavors to reach every girl, at as early an age as possible, that she may be led to pledge herself to strive for the best things in life—spiritual, intellectual, physical and social, and to help her to attain them; it studies conditions in which girls live, work and play, and tries, as far as it is able, to improve them, and to safeguard the whole girl-life of the community.

Girl Scouts (Inc.)

(Organized 1912)

NATIONAL HEADQUARTERS: 670 Lexington Ave., New York City.

OFFICERS: *Hon. Pres.*, Mrs. Calvin Coolidge; *Pres.*, Mrs. Herbert Hoover; *Founder*, Mrs. Juliette Low; *First Vice-Pres.*, Mrs. Arthur O. Choate; *Chmn. Exec. Board*, Mrs. V. Everit Macy; *Treas.*, Mrs. Nicholas F. Brady; *Director*, Mrs. Jane Deeter Rippin.

PURPOSE: To bring all girls the opportunity for group experience, outdoor life, and community service. Its activities center about the three main interests of Home-making, Health and Citizenship.

PUBLICATIONS: Official Handbook, *Scouting for Girls*; Camping Manual, *Campward Ho*; Organization and Rules, *Blue Book of Rules for Girl Scout Captains*; Magazine, *The American Girl*.

King's Daughters and Sons (International Order)

General Convention, biennial; next meeting, spring 1926.

OFFICE: 280 Madison Ave., New York City.

OFFICERS: *Pres.*, Mrs. George H. Prior, Jewett City, Conn.; *Exec. Sec.*, Mrs. Charles A. Menet, 280 Madison Ave., New York City; *Treas.*, Mrs. Charles K. Winslow, Upper Montclair, N. J.

PURPOSE: The development of spiritual life and the stimulation of Christian activities. Members co-operate in all lines of religious, educational and philanthropic work.

PERIODICAL: *The Silver Cross*, Editor, Mrs. Howard C. Arnold.

Young Women's Christian Associations of the United States of America

OFFICE: 600 Lexington Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert E. Speer; *Chmn. Exec. Com.*, Mrs. John French; *First Vice-Pres.*, Clara S. Reed; *Second Vice-Pres.*, Mrs. John D. Rockefeller, Jr.; *Sec.*, Miss Katharine Lambert; *Treas.*, Mrs. Samuel J. Broadwell; *Asst. Treas.*, Miss Margaret Mead; *Gen. Sec.*, Miss Mabel Cratty.

The National Board of the Y. W. C. A. interests itself in the city, student, town and rural community. Associations throughout the United States and its territories. Through its foreign division, it works with the World's Committee of the Association in extending its work with girls and women throughout the world.

PURPOSE: The purpose of the local association is to advance the physical, social, intellectual, moral and spiritual interests of young women; to bring young women to a knowledge of Jesus Christ as Saviour and Lord, to fullness of life and development of character.

SCHOOL: National Training School, New York City.

PERIODICAL: *The Woman's Press*, Editor, Miss Rhoda McCulloch.

For detailed report and statistics, see Sec. V, "Religious Statistics." See p. 429.

Section IV

**Directory of Chaplains in the Army and
Navy of the United States, with
Summary of Religious Work
in Both Branches of the
Service**

RELIGIOUS WORK IN THE ARMY AND NAVY

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

OFFICE: 937 Woodward Building, Washington, D. C.
OFFICERS. *Chairman*, Bishop William F. McDowell, *Vice-Chairman*, Rev. Wallace Radcliffe; *Secretary*, Rev. E O. Watson.

COMMITTEE

Chaplain John T. Axton	Rev. Charles M. Jacobs
Rev. Peter Ainslie	Rev. W. H. Jernagin
Rev. Wm. McF. Alexander	F. A. McCarl
Rev. Samuel Z. Batten	Bishop W. F. McMurry
Chap. G. Livingston Bayard	Rev. Walter A. Morgan
Rev. C. H. Beck	John R. Mott
Bishop William M. Bell	Rev. R. Niebuhr
Bishop Joseph F. Berry	Rev. S. T. Nicholas
Rev. A. C. Biddle	Rev. Thomas C. Pollock
Rev. Andrew R. Bird	Rev. H. H. Ranck
Dean G. C. F. Bratenahl	Rev. F. C. Reynolds
Rt. Rev. C. H. Brent	Rev. R. L. Russell
Rev. Gilbert N. Brink	Rev. Charles E. Schaeffer
Rev. J. F. Burnett	Rev. H. Franklin Schlegel
Bishop J. S. Caldwell	Chap. Evan W. Scott
Rev. Wm. I. Chamberlain	F. A. Seagle
Bishop G. C. Clement	Rev. Walter F. Smith
Rev. W. Stuart Cramer	Rev. J. G. Stewart
Rev. Lyman E. Davis	Rev. O. S. Thomas
Rev. John R. Edwards	J. S. Tichenor
Bishop H. H. Fout	Rev. John Paul Tyler
Chap. John B. Frazier	Rev. James I. Vance
Rt. Rev. James E. Freeman	R. Van Noord
Prof. John W. Gilbert	Rev. J. F. Wenchel
Rev. B. D. Gray	Rev. Gaylord S. White
Rev. W. C. Hallwachs	Rev. C. E. Wilbur
Prof. John R. Hawkins	Bishop Luther B. Wilson
Pres. W. A. Harper	Rev. Charles Wood

EXECUTIVE COMMITTEE

Bishop Wm. F. McDowell, <i>Chairman</i>	Rev. Wallace Radcliffe, <i>Vice-Chairman</i>
Rev. E. O. Watson, <i>Secretary</i>	Bishop W. F. McMurry
Rev. Walter A. Morgan	Rev. John R. Edwards
Rev. S. T. Nicholas	Dean G. C. F. Bratenahl
Rev. H. Franklin Schlegel	Rev. Walter F. Smith
	Bishop H. H. Fout
	Rev. A. R. Bird
	Rev. H. H. Ranck
	Rev. B. D. Gray

COMMITTEE ON STANDARDIZATION OF CHAPLAINCIES IN GOVERNMENT INSTITUTIONS

Bishop Wm. F. McDowell	Rev. W. A. Morgan	Chap. John T. Axton
Rt. Rev. James E. Freeman	Rev. Andrew R. Bird	Chap. Evan W. Scott
	Rev. E. O. Watson	

COMMITTEE ON RELIGIOUS MINISTRY IN VETERANS' HOSPITALS

Rev. John Paul Tyler	Rev. Andrew R. Bird	Rev. E. O. Watson
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COMMITTEE ON LEGISLATION

Bishop Wm. F. McDowell	Rt. Rev. C. H. Brent	Rev. Wallace Radcliffe
Rev. Walter A. Morgan		Rev. E. O. Watson

COMMITTEE ON CIRCULATING LIBRARY

Bishop Wm. F. McDowell	Rev. H. H. Ranck	Chap. John T. Axton
Rev. Walter F. Smith	Rev. John R. Edwards	Chap. Evan W. Scott
Rev. Walter A. Morgan		Rev. E. O. Watson

NATIONAL MEMORIAL COMMITTEE

Bishop Wm. F. McDowell	Rev. W. Stuart Cramer	Rev. Wallace Radcliffe
Chap. John T. Axton	Dean G. C. F. Bratenahl	Chap. Evan W. Scott
Rev. Samuel Z. Batten	Rev. Walter A. Morgan	Rev. E. O. Watson
	Rev. B. D. Gray	

The General Committee on Army and Navy Chaplains was formed March, 1917, for the purpose of assisting the Secretary of War and the Secretary of the Navy in matters relating to religious work in the army and navy. Its membership is composed of representatives of the

constituent bodies of the Federal Council and other bodies affiliated or consultative with the Federal Council and bodies which do not directly affiliate with the Federal Council as a whole, but co-operate with the General Committee on Army and Navy Chaplains.

The committee seeks to promote the spiritual welfare of the men in the army and navy through the development of interest on the part of the churches in the work of chaplains. It aids in the selection of chaplains, making recommendation as to their qualifications from the standpoint of the churches; is in constant co-operation with the office of the chief chaplain; and seeks in every way possible to promote religious work in both branches of the service.

Its responsibilities and services rendered are not only for regular army chaplains but also for the Reserve Corps.

ARMY CHAPLAINS

OFFICE OF THE CHIEF OF CHAPLAINS: War Department, State, War and Navy Building, Washington, D. C.

PERSONNEL: Col. John T. Axton, Lt.-Col. Julian E. Yates, Capt. Benjamin K. Tarskey, Army Field Clerk Augustus A. Bonanno, Warrant Officers Robert B. Irving and George E. Voss.

The office of the chief of chaplains, established under act of Congress approved June 4, 1920, is administered by the chief of chaplains, Chaplain John T. Axton; a chaplain as executive officer, Chaplain Julian E. Yates, who devotes himself largely to the program of instruction; and one chaplain as personnel officer, Chaplain Benjamin K. Tarskey, who supervises the selection and distribution of chaplains.

The specific function of the office of the chief of chaplains, under the supervision of the chief of staff, is to select, instruct, distribute and supervise the chaplain personnel of the army of the United States. It is the duty of the chief of chaplains to prepare and submit for approval the necessary regulations governing the examination of candidates for appointment as chaplains and to investigate the qualifications of all applicants for such appointment; to make recommendations for the assignment of chaplains to organizations and stations; to make recommendations concerning the equipment and supplies for the work of chaplains; to exercise direct supervision and control of the special service school for chaplains; to submit plans looking to a properly trained chaplain personnel by means of the Chaplains' School, by conferences of chaplains, and by the circulation of pamphlets of instruction; and to keep in personal touch with the chaplains by correspondence and personal contact. All of this serves to promote the moral and spiritual welfare and contentment of the army.

THE LAW AS TO CHAPLAINS

Section 15 of the Act of Congress approved June 4, 1920, provides: "There shall be one chaplain for every 1,200 officers and enlisted men of the regular army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this Act. Chaplains shall hereafter have rank, pay and allowances according to length of active commissioned service in the army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than five years, first lieutenant; five to fourteen years, captain; fourteen to twenty years, major; over twenty years, lieutenant-colonel. One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general co-ordination and super-

vision of the work of chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of fifty-eight years, other than chaplains of the regular army, who served as chaplains in the army at some time between April 6, 1917, and the date of the passage of this Act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in Section 24. For purpose of future promotion, persons so appointed shall be considered as having had, on the date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"Sec. 24e. Appointment of Officers: Appointments as chaplains shall be made from among persons duly accredited by some religious denomination or organization, and of good standing therein, between the ages of 23 and 45 years. Former officers of the regular army and retired officers may be reappointed to the active list if found competent for active duty."

Act of Congress fixes the strength of the army at 125,000 enlisted men and 12,000 officers, and provides for 125 chaplains.

APPORTIONMENT TO THE CHURCHES

The basis for apportionment of chaplains among the various denominations was fixed by the Secretary of War to allow 70 per cent to the Protestant churches, 25 per cent to the Roman Catholic Church, with 5 per cent for adjustments. When appointments of chaplains were being made in accordance with the Act of June 4, 1920, there were a sufficient number of qualified candidates from some denominations to completely fill their respective quotas according to the approved plan of distribution. Those denominations that presented less than their allotment of applicants, notably the Roman Catholic and Lutheran churches, expected later to fill vacancies that had been reserved for them. The recent reduction in the strength of the army necessitated the discharge of fifty chaplains. The disproportionate number of chaplains of certain faiths, which resulted, may be adjusted gradually as vacancies occur through retirements, resignations, or other casualties.

CHAPLAINS IN THE UNITED STATES ARMY

There are in service at present 125 chaplains, distributed over the various grades as follows:

Colonel	-----	1
Lieutenant-Colonel	-----	4
Major	-----	5
Captain	-----	86
First Lieutenant	-----	29

DIRECTORY OF CHAPLAINS, REGULAR ARMY, MAY, 1924

- William A. Aiken, Fort Porter, N. Y.; Capt. (Cong.)
 William R. Arnold, Fort Hancock, N. J.; Capt. (R. C.)
 John T. Axton, Chief of Chaplains, Washington, D. C.; Col. (Cong.)
 John T. Axton, Jr., The Chaplains' School, Fort Leavenworth, Kan.; Capt. (Cong.)
 Julius J. Babst, Fort Leavenworth, Kan.; Capt. (R. C.)
 Harlan J. Ballentine, Fort Benjamin Harrison, Ind.; Capt. (Bapt. N.)
 Milton O. Beebe, Fort Ruger, H. T.; Capt. (M. E.)
 Ivan L. Bennett, Post of Manila, P. I.; Lt. (Bapt. S.)
 James L. Blakeney, Fort Douglas, Utah; Capt. (Bapt. S.)
 Henry N. Blanchard, Fort Oglethorpe, Ga.; Capt. (Bapt. N.)
 John K. Bodel, Schofield Barracks, H. T.; Lt. (Epis.)
 Frank B. Bonner, Fort Bragg, N. C.; Lt. (Presby.)
 R. Earl Boyd, Camp Nichols, P. I.; Capt. (M. E.)

- W. Roy Bradley, Panama, C. Z.; Lt. Presby
 Edward L. Branham, Luke Field, H. T.; Capt. (D. of C.)
 Alvin J. Brasted, Fort Sam Houston, Texas; Capt. (Bapt. N.)
 Bertram F. Bronson, Tientsin, China; Lt. Bapt. N.
 Edwin Burling, Fort Lawton, Wash.; Lt. (M. E.)
 John J. Campbell, Camp at Gatum, C. Z.; Capt. (R. C.)
 John R. Carroll, Fort Adams, R. I.; Lt. (R. C.)
 Louis A. Carter, 25th Infantry, Nogales, Ariz.; Capt. (Bapt. Col.)
 Monroe S. Civer, 10th Cavalry, Fort Huachuca, Ariz.; Lt. (Bapt. Col.)
 John F. Chenoweth, Fort Bliss, Texas; Major (M. E.)
 Orville L. Clampitt, Vancouver Barracks, Wash.; Capt. (Bapt. S.)
 William D. Cleary, Fort Huachuca, Ariz.; Capt. (R. C.)
 Ora J. Cohee, The Chaplains' School, Fort Leavenworth, Kan.; Capt. (D. of C.)
 Philip F. Coholan, Fort Sam Houston, Texas; Capt. (R. C.)
 Samuel E. Crosby, Kelly Field, Texas, Capt. (Presby)
 John T. De Bardleben, Fort Benning, Ga.; Capt. (M. E. S.)
 Ralph C. Deibert, Fort Davis, C. Z.; Lt. (Evang.)
 Walter J. Donoghue, Camp Lewis, Wash.; Capt. (R. C.)
 Edmund P. Easterbrook, Fort Monroe, Va.; Lt. Col. (M. E.)
 Albert L. Evans, Camp Lewis, Wash.; Capt. (Presby.)
 Horace R. Fell, Jefferson Barracks, Mo.; Capt. (Epis.)
 Orville E. Fisher, Fort Moultrie, S. C.; Capt. (Ref. C. A.)
 William L. Fisher, Schofield Barracks, H. T.; Capt. (D. of C.)
 Harry C. Fraser, Fort Warren, Mass.; Capt. (M. E.)
 Clifford P. Futeher, Chanute Field, Ill.; Capt. (M. E.)
 Joseph G. Garrison, Fort Sheridan, Ill.; Lt. (Unit.)
 Charles F. Graeber, Camp Stotsenburg, P. I.; Capt. (M. E.)
 Edmund J. Griffin, Fort Winfield Scott, Cal.; Capt. (R. C.)
 John Hall, Walter Reed General Hospital, Washington, D. C.; Capt. (Luth.)
 Claude S. Harkey, Corozal, C. Z.; Capt. (M. E. S.)
 Thomas A. Harkins, Camp Marfa, Texas; Capt. (M. E. S.)
 Frank H. Hayes, Station Hospital, Fort Sam Houston, Texas; Capt. (Bapt. N.)
 Hal C. Head, Fort Ethan Allen, Vt.; Capt. (Bapt. N.)
 Charles W. B. Hill, Edgewood Arsenal, Md.; Capt. (Epis.)
 Jacob D. Hockman, Fort Ontario, N. Y.; Capt. (M. E.)
 Willis T. Howard, Fort Totten, N. Y.; Capt. (M. E. S.)
 Joseph L. Hunter, The Chaplains' School, Fort Leavenworth, Kan.; Lt. Col. (Presby)
 Elmer A. Huset, Schofield Barracks, H. T.; Lt. (Luth.)
 Nathaniel A. Jones, Schofield Barracks, H. T.; Capt. (D. of C.)
 Thomas L. Kelley, U. S. D. B., Alcatraz, Cal.; Capt. (Unit.)
 John T. Kendall, Fort Riley, Kan.; Capt. (M. E.)
 Peter J. Kilkenny, Schofield Barracks, H. T.; Capt. (R. C.)
 Samuel B. Knowles, Fort Slocum, N. Y.; Capt. (Cong.)
 Edward E. Lane, Fort George Wright, Wash.; Capt. (D. of C.)
 Thomas J. Lennan, Fort Benning, Ga.; Capt. (R. C.)
 Pierre H. Levesque, Fort William McKinley, P. I.; Capt. (R. C.)
 John O. Lindquist, Fort Hayes, Columbus, Ohio; Capt. (Luth.)
 Walter K. Lloyd, Camp Meade, Md.; Major (Epis.)
 George R. Longbrake, Fort Worden, Wash.; Capt. (Univ.)
 James L. McBride, Schofield Barracks, H. T.; Lt. (Presby.)
 Thomas L. McKenna, Fort Hills, P. I.; Lt. (R. C.)
 Frank P. MacKenzie, Scott Field, Ill.; Capt. (Presby.)
 George J. McMurry, Fort Bliss, Texas; Lt. (Bapt. S.)
 Edward T. McNally, Fort Screven, Ga.; Capt. (R. C.)
 John MacWilliams, Fort Randolph, C. Z.; Capt. (Presby.)
 Cornelius A. Maher, Fort Kamehameha, H. T.; Lt. (R. C.)
 Ivan G. Martin, Fort Howard, Md.; Lt. (Presby.)
 Albert K. Mathews, Fort MacArthur, Cal.; Capt. (D. of C.)
 Mylon D. Merchant, Fort Shafter, H. T.; Lt. (Cong.)
 Charles C. Merrill, Fort Missoula, Mont.; Capt. (M. E.)
 Clifford L. Miller, Fort Des Moines, Iowa; Capt. (Univ.)
 Frank L. Miller, Fort Thomas, Ky.; Lt. (Presby.)
 Luther D. Miller, Fort McPherson, Ga.; Capt. (Luth.)
 Samuel J. Miller, Fort Clayton, C. Z.; Capt. (M. E.)
 John F. Monahan, Fort McKinley, Me.; Capt. (R. C.)
 Faye A. Moon, Fort Bliss, Texas; Lt. (M. E.)
 John M. Moose, Presidio of Monterey, Cal.; Lt. Col. (M. E.)
 Alfred C. Oliver, Jr., Schofield Barracks, H. T.; Capt. (M. E.)
 Roy H. Parker, Post of Manila, P. I.; Capt. (Bapt. S.)
 Charles O. Purdy, Selfridge Field, Mich.; Capt. (D. of C.)
 Stanley C. Ramsden, Fort Hamilton, N. Y.; Major (Bapt. N.)
 Maurice W. Reynolds, Fort Sill, Okla.; Lt. (Cong.)
 Oscar W. Reynolds, Fort Brown, Texas; Capt. (M. E.)
 Frank C. Rideout, Fort Snelling, Minn.; Capt. (Bapt. N.)

DIRECTORY OF CHAPLAINS

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Herbert A. Rinard, Fort Niagara, N. Y., Capt. (Luth.)
 George F. Rixey, Fort Washington, Md.: Capt. (M. E. S.)
 Ralph W. Rogers, Fort Ringgold, Texas; Lt. (M. E.)
 Paul B. Rupp, Fort Amador, C. Z.; Lt. (Ref. U. S.)
 William J. Ryan, Fort William McKinley, P. I.; Capt. (R. C.)
 William R. Scott, Fort Myer, Va.; Major (Epis.)
 Aristeo V. Simoni, Camp Gaillard, C. Z.; Capt. (R. C.)
 Edmund C. Sliney, Camp Stotsenburg, P. I.; Capt. (R. C.)
 Harry D. Southard, Fort DuPont, Del.; Capt. (M. E.)
 Jodie G. Stewart, Fitzsimons General Hospital, Denver, Col., Lt. Cum. Presby.
 Gynther Storaasli, Fort Leavenworth, Kan.; Lt. (Luth.)
 Alexander D. Sutherland, U. S. D. B., Fort Leavenworth, Kan.; Capt. (Presby.)
 Thomas E. Swan, (Corps Area Chaplain, Second Corps, Area, Fort Jay, N. Y.; Capt. Epis.)
 Emerson E. Swanson, Fort Clark, Texas; Capt. (M. E. S.)
 Benjamin J. Tarskey, Office Chief of Chaplains, Washington, D. C.; Capt. (R. C.)
 Alexander W. Thomas, 24th Infantry, Fort Benning, Ga.; Capt. M. E. Col.
 Frank M. Thompson, Camp Holabird, Md.; Capt. (M. E.)
 Edgar N. Thorn, Schofield Barracks, H. T.; Lt. (Bapt. N.)
 Dudley R. Toerney, Fort Wayne, Detroit, Mich.; Capt. (R. C.)
 Edward L. Trett, Schofield Barracks, H. T.; Capt. (Presby.)
 Mariano Vassallo, 65th Infantry, San Juan, Porto Rico; Capt. (R. C.)
 Albert F. Vaughan, Fort Sam Houston, Texas; Lt. (M. E. S.)
 C. Robert Watkins, Fort Eustis, Va.; Lt. (Cong.)
 Wallace H. Watts, Madison Barracks, N. Y.; Capt. (Epis.)
 James M. Webb, Fort McDowell, Cal.; Capt. (Presby.)
 Emil W. Weber, Fort Mills, P. I.; Capt. (Luth.)
 J. Burt Webster, Plattsburg Barracks, N. Y.; Capt. (Bapt. N.)
 Earl H. Weed, Mitchel Field, L. I., N. Y.; Capt. (Cong.)
 Henry R. Westcott, Jr., Fort Sam Houston, Texas; Lt. (Bapt. N.)
 Perry O. Wilcox, Fort Humphreys, Va.; Capt. (M. E.)
 Haywood L. Winter, Camp Vail, N. J.; Capt. (Epis.)
 Ernest W. Wood, Fort Logan, Col.; Capt. (Epis.)
 Stephen R. Wood, Langley Field, Va.; Major (Cong.)
 John R. Wright, Presidio of San Francisco, Cal.; Capt. (M. P.)
 Samuel O. Wright, Fort McIntosh, Texas; Capt. (M. E. S.)
 Julian E. Yates, Office Chief of Chaplains, Washington, D. C.; Lt. Col. (Bapt. N.)
 Walter B. Zimmerman, Fort William McKinley, P. I.; Capt. (D. of C.)

NUMBER OF CHAPLAINS, REGULAR ARMY, IN EACH DENOMINATION

Baptist, Northern Convention	12
Baptist, Southern Convention	5
Baptist, National (Colored)	2
Congregational	9
Disciples of Christ	8
Evangelical Church, General Conference	1
Lutheran	7
Methodist Episcopal	19
Methodist Episcopal, South	9
Methodist Protestant	1
Methodist, Colored	1
Presbyterian, U. S. A.	11
Presbyterian, U. S.	2
Presbyterian Cumberland	1
Protestant Episcopal	9
Reformed Church in America	1
Reformed Church in the U. S.	1
Roman Catholic	22
Unitarian	2
Universalist	2
Total	125

**CHAPLAINS IN THE UNITED STATES ARMY
DURING THE WAR**

During the period of the war, April 6, 1917, to November 11, 1918, there were 2,364 chaplains serving under commissions in the army. Following is the list showing total for each denomination and whether commissioned in the regular army, national army or national guard:

**NUMBER OF ARMY CHAPLAINS, BY DENOMINATIONS, WHO SERVED
DURING THE WORLD WAR**

	Regular Army	National Army	National Guard	Total
Baptist, North	10	166	10	186
Baptist, South	8	149	11	168
Baptist, Colored	1	13	0	14
Baptist, Immanuel	0	1	0	1
Baptist, United	0	1	0	1
Baptist, Regular	0	1	0	1
Christian	1	15	6	22
Christian Science	0	9	0	9
Church of the Brethren	0	1	0	1
Congregational	4	73	10	87
Congregational, Colored	0	4	0	4
Disciples	6	86	9	101
Evangelical	0	3	0	3
Evangelical, United	0	6	1	7
Jewish	0	22	0	22
Latter-Day Saints	0	2	1	3
Lutheran Bodies	11	62	6	79
Methodist Episcopal, North	16	253	17	286
Methodist Episcopal, South	10	107	10	127
Methodist Protestant	0	10	0	10
Methodist Episcopal, African	3	31	0	34
Moravian	0	1	0	1
New Jerusalem	0	1	1	2
Presbyterian, North	8	138	20	166
Presbyterian, South	0	33	9	42
Presbyterian, United	0	14	0	14
Presbyterian, Cumberland	0	4	0	4
Presbyterian, Colored	0	2	1	3
Protestant Episcopal	15	128	49	192
Protestant Episcopal, Colored	0	2	0	2
Protestant Episcopal, Reformed	0	0	1	1
Reformed, in America	0	1	0	1
Reformed, Christian	0	1	1	2
Reformed, U. S.	2	21	1	24
Roman Catholic	52	571	86	709
Salvation Army	0	4	1	5
Seventh-Day Adventist	1	0	0	1
Unitarian	3	10	0	13
United Brethren	1	3	1	5
Universalist	1	9	1	11
Totals	153	1,958	253	2,364

THE HONOR ROLL

Fatalities

The honor roll of chaplains is one which awakens solemn pride in the heart of everyone. Five chaplains were killed in action. Six died of wounds received on the field of honor. Eleven died from disease and accident. At least twenty-seven chaplains were wounded. Five chaplains were awarded the Distinguished Service Medal and twenty-three received the Distinguished Service Cross. Fifty-seven were decorated by foreign nations. The chaplains who were killed in action or died of wounds number eleven, as follows:

Name	Denomination	Date	Rank	Organization
Bulla, Thomas M.	Presbyterian	10-17-18	1st Lt.	116th Infantry
Danker, Walton L.	Epi-copalian	6-18-15	Captain	104th Infantry
Davitt, William F.	Roman Catholic	11-11-18	1st Lt.	125th Infantry
Deaver, John A.	Cum Presbyterian	10-13-18	1st Lt.	61st Infantry
Deiman, Harry	Congregationalist	9-29-18	1st Lt.	354th Infantry
Keith, Michael W.	Presbyterian	9- 8-18	1st Lt.	111th Infantry
Marsh, Arthur H.	Episcopalian	10- 7-18	1st Lt.	18th Infantry
O'Flaherty, Colman E.	Roman Catholic	10- 1-18	1st Lt.	28th Infantry
Priest, Charles D.	Disciple	10-29-18	1st Lt.	358th Infantry
Sewell, Wilbur S.	Methodist	7-15-18	1st Lt.	30th Infantry
Smart, Daniel	Presbyterian	10-15-18	1st Lt.	328th Infantry

Those who died of other causes number eleven, as follows:

Name	Denomination	Date	Rank	Organization
Bell, Albert D.	Lutheran	10-13-18	1st Lt.	307th Infantry
Boone, John G.	Disciple	10-18-18	1st Lt.	124th Infantry
Breden, John G.	United Brethren	1-19-18	1st Lt.	Coast Art'y Corps
Chouinard, Horace A.	Episcopalian	9- 2-18	1st Lt.	Corps of Engrs
Cornish, William B.	Methodist	9-20-18	1st Lt.	151st Depot Brig.
Doyle, Herbert P.	Roman Catholic	10- 5-18	1st Lt.	Hqrs. 90th Division
Howard, Aurelius T.	Baptist	11- 5-18	1st Lt.	14th Infantry
Kerr, John C.	Methodist	10-27-18	1st Lt.	Unassigned
McCarthy, John F.	Roman Catholic	10- 5-18	1st Lt.	71st Infantry
Murphy, Timothy A.	Roman Catholic	2-23-18	1st Lt.	128th M.-G. B'n
Willby, William H. J.	Congregationalist	10- 4-18	1st Lt.	344th Engineers

OFFICERS' RESERVE CORPS

Chaplains are commissioned in the Officers' Reserve Corps subject to the rules and regulations providing for the establishment of such corps. Clergymen between the ages of 21 and 60 years are eligible for appointment. Commissions are issued for a period of five years. Reserve Corps chaplains may be called upon for service for not more than fifteen days in any one year during peace time. Additional voluntary service may be rendered. It is hoped that Reserve Corps chaplains will serve as a connecting link between the churches and the army in peace time and especially that they may render service in connection with Citizens' Military Training Camps.

Two types of men are desired, namely, those who are outstanding leaders of their denomination, and young men eminently qualified for active field service in time of emergency.

There are 934 chaplains now commissioned in the Officers' Reserve Corps. Among them are bishops, college presidents, priests, rabbis and clergymen of outstanding reputation. Most of these chaplains rendered service during the World War.

For purposes of assignment, Reserve Corps chaplains may be divided into three groups:

- (a) General Assignment Group: The officers in this group are selected by the War Department and are for assignment to special duties and activities which, in time of peace or war, are not included in the jurisdiction of chiefs of branches or of territorial commanders who function in time of peace.
- (b) Branch Assignment Group: The officers of this group are selected by the chief of chaplains and are for assignment by the chief of the corps to special duties and activities pertaining to the branch.
- (c) Territorial Assignment Group: This group includes all chaplains not included in the General Assignment or Branch Assignment groups. Such chaplains are available for assignment by department or corps area commanders to any organizations or activities within their territory, not exempted from their control by specific orders of the War Department.

The Reserve Corps chaplains serving in the Branch Assignment Group are:

John J. Allan (Major), Salvation Army, New York City.
 Rev. Stephen F. Barron (Captain), San Francisco, Cal.
 Rt. Rev. Charles H. Brent (Lieutenant-Colonel), Buffalo, N. Y.
 Rev. Leonard L. Burkhalter (First Lieutenant), Shepherdsville, Ky.
 Rev. John F. Conoley (Major), Gainsville, Fla.
 Rev. Hugh A. Dalton (Captain), Leonardtown, Md.
 Rev. George M. Diffenderfer (Major), Washington, D. C.
 Rt. Rev. James E. Freeman (Major), Washington, D. C.
 Rabbi Morris S. Lazaron (Captain), Baltimore, Md.
 Rev. Charles S. Macfarland (Major), New York City.
 President Paul D. Moody (Major), Middlebury College, Vt.
 President Remsen B. Ogilby (Captain), Trinity College, Conn.
 Rev. Jason Noble Pierce (Captain), Washington, D. C.
 President John M. Thomas (Captain), State College, Pa.
 Rev. James J. A. Troy (Major), Des Moines, Iowa.
 Rabbi Martin Zielonka (Major), El Paso, Texas.

Number of chaplains in the Officers' Reserve Corps (May 13, 1924):

Lieutenant-colonels	2
Majors	40
Captains	291
First Lieutenants	601
Total	934

Number of chaplains in each denomination:

Baptist, Northern Convention	57
Baptist, Southern Convention	51
Baptist, National (Colored)	9
Christian	8
Christian Science	6
Church of Christ	3
Congregational, Colored	1
Congregational	39
Disciples	33
Evangelical Church, General Conference	6
Jewish	13
Lutheran	41
Methodist Episcopal	130
Methodist Episcopal, South	43
Methodist Episcopal, Colored	11
Methodist Protestant	4
Presbyterian, U. S. A.	101
Presbyterian, U. S.	16
Presbyterian, Colored	3
Presbyterian, Cumberland	1
Presbyterian, United	2
Protestant Episcopal	128
Protestant Episcopal, Colored	1
Reformed in America	3
Reformed in United States	13
Roman Catholic	187
Salvation Army	4
Unitarian	10
United Brethren	4
Universalist	6
Total	934

NATIONAL GUARD CHAPLAINS

There are 106 chaplains commissioned in the National Guard of the United States. Of these, thirty-eight also hold commissions in the Officers' Reserve Corps.

NAVY CHAPLAINS

OFFICE OF THE HEAD OF THE CHAPLAINS' DIVISION: Bureau of Navigation, Navy Department, Washington, D. C.

HEAD OF THE DIVISION: Capt. Evan W. Scott.

There is no definite provision of law for a chief of the Chaplains' Corps of the navy. For the past five years one of the senior chaplains has been detailed to duty in the Bureau of Navigation, Navy Department, to supervise the work of the corps. As such, he is the head of the Chaplains' Division, Bureau of Navigation, but without any specific title as obtains with the other corps.

CHAPLAINS IN THE UNITED STATES NAVY, JUNE 4, 1924

The following data concerning the Chaplain Corps of the navy is compiled from the report of Capt. E. W. Scott (Ch. C.), U. S. N.:

Number of Chaplains

1. At the beginning of this present fiscal year there was on the active list a total of eighty-five chaplains. Since that time there have been three resignations and one death. Six new appointments have been made, making a present total strength of the corps of eighty-seven, with a net gain of two. Two chaplains are on sick leave and one in the hospital. The eighty-four remaining are distributed as follows:

At sea	-----	33
Duty beyond seas	-----	12
On shore	-----	39

This shows that 54 per cent of effectives were on sea duty or duty beyond seas. Three additional are awaiting orders to sea.

New Appointments

2. Six appointments have been made during the year, two additional candidates have been directed to report for entrance examination, and it is expected that two more applications will be received during the month. Additional chaplains are greatly needed, as it has not been possible to fill all assignments, and efforts are being continued to bring the total number up to 100, the quota recently set.

Great care has been exercised in the selection of men for the corps. This may be seen from the fact that this office has had inquiries from seventy-nine possible candidates, with the result as noted above. The General Committee on Army and Navy Chaplains, Federal Council of Churches of Christ in America, have greatly aided in this work of selection of Protestant chaplains, assisted by committees of the various denominations. No candidate is accepted for examination unless properly endorsed by these representatives of the churches who are fully awake to the qualifications demanded in the navy chaplains. For applications from the Catholic Church, Cardinal Hayes of New York serves in a similar capacity. The assistance of these representatives has been of inestimable value in bringing our need for chaplains to the attention of the churches and of qualified candidates, and in eliminating those candidates that were not qualified.

Denominational Affiliation

3. The denominational affiliation of the chaplains is as follows:

Methodist Episcopal	18
Catholic	18
Presbyterian (all branches)	14
Baptist	13
Protestant Episcopal	10
Disciples	4
Christian	2
Congregational	3
Lutheran	2
Reformed	1
United Brethren	1
Christian Science	1
Total	87

Reserve Corps

4. The number of chaplains in the reserve force has dropped from twenty-three to sixteen. They are distributed as follows:

Lieutenant-commanders	1
Lieutenants	3
Lieutenants (j. g.)	12

Denominational Affiliation

Episcopal	5
Methodist Episcopal	4
Catholic	3
Presbyterian, U. S. A.	2
Lutheran	1
Jewish	1
	16

There has been little opportunity to seek additional chaplains in the reserve force because of stress on securing men for the navy, but it is hoped that more attention may be given to this during the coming year.

Chaplain Conferences

5. During the joint winter manoeuvres of the United States Fleet the chaplains of the combined fleets held a two-day conference at Culebra, under the leadership of Capt. B. R. Patrick (Ch. C.), U. S. N., fleet chaplain of the United States Battle Fleet. Twenty-six chaplains were present, and prepared papers were presented and discussed in the conference. It is recommended that similar formal conferences be held whenever the mobile fleets unite for any purpose.

Capt. E. W. Scott (Ch. C.), U. S. N., met the chaplains of the United States Scouting Fleet in informal conference at Baltimore, Md., November 3rd, and the chaplains of that part of the United States Battle Fleet which visited New York City in a similar informal conference in that city on March 3rd. Occasional conferences are held by the chaplains within the fleets and by those on duty at San Diego.

Fleet Chaplains

6. The commander-in-chief of the Asiatic Fleet has appointed the chaplain of the flagship U. S. S. Huron as fleet chaplain, in addition to his other duties. It is recommended that hereafter the chaplain of the flagship, United States Asiatic Fleet, be officially designated in his orders from the department as fleet chaplain, as additional duty.

Assignment of Chaplains for University Study

7. During this year the policy of assigning chaplains to post-graduate work at university has been continued and four have been so assigned and have completed their work, one receiving the degree of Master of Arts. The assignments have been as follows:

- Lieut. M. M. Witherspoon (Ch. C.), U. S. N.,
University of Chicago—two months.
- Lieut. J. T. Casey (Ch. C.), U. S. N.,
Catholic University, Washington—four months.
- Lieut. A. N. Park, Jr. (Ch. C.), U. S. N.,
University of Chicago—six months.
- Lieut. H. H. Lippincott (Ch. C.), U. S. N.,
Boston University—four months.

It is recommended that this policy be continued, both for benefit to the corps and the chaplains themselves, and for its effect through chaplains bringing students and churchmen into more intimate knowledge of the chaplains' work in the navy. It has been the policy to assign one to a university in the East and one to a university in the Middle West (Chicago). If the men could be spared it would seem desirable to extend this to include a chaplain for work in the South (as Vanderbilt University), and on the Pacific Coast (as University of California).

Other chaplains have taken advantage of their proximity to university to carry on studies in addition to their regular duties. As a result, two have completed their work for, and received the degree of Bachelor of Divinity as follows:

- Lieut. W. R. Hall (Ch. C.), U. S. N.,
Baptist Theological Seminary, Berkeley, Cal.
- Lieut. J. M. Hester (Ch. C.), U. S. N.,
Crozer Theological Seminary, Upland, Pa.

This subject receives serious consideration in making assignments to duty.

Chaplains' Library

8. The chaplains' library for circulation in the corps has been established in this office, with branch office on the flagship, United States Battle Fleet, for use of chaplains in that fleet and at stations on Pacific Coast. Numerous contributions have been received from various sources until the number of volumes totals over 425. It is planned to keep this up-to-date, and requisition for recent books has been submitted.

Suitable Places of Worship

9. The recommendation made in the last annual report that steps be taken to provide suitable places of worship in navy yards and naval stations is renewed. This is a matter that is of importance in certain places, as at naval station Tutuila, Samoa, from which station an official request for chapel has been received.

Chaplains Visiting Conferences and Assemblies

10. Attention has again been given to assigning chaplains to attendance upon church and similar conferences and assemblies. Attendance has been as follows:

- Capt. E. W. Scott (Ch. C.), U. S. N.,
Nat'l Council Congregational Churches, Springfield, Mass.
- Capt. E. W. Scott (Ch. C.), U. S. N.,
Conference International Fellowship through the Churches,
Philadelphia, Pa.

- Capt. E. W. Scott (Ch. C.), U. S. N.,
Huguenot Walloon Tercentenary, Valley Forge, Pa.
- Capt. E. W. Scott (Ch. C.), U. S. N.,
Executive Committee, Federal Council of Churches,
Columbus, Ohio.
- Capt. C. H. Dickins (Ch. C.), U. S. N.,
General Synod Reformed Church in America,
Asbury Park, N. J.
- Lieut. A. N. Park, Jr. (Ch. C.), U. S. N.,
World's Student Volunteer Convention, Indianapolis, Ind.
- Lieut. C. V. Ellis (Ch. C.), U. S. N.,
Southern Baptist Convention, Atlanta.
- Lieut. F. L. Albert (Ch. C.), U. S. N.,
Northern Baptist Convention, Milwaukee, Wis.
- Lieut. W. W. Edel (Ch. C.), U. S. N.,
Methodist Episcopal General Conference, Springfield, Mass.
- Lieut. H. E. Rountree (Ch. C.), U. S. N.,
Christian Biennial Convention, Norfolk, Va.
- Lieut. T. L. Kirkpatrick (Ch. C.), U. S. N.,
Army & Navy "Y" Secretaries Summer Conference,
Silver Bay, New York.
- Lieut. A. J. Hayes (Ch. C.), U. S. N.,
International Kiwanis Convention, Denver, Col.

Co-operation of the Churches

11. It is a pleasure to record the continued co-operation on the part of the churches and their leaders, the Federal Council of Churches of Christ in America, the representatives of Cardinal Hayes, the Army and Navy Young Men's Christian Association, the Knights of Columbus, Jewish Welfare Board and Women's Christian Temperance Union. All have rendered invaluable service in their own fields, both to the chaplains and to the men of the service.

Supervision

12. The office of the chief of chaplains has exercised supervision over the work of the Chaplains' Corps, both by official methods and by direct contacts whenever possible. Occasional circular letters, personal visits and correspondence have been continued. The results seem to have justified the efforts along these lines and it is believed it is fair to say that the quality of work done by the representatives of the corps is steadily improving in every way.

Department Co-operation

13. It is a pleasure to state that a most cordial co-operation has been shown by the Secretary of the Navy, the Chief of the Bureau of Navigation, the assistant to the Chief of the Bureau and their assistants, officers and civilians, and that this has been the experience with all in the department. This, with the fine, frank comradeship within the corps, has made possible a satisfactory and pleasant year of duty.

DIRECTORY U. S. NAVY CHAPLAINS, JUNE 17, 1924

(Address Via Postmaster, S. F.—San Francisco, N. Y.—New York)

Name	Denomination	Station or Ship
CAPTAINS		
W. G. Isaacs	M. E. S.	Navy Yard, New York
J. B. Frazier	M. E. S.	Naval Training Sta., Hampton Roads, Va.
C. H. Dickins	P. E.	Navy Yard, Philadelphia, Pa.
B. R. Patrick	Bapt. N.	Fleet Chaplain, Pacific Fleet, U. S. S. California (S. F.)
E. E. McDonald	Catholic	Navy Yard, Boston, Mass.
A. W. Stone	P. E.	Navy Yard, Boston, Mass.
M. C. Gleeson	Catholic	Naval Hospital and Yard, New York
E. W. Scott	Cong.	Navy Department, Washington
S. K. Evans	P. E.	Naval Academy, Annapolis, Md.
H. M. T. Pearce	P. E.	Navy Yard, Portsmouth, N. H.
J. D. MacNair	M. E. N.	Fleet Chaplain, Atlantic Fleet, U. S. S. Wyoming (N. Y.)
E. A. Brodmann	Catholic	Navy Yard, Mare Island, Cal.
L. N. Taylor	M. E. N.	Naval Air Station, San Diego, Cal.
COMMANDERS		
T. B. Thompson	Presby. N.	Naval Station, Great Lakes, Ill.
J. J. Brady	Catholic	Naval Training Station, Newport, R. I.
E. B. Niver	P. E.	Marine Barracks, Quantico, Va.
J. J. Brokenshire	Cong.	Navy Yard, Charleston, S. C.
LIEUTENANTS		
R. D. Workman	Presby. N.	U. S. S. Maryland (S. F.)
H. Dumstrey	Reformed U. S.	Naval Training Station, Newport, R. I.
E. A. Duff	Catholic	U. S. S. New York
R. L. Lewis	M. E. N.	Navy Yard, Bremerton, Wash.
W. W. Elder	Chr.	Naval Station, Guantanamo, Cuba
C. H. Hastings	M. E. N.	U. S. S. Mercy (N. Y.)
T. F. Regan	Catholic	Navy Yard, Cavite, P. I. (S. F.)
G. B. Kranz	Catholic	U. S. S. New Mexico (S. F.)
T. P. Riddle	P. E.	U. S. S. Huron, Asiatic Station (S. F.)
F. H. Lash	Disc.	U. S. S. Tennessee (S. F.)
M. H. Petzold	Meth. N.	1st Provisional Brigade, U. S. M. C., Port au Prince, Haiti
E. H. Groth	Lutheran	U. S. S. Utah (N. Y.)
J. T. Casey	Catholic	U. S. S. West Virginia (N. Y.)
W. W. Edel	M. E. N.	Naval Station, Tutuila, Samoa (S. F.)
C. V. Ellis	Bapt. S.	Naval Air Station, Pensacola, Fla.
A. J. Hayes	M. E. N.	Navy Yard, Mare Island, Cal.
A. N. Park	Presby. N.	Naval Station, Guam (S. F.)
W. A. Maguire	Catholic	U. S. S. McCormick (N. Y.)
G. S. Rentz	Presby. N.	U. S. S. Wright
R. E. Miller	M. E. N.	Naval Academy, Annapolis, Md.
G. F. Murphy	Catholic	Naval Training Sta., Hampton Roads, Va.
F. L. McFadden	Catholic	U. S. S. Nevada (S. F.)
H. H. Lippincott	M. E. N.	U. S. S. Pennsylvania
J. W. Moore	Presby. N.	U. S. S. Mississippi (S. F.)
W. R. Hall	Bapt. N.	U. S. S. Idaho (S. F.)
B. D. Stephens	M. E. S.	1st Provisional Brigade, U. S. M. C., Cape Haitien, Haiti
H. S. Dyer	M. E. S.	5th Brigade, U. S. M. C., San Diego, Cal.
J. F. Underwood	Catholic	Marine Barracks, Quantico, Va.
M. M. Leonard	Bapt. N.	2nd Brigade, U. S. M. C., Santo Domingo, D. R.
W. N. Thomas	M. E. S.	U. S. S. Pennsylvania (S. F.)
J. H. Finn	Catholic	2nd Brig., U. S. M. C., Santo Domingo, D. R.
E. L. Ackiss	Bapt. S.	Naval Station, St. Thomas, V. I.
M. M. Witherspoon	Presby. N.	U. S. S. Colorado (N. Y.)
T. L. Kirkpatrick	Presby. N.	Educational Division, Bureau of Navigation, Washington, D. C.
H. M. Peterson	Presby. N.	U. S. S. Arizona (S. F.)
R. W. Shrum	U. P.	U. S. S. Pittsburgh
C. A. Neyman	Bapt. N.	Naval Training Station, San Diego, Cal.
W. P. Williams	P. E.	Naval Station, Pearl Harbor, T. H.
B. F. Huske	P. E.	Naval Training Sta., Hampton Roads, Va.
J. S. Day	Bapt. S.	U. S. S. Shawmut (N. Y.)
F. E. Moyer	Lutheran	U. S. S. Relief (S. F.)
H. E. Rountree	Chr.	Navy Yard, Norfolk, Va.
A. R. Parker	P. E.	U. S. S. Texas (S. F.)
P. J. Hammersley	Catholic	Naval Prison, Portsmouth, N. H.
W. L. Steiner	Presby. N.	U. S. S. Arkansas (N. Y.)
H. G. Gatlin	M. E. S.	U. S. S. Rigel, San Diego, Cal.

DIRECTORY U. S. NAVY CHAPLAINS, JUNE 17, 1924—Continued

Name	Denomination	Station or Ship
E. W. Davis	M. E. S.	Naval Station, Cavite, P. I.
T. J. Burke	Catholic	Naval Training Station, Great Lakes, Ill.
J. B. Earnest, Jr.	Disciple	Naval Powder Factory, Indian Head, Md.
H. W. Trent	M. E. S.	U. S. S. Savannah, N. Y.
F. L. Albert	Bapt. S.	Sick leave
T. L. Wood	Cam. Presby	Naval Hospital, San Diego, Cal.
J. H. Benson	Chr. Sc.	Navy Yard, Charleston, S. C.
W. L. Thompson	Disc.	Receiving Ship, San Francisco, Cal.
L. D. Gottschall	U. B.	Sick leave.
J. M. Hester	Bapt. S.	Naval Home, Philadelphia, Pa.
W. T. Holt	P. E.	U. S. S. Oklahoma (S. F.)
R. M. Peil	Catholic	U. S. S. Florida (N. Y.)
A. deG. Volzer	Presby. N.	Marine Barracks, Parris Island, S. C.

ACTING CHAPLAINS

Name	Denomination	Station or Ship
LIEUTENANTS		
Junior Grade		
A. E. Stone	Bapt. N.	U. S. S. Chewink, New London, Conn.
T. C. Miller	Dist.	Receiving Ship, San Francisco
G. G. Murdock	Catholic	U. S. S. Aroostook (S. F.)
J. H. Brooks	M. E. S.	Submarine Base, Coco Solo, C. Z.
S. W. Salisbury	Presby. U. S. A.	U. S. S. Bridgeport (N. Y.)
J. P. Forrester	Bapt. N.	U. S. S. Beaver (S. F.)
W. H. Rafferty	Bapt. N.	U. S. S. Dobbin (N. Y.)
John E. Johnson	Presby. U. S. A.	U. S. S. Henderson
O. A. Eare	Bapt. S.	U. S. S. Altair (S. F.)
Earl M. Crager	Cong.	Navy Yard, Philadelphia, Pa.
J. Earl McNamara	Catholic	U. S. S. Rappahannock

APPORTIONMENT OF NAVY CHAPLAINS TO THE CHURCHES DURING
THE WAR

	Regular	Reserve
Northern Baptist Convention	13	
Southern Baptist Convention	10	1
Catholic	38	5
Methodist Episcopal	25	2
Methodist Episcopal Church, South	11	
Presbyterian, U. S. A.	21	5
Presbyterian, U. S.	2	1
United Presbyterian	3	
Cumberland Presbyterian	1	
Protestant Episcopal	15	9
Disciples	6	1
Christian	2	1
Lutheran	10	1
Congregational	9	2
Reformed	1	
United Brethren	1	
Christian Science	1	
Jewish	1	
Universalist		2
Moravian	1	
Totals	171	30

WAR RISK AND REHABILITATION

All matters pertaining to war risk insurance, reinstatement for war risk insurance, government compensation for disability, rehabilitation and vocational training, for both army and navy, are now under the direction of the United States Veterans' Bureau, Arlington Building, Vermont Ave. and H. St., N. W., Washington, D. C. Compensation and vocational training are handled in the headquarters of the various fourteen areas into which the country is divided, and application for same may be made to these local offices or to the Veterans' Bureau as above. All other correspondence should be addressed to the Veterans' Bureau.

VOCATIONAL TRAINING HEADQUARTERS

DISTRICT No. 1: Maine, Vermont, Rhode Island. *Office:* 101 Milk St., Boston, Mass.

DISTRICT No. 2: Connecticut, New York and New Jersey. *Office:* 23 W. 43d St., New York City.

DISTRICT No. 3: Pennsylvania and Delaware. *Office:* 140 N. Broad St., Philadelphia, Pa.

DISTRICT No. 4: District of Columbia, Maryland, Virginia and West Virginia. *Office:* 450 Lexington Bldg., Baltimore, Md.

DISTRICT No. 5: North Carolina, South Carolina, Georgia, Florida and Tennessee. *Office:* 823 Forsythe Bldg., Atlanta, Ga.

DISTRICT No. 6: Alabama, Mississippi and Louisiana. *Office:* 412-432 Maison Blanche Annex, New Orleans, La.

DISTRICT No. 7: Ohio, Indiana and Kentucky. *Office:* Denton Bldg., Cincinnati, Ohio.

DISTRICT No. 8: Michigan, Illinois and Wisconsin. *Office:* 14 E. Congress St., Chicago, Ill.

DISTRICT No. 9: Iowa, Nebraska, Kansas and Missouri. *Office:* 6801 Delmar Ave., St. Louis, Mo.

DISTRICT No. 10: Minnesota, North Dakota, South Dakota and Montana. *Office:* Room 600, Keith-Plaza Bldg., 1700 Hennepin Ave., Minneapolis, Minn.

DISTRICT No. 11: Wyoming, Colorado, New Mexico and Utah. *Office:* 400 Mercantile Bldg., Denver, Col.

DISTRICT No. 12: California, Nevada and Arizona. *Office:* 544 Flood Bldg., San Francisco, Cal.

DISTRICT No. 13: Idaho, Oregon and Washington. *Office:* Arcade Bldg., Seattle, Wash.

DISTRICT No. 14: Arkansas, Oklahoma and Texas. *Office:* Dallas Club Bldg., Dallas, Texas.

Section V

RELIGIOUS STATISTICS AND GENERAL INFORMATION

RELIGIOUS STATISTICS AND GENERAL INFORMATION

STATISTICS OF RELIGIOUS BODIES, 1923

Figures here given are the result of effort to get from the statistician, or other officer, of each denomination a report of statistics collected by that denomination for the year 1923. The fiscal year of the denominations varies. With some bodies the year closes December 31, 1923; with others at periods varying from March to mid-year; other bodies gather their statistics from local units reporting at annual sessions, some of which were held in the spring of 1923, others in the fall of that year. It is, therefore, impossible to bring the denominations to a strictly comparable basis. We have, however, used our best endeavors to get the latest available figures as nearly of even date as possible. No report could be secured from some of the smaller bodies and for these the latest published figures have been used. In a few cases, rather than leave a denomination without any report, figures have been taken from the 1916 census.

These figures constitute the only really official statistics of the churches gathered annually. Unless otherwise indicated, the figures have been furnished by officials of the church and are for the fiscal year 1923. Exceptions and explanations are indicated by the following:

A Latest available source. C Religious Census, 1916.

* and small letters refer to explanatory footnotes.

	CHURCH BODY	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
	ALL DENOMINATIONS	237,945	219,876	18,224,014	198,639	26,193,036	\$517,560,562
	Adventist Bodies	2,854	1,955	140,200	3,175	130,871	8,157,761
	Advent Christian Church	528	774	28,297	383	24,141	
	Seventh-Day Adventists	2,184	1,062	104,405	2,725	103,367	8,133,391
A	Church of God (Adventist)	22	46	848			2,338
	Life and Advent Union	11	20	650	9	512	c 8,996
	Churches of God in Christ Jesus	100	53	6,000	55	2,851	c 13,016
	African Orthodox Church	20	23	2,500	10	400	20,150
	Amana Society	1		1,403			
A	American Rescue Workers	29	30	612	13	499	22,682
A	Armenian Church in America	15	28	85,000	7	682	c 32,440
	Assemblies of God, General Council	791	1,089	70,000	1,200	40,000	143,162
	Assyrian Jacobite Apostolic Church	4	2	8,250	3	217	7,300
C	Bahais	57		2,884	4		6,577
	Baptist Bodies	62,051	52,316	8,189,478	47,635	4,633,346	68,650,589
	Northern Baptist Convention	8,519	8,315	1,284,764	7,869	1,095,573	29,641,405
	Southern Baptist Convention	27,093	19,580	3,494,189	20,801	2,381,717	34,439,136
C	National Baptist Conv. (colored)	21,473	19,499	3,137,160	17,955	1,086,020	4,059,705
C	Six-Principle Baptists	12	8	400	6	329	2,483
	Seventh-Day Baptists	70	108	7,591	72	6,091	142,440
	Free Baptists						
	Free-Will Baptist	825	920	65,000	550	22,000	105,000
C	Colored Free-Wil Baptists	170	294	13,362	90	4,168	36,647
	Free-Will Baptists (Bullockites)	12	5	184	1	15	275
A	General Baptists	518	589	33,466	305	26,685	64,698
A	Separate Baptists	55	50	4,000	20	1,750	9,468
A	Regular Baptists	401	494	21,521	50	2,851	11,853
A	United Baptists	254	411	22,097	17	793	4,837
A	Duck River and Kindred Associations of Baptists	105	110	6,872	8	447	2,518
C	Primitive Baptists	2,143	1,292	80,311			96,270
A	Primitive Baptists (Progressive)	336	600	15,144	88	3,607	22,881
C	Scandinavian Independent Baptists	35	28	3,000			10,500
C	Two-Seed-in-the-Spirit (Predestinarian Baptists)	30	13	387			170
	Brethren, German Baptist (Dunkers)	1,263	3,519	133,909	1,439	186,746	592,143
	Ch. of the Brethren (Conservative)	1,030	3,000	110,000	1,302	149,528	225,379
	Old Order German Baptist Brethren	36	210	3,500			
	The Brethren Church (Progressive Dunkers)	182	291	19,228	124	29,886	365,784
	Church of God (New Dunkers)	12	14	681	10	887	
	Seventh-Day Baptists (1728)	3	4	a 500	3	145	1,000
A	Brethren, Plymouth	470		13,717	261	12,513	185,954

a Communicants and adherents.

c Amount raised 1922.

STATISTICS OF RELIGIOUS BODIES, 1923—Continued

CHURCH BODY	Churches	Minis- ters	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
Brethren, Ritter	115	199	6,117	67	7,385	\$47,729
Brethren in Christ of U. S. A. and Canada	51	151	4,527	60	6,735	47,329
Old Order Yorker Brethren	6	24	425			c 400
United Zion's Children	2	24	1,185	7	650	
Catholic Apostolic Church	13	13	2,768	4	192	29,740
Christadelphians	145		2,922	79	3,101	16,340
Christian and Missionary Alliance	359	325	10,550	267	13,375	1,000,000
Christian Ch., General Convention	1,134	1,179	103,091	944	94,099	1,143,036
Christian Union	327	232	14,099	218	15,000	c 50,000
Church of Christ, Scientist	1,830	3,660	b			
A Church of God and Saints of Christ	94	101	3,311	57	1,783	18,674
Church of the Nazarene	1,304	2,139	50,721	1,200	88,946	2,293,641
Church of God	809	1,464	29,542		43,702	164,831
A Churches of Christ	5,570	2,507	317,937	3,441	183,022	679,091
Church of God, General Assembly	749	1,020	22,394	462	17,005	124,088
Churches of God in N. A., General Eldership	463	430	26,965	407	41,052	435,322
G Churches of the Living God	268	238	16,764	98	1,216	70,199
G Church of the Living God	28	30	1,743	27	491	6,199
Church of the Living God, Christian Workers for Fellowship	175	155	5,021	63	600	14,000
Church of the Living God, General Assembly	65	50	10,000	8	125	50,000
G Churches of the New Jerusalem (Swedenborgian)	97	105	6,683	76	2,036	
General Convention of the New Jerusalem, U. S. A.	52	84	5,640	62	2,036	c 172,463
Gen. Ch. of the New Jerusalem	15	21	1,043	14		
Congregational Churches	5,826	5,620	857,846	6,000	779,753	21,993,971
Disciples of Christ	8,792	6,330	1,383,247	8,763	1,170,148	c 11,165,391
E Eastern Orthodox Churches	543	463	a 518,354	213	17,787	878,315
A Albanian Orthodox	2	3	410			2,482
A Bulgarian Orthodox	4	3	650			2,500
A Rumanian Orthodox	132	165	200,000	50	4,500	
R Russian Orthodox	2	2	1,994	2	123	11,520
A Serbian Orthodox	33	225	d 262,300	152	12,500	773,000
Syrian Holy Orthodox Greek Catholic Mission in America	30	26	3,000	9	664	29,353
Evangelical Church, Gen. Conference	35	36	50,000			c 59,460
Evangelical Protestant Ch. of N. A.	2,206	2,239	e 200,962	2,198	320,727	4,965,451
Evangelical Synod of N. A.	28	32	10,000	38	8,792	c 197,194
E Evangelistic Associations (15)	1,287	1,179	307,177	1,200	177,706	5,045,309
C Free Christian Zion Church of Christ	236	731	17,848	202	12,910	263,768
F Friends	35	29	6,225	35	3,699	19,154
Society of Friends (Orthodox)	959	1,364	115,963	730	72,284	1,099,644
Relig. Soc. of Friends (Hicksite)	753	1,312	95,128	614	65,975	c 1,000,000
A Orth. Conserv. Friends (Wilburite)	153		17,412	108	6,033	c 89,250
A Friends (Primitive)	50	50	3,373	8	276	10,144
The Holiness Church	25	75	750	45	1,485	21,500
C Independent Churches	597	54	54,393	483	39,077	c 765,815
Jewish Congregations	3,026	1,278	f 400,000	754	60,712	c 4,788,228
Latter-Day Saints	1,937	11,446	616,417	2,243	281,442	1,476,068
Church of Jesus Christ of Latter-Day Saints	1,259	5,530	a 522,008	1,368	221,066	c 804,068
Reorganized Church of Jesus Christ of Latter-Day Saints	678	5,916	94,409	875	60,376	672,000
Lutherans	15,473	10,264	g 2,465,841	10,179	1,216,808	38,742,389
*United Lutheran Ch. in America	3,570	2,800	810,816	3,364	690,390	13,556,781
*Joint Synod of Ohio	908	717	148,060	719	81,472	2,205,833
Iowa Synod	966	587	137,318	706	45,073	1,973,636
*Buffalo Synod	44	35	5,820	37	2,138	93,857

a Communicants and adherents.

b A by-law of the Church of Christ, Scientist, forbids the publication of membership figures.

c Amount raised 1922.

d Includes Canada.

e These figures are for the United States only. In comparing with Year Book figures for 1922, note that 61,936 members in other countries were included.

f The Bureau of Social Jewish Research estimates that there are 3,500,000 members and adherents in the synagogues of the United States and possessions. The number of synagogue members who own the property is estimated at 61,365, representing, in most cases, heads of families. The figures, 400,000, here given are simply an estimate of those actively connected with the synagogues.

g 74,098 members of Lutheran Churches in Canada having headquarters in the United States are here deducted from Year Book, total of 1922.

* Co-operating in the National Lutheran Council.

STATISTICS OF RELIGIOUS BODIES, 1923—Continued

CHURCH BODY	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
<i>Lutherans—Continued.</i>						
*Immanuel Synod	8	6	1,249	8	310	\$5,581
*Jehovah Conference	6	5	925	6	310	
*Augustana Synod	1,188	736	208,124	1,017	102,401	4,093,572
*Norwegian Lutheran Ch. of A.	3,083	1,248	281,000	1,291	96,670	3,072,310
*Lutheran Free Church	343	171	29,000	202	7,955	150,000
*Eielsen Synod	30	6	700	10	300	10,000
*Church of the Lutheran Brethren	40	26	1,600	25	810	92,000
*United Danish Ev. Lutheran Ch.	190	146	15,573	160	8,917	300,433
*Danish Ev. Lutheran Ch in A.	103	63	13,500	69	3,246	151,708
*Icelandic Synod of N. A.	15	4	1,373	8	277	25,000
*Suomi Synod	171	51	20,553	210	11,250	146,777
*Finnish Ev. Luth. N. Ch. of N. A.	55	22	3,727	41	3,000	12,760
*Finnish Apostolic Church	100	5	20,000	45	4,135	74,313
†Missouri Synod	3,820	2,918	610,498	1,811	134,880	10,346,002
Joint Wisconsin Synod	662	579	139,605	345	17,699	1,567,745
†Slovak Ev. Lutheran Synod	53	33	7,000	38	2,380	156,289
†Norwegian Synod, Ev. Luth. Ch.	50	40	4,583	17	625	54,178
†Negro Mission	50	34	2,215	50	2,850	23,634
Independent Congregations	13	12	2,600			
<i>Mennonite Bodies</i>	<i>1,023</i>	<i>1,553</i>	<i>91,944</i>	<i>782</i>	<i>100,883</i>	<i>879,031</i>
Mennonite Church	359	429	34,554	375	56,325	110,607
Hutterian Brethren	25	40	1,000	25	800	
Amish Mennonite Ch. (Conserv.)	13	35	1,500	18	2,100	c 10,000
A Old Order Amish Mennonite Ch.	88	253	7,665	5	261	406
A Ch. of God in Christ (Mennonite)	21	34	2,100	13	1,060	c 6,333
A Old Order Mennonites (Wisler)	22	32	1,608			185
A Reformed Mennonite Church	23	35	1,457			
A Gen. Conf. of Mennonites of N. A.	117	190	19,937	124	20,000	350,000
Defenseless Meanoites	10	19	1,100	16	1,832	25,578
Mennonite Brethren in Christ	200	218	8,502	142	12,779	250,000
Mennonite Brethren Ch. of N. A.	80	140	6,812			c 41,214
A Krimmer Mennonite Brethren Ch.	17	34	1,355	20	1,673	13,944
A Kleine Gemeinde	3	7	171	4	80	25
Central Conference of Mennonites	25	35	2,874	26	2,181	59,739
Defenseless Mennonite Brethren in Christ of North America	14	43	1,100	14	1,892	11,000
A Stauffer Mennonites	5	9	209			
Messianic World Message	40	59	55,000			c 2,806
<i>Methodists</i>	<i>62,276</i>	<i>48,520</i>	<i>8,433,268</i>	<i>58,259</i>	<i>8,073,002</i>	<i>150,812,879</i>
White	48,563	34,361	7,049,059	46,698	7,388,649	144,523,657
Methodist Episcopal Church	26,593	17,720	4,343,170	26,270	4,857,429	100,819,730
Methodist Episcopal Ch., South	17,282	12,832	2,433,743	16,388	2,163,734	38,782,697
Methodist Protestant	2,283	1,044	186,343	1,975	202,741	2,794,693
A Free Methodist Church of N. A.	1,259	1,483	32,053	1,331	103,676	1,348,918
Wesleyan Connection of N. A.	685	675	21,000	537	39,004	600,500
Primitive Methodist Church	87	80	10,494	88	15,904	247,380
A Congregational Methodist	350	500	21,000	103	5,830	18,367
A New Congregational Meth. Ch	24	27	1,256	6	331	1,372
Colored	13,713	14,159	1,384,209	11,561	684,353	6,199,222
African Methodist Episcopal	6,900	6,550	551,766	6,250	278,313	3,425,000
African Methodist Episc. Zion	2,716	3,962	412,328	2,544	203,147	784,746
Colored Methodist Episcopal	3,824	3,039	366,315	2,543	193,000	1,736,192
Colored Methodist Protestant	26	33	1,967	24	1,016	12,129
Union American Meth. Episc.	75	150	30,000	45	2,553	150,000
African Union Meth. Protestant	58	260	3,750	49	3,088	47,231
Reformed Zion Union Apostolic Church (colored)	58	79	10,000	58	1,000	34,438
African American Meth. Episc.	27	35	5,811	25	934	6,500
Reformed Meth. Union Episc. Church (colored)	29	51	2,272	23	1,302	2,986
<i>Moravian Bodies</i>	<i>146</i>	<i>193</i>	<i>25,745</i>	<i>142</i>	<i>24,022</i>	<i>505,948</i>
Moravian Ch. (Unitas Fratrum)	120	148	23,716	119	20,023	496,769
A Ev. Union of Bohemian and Moravian Brethren in N. A.	23	44	1,714	20	627	5,499
Independent Bohemian and Moravian Brethren Churches	3	1	315	3	372	3,680
A New Apostolic Church of N. A.	20	20	3,828	12	689	8,210
Non-Sect. Churches of Bible Faith	97	93	4,850	12	571	c 1,263
Old Catholic Church in America and Lithuania	22	17	23,883			62,374
Old Roman Catholic Church	30	50	10,000	11	1,271	c 12,150
Pentecostal Holiness Church	352	530	8,884	251	16,531	184,274

c Amount raised 1922.

* Co-operating in the National Lutheran Council.

† Constituting the Synodical Conference.

STATISTICS OF RELIGIOUS BODIES, 1923—Continued

CHURCH BODY	Churches	Minis- ters	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
C Pilgrim Holiness Church	375	610	11,800	201	9,120	\$74,000
1 Polish National Catholic Ch. of A.	34	45	28,245	27	2,967	149,839
<i>Presbyterian Bodies</i>	15,837	15,467	2,509,343	15,723	2,174,528	81,136,650
Presbyterian Ch. in the U. S. A.	9,709	9,979	1,803,593	9,875	1,513,490	50,430,097
Presbyterian Church in the U. S. A.	8,319	8,091	425,292	8,074	404,350	h 12,210,215
Cumberland Prebyterian Church	1,244	776	65,469	1,400	48,000	c 11,743,725
United Prebyterian Church	924	957	164,496	935	170,104	5,903,361
Colored Cumb. Prebyterian Ch.	184	439	19,538	184	11,740	134,914
Assoc. Ref. Presbyterian Synod	138	108	17,424	135	10,394	315,934
Ref. Presbyterian Ch. (Old School)	106	126	7,351	92	8,457	334,199
Ref. Presbyterian Church in N. A. General Synod	15	15	2,400	13	1,963	36,798
Associate Synod of N. A. (Assoc. Associate Presbyterian)	11	5	350	12	—	7,407
Protestant Episcopal Church	5,824	6,075	1,125,859	8,000	492,436	36,475,375
Reformed Episcopal Church	79	75	13,673	79	9,005	480,288
<i>Reformed Bodies</i>	2,739	3,355	532,700	2,651	539,508	10,377,324
Reformed Church in the U. S.	1,757	1,317	341,663	1,715	368,708	5,276,946
Reformed Church in America	732	701	143,543	706	140,453	4,210,514
Christian Reformed Ch. in N. A.	250	247	47,464	170	21,347	c 888,864
Roman Catholic Church	17,062	22,545	218,260,793	15,642	4,332,561	c 75,388,294
Salvation Army	1,325	4,096	55,558	—	156,579	c 3,985,434
<i>Scandinavian Bodies</i>	465	595	50,525	455	47,739	251,815
Swedish Ev. Mis. Covenant of A.	312	437	31,500	326	35,000	—
4 Swedish Evangelical Free Church	102	96	6,208	99	9,582	144,303
4 Norwegian Danish Evangelical Free Church Assoc. of N. A.	51	62	2,817	30	3,157	107,512
Schwenkfelders	4	6	1,382	6	2,119	16,504
1 Social Brothers	19	10	950	8	478	817
4 Society for Ethical Culture	7	11	3,210	5	438	559,779
<i>Spiritualists</i>	706	632	132,329	74	4,008	353,952
National Spiritualists Association	682	600	126,000	60	3,000	343,272
1 Progressive Spiritualist Church	24	32	6,322	14	1,008	10,680
Temple Soc. (Friends of the Temple)	2	2	300	2	165	2,500
<i>Theosophical Societies</i>	246	2	63,671	—	—	4,125
Theosophical Society, Ind., N. Y.	1	4	60	—	—	1,125
Theosophical Society, Amer. Sec.	244	—	7,544	—	—	—
4 Universal Brotherhood and Theo-sophical Society	1	—	56,067	—	—	—
Unitarians	440	476	a 111,476	325	22,060	2,280,320
<i>United Brethren Bodies</i>	3,731	2,201	391,337	3,327	557,796	6,630,727
Church of the United Brethren in Christ	3,288	1,827	374,762	2,940	429,031	6,315,993
Church of the United Brethren in Christ (Old Constitution)	446	374	19,575	387	28,765	314,734
1 Universalists	644	561	a 46,775	467	58,442	c 1,069,075
Volunteers of America	101	360	10,483	26	1,600	409,405
4 Vedanta Society	3	3	350	—	—	2,000

a Communicants and adherents.

c Amount raised 1922.

h The following figures were reported May, 1924, by the Presbyterian Church, U. S.: Churches, 3,555; Ministers, 2,149; Members, 437,818; Sunday Schools, 3,280; Sunday School Members, 421,176; Total amount raised, \$13,044,416. To include these figures in the table would show two years' growth in one. We give them in this footnote as latest information.

COMPARISON OF TOTALS—1923-1922

	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
Totals, 1923	237,945	219,576	48,224,014	198,639	26,193,036	\$547,560,562
Totals, 1922	243,613	214,413	47,274,217	204,464	25,189,419	518,317,578
Gain or Loss	Loss 5,668	Gain 5,463	Gain 949,797	Loss 5,825	Gain 1,008,617	Gain \$29,242,984

LUTHERANS, 1923—By G. L. Kieffer, Statistical Secretary National Lutheran Council

Statistics of the General Bodies having headquarters in the United States. With the exception of membership, figures are for the United States only.

GENERAL BODY	Churches	Ministers	COMMUNICANT MEMBERS				SUNDAY SCHOOLS			
			Received During Year	United States Only	Canada	United States and Canada	Other Countries	Total	Number of Schools	Officers and Teachers
United Lutheran Church-----	3,570	2,800	68,297	810,816	28,436	839,252	Japan-----	888,797	3,364	54,307
Joint Ohio Synod-----	508	717	12,563	148,060	9,584	157,014	India-----	77,344	-	635,993
Iowa Synod-----	906	587	18,129	137,318	-	137,318	Africa-----	47,730	-	-
Buffalo Synod-----	44	35	8	1,820	-	1,820	South America-----	415	-	-
Immanuel Synod-----	8	6	-	1,210	-	1,210	Australia-----	1,361	160,431	76,254
Jehovah Conference-----	6	5	-	1,025	-	1,025	India-----	1,361	-	-
Norwegian Synod-----	1,188	1,750	19,655	208,121	25,064	210,218	New Guinea-----	142,918	706	3,016
Norwegian Lutheran Church-----	3,083	1,248	13,035	281,000	10,205	291,205	Africa-----	5,006	57	4,457
Lutheran Free Church-----	343	171	-	29,000	1,000	30,000	China-----	12,383	12,383	2,138
Biellesen Synod-----	30	6	-	700	-	700	Australia-----	12,383	12,383	-
Ch. of the Lutheran Brethren-----	40	26	-	1,600	-	1,600	China-----	600	2,100	-
United Danish Church-----	190	146	685	15,573	1,111	15,717	Australia-----	15,717	1,001	300
Danish Church-----	103	63	-	13,500	13,300	13,300	China-----	90	15,773	7,013
Icelandic Synod-----	15	4	-	3,373	4,003	5,376	Australia-----	13,600	600	2,469
Suomi Synod-----	171	55	22	26,553	3,906	20,951	China-----	5,376	422	2,245
Finnish National Church-----	55	22	-	3,727	686	4,313	Australia-----	20,951	210	11,250
Finnish Apostolic Church-----	100	5	-	20,000	-	20,000	China-----	4,413	11	4,000
Missouri Synod-----	3,820	2,918	26,705	610,408	16,464	628,912	South America-----	11,810	20,000	123,652
Totals-----	15,473	10,264	159,759	2,165,841	74,008	2,359,939	China-----	230	639,851	11,228
The General Lutheran Bodies participating in the agency: The Nat'l Lutheran Conference represents a total of-----	662	579	-	139,605	-	139,605	India-----	139,605	314	17,699
Slovak Synod-----	58	33	-	7,000	-	7,000	Africa-----	7,000	38	2,380
Norwegian Synod-----	50	40	-	4,583	-	4,583	South America-----	1,583	17	625
Negro Mission-----	50	34	-	2,215	-	2,215	Australia-----	2,215	50	2,850
Independent Congregations-----	13	12	-	2,600	-	2,600	China-----	2,600	-	-
Totals-----	15,473	10,264	159,759	2,165,841	74,008	2,359,939	China-----	230	639,851	11,228
The General Lutheran Bodies participating in the agency: The Nat'l Lutheran Conference represents a total of-----	9,851	6,061	114,835	1,562,022	37,631	1,619,056	Germany and Alsace-Lorraine-----	4,971	1,086,020	7,212
Statistical Conference totals-----	4,640	3,604	26,795	763,901	10,464	780,305	Australia-----	11,355	809,550	2,261
Totals-----	15,473	10,264	159,759	2,165,841	74,008	2,359,939	China-----	230	639,851	11,228

For reference note, see following page.

LUTHERANS, 1923—Continued

GENERAL BODY	Church Buildings	VALIDATION OF PROPERTY				Indebtedness	Total Local Expend., h	Total Benevo. Expend.	Total Budgeted for All Purposes
		Parsonages	Education Institutions	Inner Mission Institutions	Endowment				
United Lutheran Church	\$14,435,355	\$9,063,784	\$9,709,001	\$3,315,700	\$8,387,025	\$103,722,186	\$6,900,307	\$10,563,361	\$2,903,420 \$13,586,784
Iowa Synod	10,439,795	1,082,800	1,382,000	3,500,500	3,411,500	14,839,723	1,317,806	1,611,172	2,205,844
Buffalo Synod	5,420,568	1,757,402	832,000	739,300	716,057	9,515,327	543,382	1,582,000	1,973,636
Immanuel Synod	313,713a	14,000	14,000	—	—	327,713	—	160	165
Jehovah Conference	65,000	5,000	—	—	65,000	—	—	—	53,637
Augsburg Synod	18,249,581a	2,591,072	3,924,622	1,785,007	26,533,402	1,311,700	5,000	5,000	5,581
Norwegian Lutheran Church	18,011,921	3,151,735	4,014,117	6,129,935	2,139,606	34,314,776	1,372,102	3,102,525	4,074,722
Evangelical Free Church	2,038,000a	472,000	401,500	151,700	3,080,200	—	132,000	18,000	150,000
Ecclesian Synod	18,500	2,000	—	—	—	22,500	—	—	10,000
Ch. of the Lutheran Brethren	10,000	10,000	75,000	36,500	163,700	94,000	196,500	50,000	92,000
United Danish Church	1,074,8560	423,050	460,000	2,116,200	2,116,200	—	250,000	30,000	300,000
Danish Church	786,950a	205,000	122,789	177,500	1,292,339	—	160	21,151	151,708
Icelandic Synod	44,175a	—	—	—	—	44,175	1,200	23,000	25,100
Suomi Synod	600,000	132,000	56,165	3,500	802,470	77,000	110,516	30,261	16,777
Finnish National Church	300,000a	3,500	—	—	303,500	—	20,000	—	12,700
Finnish Apostolic Church	650,000a	—	—	—	550,000	—	—	4,389	—
Missionary Synod	52,322,207a	4,075,700	4,588,200	401,542	62,317,808	7,729,380	2,010,010	1,413,313	10,316,002
Joint Wisconsin Synod	6,615,844a	80,000	109,518	106,115	6,782,605	—	1,142,360	425,370	1,367,745
Slovak Synod	—	—	—	—	—	110,987	15,282	15,282	15,282
Negro Mission	130,000a	70,000	—	—	—	—	35,010	18,538	54,178
Independent Congregations	—	—	—	—	—	—	200,000	—	23,634
Totals	\$181,461,304	\$14,525,471	\$25,158,582	\$20,915,384	\$14,705,212	\$267,405,153	\$11,582,216	\$40,561,032	\$80,178,357 \$38,742,380

The General Lutheran Bodies participating in the agency, The Nat'l Lutheran Council represents a total of \$117,962,625 \$12,768,169 \$10,289,725 \$15,478,836 \$13,401,498 \$188,509,453 \$11,338,274 \$18,909,320 \$5,711,596

\$21,620,025 \$1,072,657 \$0,450,373

9,072,613 3,075,215 12,117,828

a Includes parsonages.

b Includes postors' salaries.

d Synodical Conference totals.

d Synodical Conference totals.

† 1921 report. 1922 statistics were for the United States and Canada.

d Synodical Conference.—A federation of Wisconsin, the Joint Synod of Wisconsin, the Slovak Synod, and the Norwegian Synod. The Evangelical Lutheran Free Church of Saxony and Other States, the Lutheran Synod in Australia, and the Lutheran Free Church in Akate-Lorraine are recognized. Work —

National Lutheran Council.—An Agency for the specific purposes outlined below, for the following General Lutheran Bodies, or Independent Synods. United Lutheran Church, Joint Ohio Synod, Immanuel Synod, Jehovah Conference, Augustana Synod, Norwegian Synod, Suomi Synod, Finnish Church, Eisehn Synod, Church of the Lutheran Brethren, United Danish Church, Danish Church, Icelandic Synod, Suomi Synod, Finnish Apostolic Church. The definite work assigned to this general agency is as follows: (1) Regular Work—(1) External representation of the Lutheran Church especially in relation to the National Government; (2) Statistics; (3) Reference Library; (4) Emergency Relief Work.

TABLE OF MEMBERSHIP GAINS AND LOSSES—1922-1923

CHURCH BODY	Official Report Year Book 1922	Official Report Year Book 1923	GAIN	LOSS	NET GAIN	PER CENT GAIN OR LOSS
ALL DENOMINATIONS (194 Bodies)	47,274,217	48,224,014	1,079,702	129,905	949,797	G. 2.
Adventists (5)-----	133,660	140,200	6,540	-----	-----	G. 4.1
Baptist Bodies (a):						
Northern Baptist-----	1,274,250	1,284,764	10,514	-----	-----	G. 0.8
Southern Baptist-----	3,374,165	3,494,189	120,024	-----	-----	G. 3.5
National Baptist (colored)-----	3,253,733	3,137,160	-116,573	-----	-----	L. 3.5
Other Baptist (15)-----	268,387	273,335	4,948	-----	-----	G. 1.8
Brethren, German Baptist-----						
Dunkers (5)-----	136,432	133,909	-2,523	-----	-----	L. 1.8
Christian (Gen. Conv.)-----	100,430	103,091	2,661	-----	-----	G. 2.6
Churches of God in N. A., General						
Eldership-----	26,416	26,965	549	-----	-----	G. 2.
Congregational-----	838,271	857,546	19,575	-----	-----	G. 2.3
Disciples of Christ-----	1,218,849	1,383,247	164,398	-----	-----	G. 13.5
Eastern Orthodox (7)-----	456,054	518,354	62,300	-----	-----	G. 13.6
Evangelical Church, Gen. Conf. (b)-----	197,481	200,962	3,481	-----	-----	G. 1.7
Evangelical Synod of N. A.-----	317,988	307,177	-10,809	-----	-----	L. 3.4
Friends (4)-----	106,548	115,963	9,415	-----	-----	G. 8.9
Jewish Congregations-----	400,000	400,000	-----	-----	-----	G. -----
Latter-Day Saints (2)-----	604,082	616,417	12,335	-----	-----	G. 2.
Lutheran Bodies (c)-----	2,441,564	2,465,841	24,277	-----	-----	G. 0.99
Mennonites (16)-----	91,603	91,944	341	-----	-----	G. 0.37
Methodists.						
White—						
Methodist Episcopal-----	4,255,246	4,343,170	87,924	-----	-----	G. 2.
Methodist Episcopal, South-----	2,362,598	2,433,743	71,145	-----	-----	G. 3.
Methodist Protestant-----	186,275	186,343	68	-----	-----	G. 0.03
Other Bodies (5)-----	85,295	85,803	508	-----	-----	G. 0.6
Colored—						
African M. E.-----	551,766	551,776	-----	-----	-----	G. -----
African M. E. Zion-----	412,328	412,328	-----	-----	-----	G. -----
Colored M. E.-----	366,315	366,315	-----	-----	-----	G. -----
Other Bodies (6)-----	42,466	53,800	11,334	-----	-----	G. 26.6
Moravian Bodies (3)-----	25,692	25,745	53	-----	-----	G. 0.2
Old Catholic in Am. and Lithuanian Catholic (d)-----	16,368	23,883	7,515	-----	-----	G. 46.
Old Roman Catholic-----	4,700	10,000	5,300	-----	-----	G. 112.
Polish National Catholic-----	28,245	28,245	-----	-----	-----	G. -----
Presbyterian Bodies:						
Protestant, U. S. A-----	1,722,254	1,803,593	81,339	-----	-----	G. 4.7
Presbyterian, U. S.-----	411,854	428,292	16,438	-----	-----	G. 4
Cumberland Presbyterian-----	65,425	65,459	44	-----	-----	G. 0.07
United Presbyterian-----	162,780	164,996	2,216	-----	-----	G. 1.36
Other Bodies (5)-----	40,079	47,063	6,984	-----	-----	G. 17.4
Protestant Episcopal-----	1,118,396	1,128,559	10,463	-----	-----	G. 0.9
Reformed Episcopal-----	13,022	13,673	651	-----	-----	G. 5.
Reformed Bodies:						
Reformed Church, U. S.-----	337,526	341,693	4,167	-----	-----	G. 1.2
Reformed Church in Am.-----	141,222	143,543	2,321	-----	-----	G. 1.6
Christian Reformed in N. A.-----	46,413	47,484	1,051	-----	-----	G. 2.3
Roman Catholic-----	18,104,804	18,260,793	155,989	-----	-----	G. 0.86
Salvation Army-----	52,291	58,558	6,267	-----	-----	G. 11.9
Unitarians-----	108,560	111,476	2,916	-----	-----	G. 2.7
United Brethren in Christ, Ch. of-----	370,628	374,782	4,154	-----	-----	G. 1.1
Universalists-----	46,775	46,775	-----	-----	-----	G. -----
Miscellaneous (65)-----	954,983	1,114,500	159,517	-----	-----	G. 16.7

a 3,000 members of Scandinavian Baptist Church not reported 1922 added to figures published for 1923.

b 61,936 members outside United States deducted from figures published for 1922.

c 74,096 members in Canada deducted from figures published for 1922. d Listed 1922 as miscellaneous

LARGEST PROTESTANT GROUPS

The seven largest Protestant denominational groups in order of numbers are:

1. Methodist—17 bodies -----	8,483,268
2. Baptists—18 bodies -----	8,189,448
3. Presbyterians—9 bodies -----	2,509,413
4. Lutherans—23 bodies -----	2,465,841
5. Disciples -----	1,383,247
6. Protestant Episcopal -----	1,128,859
7. Congregationalists -----	857,846

Total ----- 24,968,922

These seven groups have 24,963,922 out of a total Protestant membership of 25,366,322 communicants. During the past year the Presbyterian and Lutheran groups exchanged places in order of numbers.

LARGEST PROTESTANT BODIES

Twenty-two Evangelical Protestant bodies have more than 200,000 communicant members. Following is a list of these in the order of their numerical strength:

1. Methodist Episcopal	4,343,170
2. Southern Baptist Convention	3,494,189
3. National Baptist Convention	3,137,160
4. Methodist Episcopal, South	2,433,743
5. Presbyterian, U. S. A.	1,803,593
6. Disciples	1,383,247
7. Northern Baptist Convention	1,284,764
8. Protestant Episcopal	1,128,859
9. Congregationalists	857,846
10. United Lutheran	810,816
11. Missouri Synod	610,498
12. African Methodist Episcopal	551,766
13. Presbyterians, U. S.	428,292
14. African Methodist Episcopal, Zion	412,328
15. Church of United Brethren in Christ	374,762
16. Colored Methodist Episcopal	366,315
17. Reformed Church in the United States	341,693
18. Churches of Christ, Independent	317,937
19. Evangelical Synod of North America	307,177
20. Norwegian Lutheran	281,000
21. Augustana Synod	208,124
22. Evangelical, General Conference	200,962
Total	25,078,241

These twenty-two bodies have 25,078,241 of the 28,366,322 communicant members of Evangelical Protestant churches. During the past year the Disciples and the Northern Baptists have exchanged places, the Disciples coming from 7 to 6; the Presbyterian U. S. has risen from 14 to 13, exchanging with African M. E., Zion; the Evangelical Synod of North America has dropped from 18 to 19, exchanging with the Churches of Christ, Independent.

1923 POPULATION OF UNITED STATES AS MEMBERS AND ADHERENTS OF SOME FORM OF RELIGIOUS FAITH

a Protestant	79,140,849
Eastern Orthodox	518,854
Old Catholic, Old Roman Catholic and Polish National Catholic	62,128
Latter-Day Saints	616,417
b Jewish	1,600,000
Roman Catholic	18,260,793
Total	100,198,041

a A multiple of 2.5 on strictly communicant figures plus the adherent figures of the Unitarian and Universalist Churches reporting adherents.

b A multiple of 4 on Jewish membership reported. Synagogues vary in reporting membership; some reporting only pew-holders, some only heads of families, while yet others report only those who hold the synagogue property. The Bureau of Social Jewish Research estimates 3,500,000 members and adherents in the United States and Possessions.

CONSTITUENCY

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox and Latter-Day Saints presented in the Year Book represent "constituency." No regular plan of enrollment appears to be followed by Jewish synagogues, some counting only heads of families and others only heads of families who are pewholders; since, therefore, all who have not renounced the Jewish faith among those of Jewish blood may strictly be counted as Jewish constituency, a multiple of four is fair, though rather low, upon the reported membership of Jewish synagogues. It is somewhat harder to get a fair multiple for Protestant bodies, but Dr. Walter Laidlaw, of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstrated through varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a comparable basis. It is altogether misleading, for example, to say that there are 18,260,793 Roman Catholics, 400,000 Jews and 28,902,447 Protestants in a total of 48,224,014 reported membership, a ratio of 1:1.5, while the one represents population as officially stated and the other is communicant membership. The approximate ratios to total population are 18 Roman Catholics, 77 Protestants, 3 other faiths and 10 of no faith.

STATEMENT CONCERNING RELIGIOUS STATISTICS FOR 1923

The summary of gains and losses, page 398, together with the table of membership gains and losses, page 401, in connection with the full table of statistics, gives all the facts needed for any comparative studies of the statistics of 1923 and 1922. It needs only to be stated further that the net gain of 949,797, while not quite equal to the gain of 1922 shown in the Year Book of 1923, is within 18,000 of the actual numerical gain for that year, making the year 1923 a close second to the best year in gains of church membership since 1916.

The table of membership gains and losses shows remarkable gain by the Disciples of Christ 13.6, the Eastern Orthodox 13.7, the six grouped Colored Methodist Bodies 26.6, the Old Catholic Church in America and Lithuanian Catholic 46, the Old Roman Catholic 112, the five grouped Presbyterian Bodies 17.4, the Salvation Army 11.9, and the sixty-five Miscellaneous Bodies 16.7.

The unusual gains of the Old Catholic Church and Lithuanian Catholic and the Old Roman Catholic churches appear to be due to more accurate reports rendered the office of the Federal Council from these bodies.

The decrease in the number of churches 5,668, and Sunday schools 5,825, is accounted for chiefly in the elimination of Sunday schools of the Lutheran Church in Canada, with headquarters in the United States, and the elimination of Sunday schools in foreign lands of the Evangelical Church, General Conference. These were included in the reports rendered the Federal Council in 1922, but eliminated from the reports rendered in 1923.

AND PER CENT, OF ROMAN CATHOLICS AND PROTESTANTS IN UNITED STATES FROM 1890 TO 1923—33 YEARS

The relative growth of the Protestant Churches and the Roman Catholic Church is a subject of constant inquiry and interest. The following study may throw some light on this question.

	1890	1906	Gain 16 Years	Per Cent Increase For 16 Years	1916	Gain 10 Years 1906-1916	Per Cent Increase For 10 Years	1919	Gain 3 Years 1916-1919	Per Cent Increase For 3 Years	Per Annum
Roman Catholic...--	7,343,186	14,210,755	6,867,569	93.5	5.84	15,721,815	1,511,060	10,633	17,549,321	1,827,509	11.6
Protestant...--	14,225,750	20,755,846	6,530,096	45.9	2.87	25,847,904	6,092,058	24.6	24.5	20,978,712	1,130,808

	1921	Per Cent Increase		1922	Gain 1 Year 1921-1922		1923	1890	Per Cent Gain 1 Year 1922-1923	Number Gain for 33 Years	Per Cent Gain For 33 Years	Average Per Annum
		Gain 2 Years 1910-1921	Per Annun		For 2 Years	Per Annun						
Roman Catholic.	17,885,646	336,322	1.91	.955	18,104,804	219,158	0.86	7,343,186	18,260,703	10,917,607	148.6	4.5
Protestant.	27,056,484	977,772	3.62	1.85	28,002,447	945,963	2.29	14,225,750	20,563,221	15,337,471	107.8	3.26

The figures for 1890, 1900, 1910 are from the United States Census. The figures for 1919, 1921, 1922 and 1923 are from reports rendered this office, Federal Council of Churches, in response to questionnaires sent out. The Catholic figures are those officially printed in the Year Books of the Catholic Church for the years 1916-1918. Many of the smaller Protestant groups have not made returns since 1916, so that the presumption is that the Protestant figures are under rather than overestimated. It should be noted that the Christian Scientists do not furnish any figures and the same is true of several small denominations, constitutionally opposed to numbering church members. Another, and the most important fact, is that Catholic figures as a "estimated population". Careful studies show that a multiple of 2.8 is required upon Protestant and Communist figures to bring them to the same population basis as the Roman Catholics. It is notable that Roman Catholics are again decidedly ahead; that from 1916 to 1919 the Catholics lead in rate of increase, and that in 1921, 1922 and 1923 Protestants are again decidedly ahead; that from 1916 to 1919 the Catholics lead

FOREIGN MISSION STATISTICS

(Supplied by the Foreign Missions Conference of North America)
(Figures for 1922 latest available)

TABLE I. INCOMES

Society	Income
Grand Totals—Canada and United States.....	\$40,627,911 a, b
CANADA	
Totals—Canada.....	* 1,956,753 a, c
BAPTIST—Baptist, Canadian For. Miss. Bd.....	237,046
Baptist Wo. For. Miss. Soc., Ont., West.....	22,428
Baptist Wo. For. Miss. Soc., Ont., and O.....	6,638
Baptist Wo. Miss. Un. Maritime.....	26,474
CHURCH OF ENGLAND—Church of England, Miss. Soc.....	200,935
Ch. of England, Wo. Aux. Miss. Soc.....	109,257
CONGREGATIONAL—Congregational Canadian For. Miss. Soc.....	24,291
Congregational Canadian Wo. Bd. Miss.....	14,943
HOLINESS—Holiness Movement Church.....	11,488
METHODIST—Methodist Church, Canada, Miss. Soc.....	787,244 a, d
Methodist Ch., Canada, Wo. Miss. Soc.....	211,744 a, e
PRESBYTERIAN—Presbyterian Ch., Canada, Bd. For. Miss.....	510,919
Presby. Ch., Canada, Wo. Miss. Soc. (E).....	49,289
Presby. Ch., Canada, Wo. Miss. Soc. (W).....	249,459 a, f
INTERDENOMINATIONAL (Excepting Educational)—Miss. Edu. Movement, Can. Coun. Leper's Miss., Canadian Com.....	3,248
Y. W. C. A., Canada, For. Dept.....	15,140
INTERDENOMINATIONAL (Educational)—Wo. Christian Medical Col., Toronto, Com.....	7,466
INDEPENDENT (Excepting Educational)—Ceylon and India Gen Miss., Canadian Br.....	* 6,198
China Inland Miss., Canadian Br.....	1,499
Inland-South America Un., Canada.....	42,410 g
McAll Assn., Canadian.....	5,367
San Pedro Miss., Canadian Com.....	* 2,461 h
Sudan Interior Miss.....	* 1,800 i
Zenana Bible Med. Miss., Can. Com.....	54,454
Zenana Bible Med. Miss., Can. Com.....	* 20,844 j
UNITED STATES	
Totals—United States.....	\$38,671,158
ADVENT CHRISTIAN—Advent, American Miss. Soc.....	41,104 a, k
Advent, Wo. Ho. and For. Miss. Soc.....	15,018 a, e
ADVENTIST, SEVENTH DAY—Adventist, Seventh-Day Denomination.....	124,781 a, m
ASSEMBLIES OF GOD—Assemblies of God, Miss. Dept.....	106,235 n
BAPTIST CHURCHES—Baptist, Gen. Coun., Co-operating Miss.....	m
BAPTIST, GENERAL—Baptist, General For. Miss. Soc.....	2,200
BAPTIST, NATIONAL CONVENTION—Lott Carey, Bapt. For. Miss. Soc.	45,000
Lott Carey, Wo. Aux. For. Miss. Soc.....	3,491
Baptist, National For. Miss. Bd.....	45,720
BAPTIST, NORTHERN CONVENTION—Baptist, American For. Miss. Soc.	2,605,624
Baptist American For. Wo. Miss. Soc.....	702,343
Baptist, American Ho. Miss. Soc.....	209,003 a, o
Baptist, American Ho. Wo. Miss. Soc.....	57,299 a, p
BAPTIST, SCANDINAVIAN—Baptist Scandinavian Denomination.....	* 6,000
BAPTIST, SEVENTH DAY—Baptist Seventh Day Miss. Soc.	28,428 a, q
Baptist Seventh Day Wo. Exec. Bd.....	2,349 a, r
BAPTIST, SOUTHERN CONVENTION—Baptist, Southern For. Miss. Bd.	3,649,922
Baptist Southern Wo. Miss. Un.....	832,650 a, s
Baptist, Southern Ho. Miss. Bd.....	74,994 a, t
BRETHREN, CHURCH OF THE (DUNKER)—Brethren, Gen. Miss. Bd.....	216,393 a, u
BRETHREN CHURCH (PROGRESSIVE)—Brethren, For. Miss. Soc.....	48,671
BRETHREN IN CHRIST (DUNKERS)—Brethren in Christ For. Miss. Bd.....	27,660
BRETHREN, PLYMOUTH—Brethren Missionaries.....	*† 10,000 ch
CHRISTIAN AND MISSIONARY ALLIANCE—Christian and Missionary Alliance.....	584,197 b, c
CHRISTIAN DENOMINATION—Christian Church For. Miss. Bd.	68,809
Christian Church Wo. Bd. For. Miss.....	12,169
CHURCH OF GOD—Church of God, Miss. Bd.....	121,946
CHURCHES OF GOD, GENERAL ELDERSHIP—Churches of God, Miss. Bd.....	18,000 a, x
CONGREGATIONAL CHURCHES—American Bd. Comm. For. Miss.	1,901,079 y
Wo. Bd. Miss., Boston.....	336,795
Wo. Bd. Miss., Interior.....	290,566
Wo. Bd. Miss., Pacific.....	51,980
American College, Madura, Trustees.....	480 z
Central Turkey College, Aintab, Trustees.....	4,502 z
Euphrates College, Trustees.....	24,560 z
Jaffna College, Trustees.....	17,842 z
Hawaiian Evang. Assn., Bd. of.....	123,000 aa
American Miss. Assn.....	48,999 bb
DISCIPLES OF CHRIST—Christian For. Miss. Soc.	1,510,680 w
Christian Wo. Bd. Miss.....	United Christ. Miss. Soc.

For reference notes, see page 408.

TABLE I. INCOMES—Continued

SOCIES	INCOME
ETHODIST—Protestant Episcopd. Dom. For. Miss. Soc.	\$1,011,539 a, aa
LIPSON & RICHMOND—Baptist Episcopd. Bd. For. Miss.	20,000
Reformed Ep. Wo. Bd. For. Miss. Soc.	* 4,300 y
EVANGELICAL ASSOCIATION—Evangelical Assn. Miss. Soc.	152,426 a, ee
Evangelical Assn. Wo. Miss. Soc.	40,416 a, ff
EVANGELICAL UNION—Evangelical Un. Ho. and For. Miss. Soc.	97,805 a, gg
Ev. Un. Wo. Ho. and For. Miss. Soc.	84,334 hh
EVANGELICAL UNION—Evangelical For. Miss. Bd.	96,245
FRIENDS' ORTHODOX—Friends Philadelphia For. Miss. Assn.	30,969
Friends American Bd. For. Miss.	115,041
Friends W. Md. I.	5,733 tt
Friends California Bd. Miss.	27,094 a, II
Friends Ohio For. Miss. Soc.	21,595
HINDUISM FAITH MISS. ASSN.—Hinduism Faith Miss. Assn.	9,648
HOLINESS CHURCH, INTERDENOMINATIONAL—Holiness Inter. Bd. For. Miss.	* 13,000
LUTHERAN BRETHREN—Lutheran Brethren Bd. Miss.	* 22,000
LUTHERAN, DANISH—I—Luther in Danish Church	* 2,000 eo
LUTHERAN, DANISH UNITED—I—Lutheran Danish United Miss. Bd.	* 15,000
LUTHERAN FREE CHURCH—I—Lutheran Free Ch. Bd. Miss.	40,977
Lutheran Free Ch., Wo. Md. I.	2,640 a, ll
LUTHERAN, JOHN SYNDICATE OF OHIO—I—Luther in Ohio Syn. Bd. For. Miss.	34,020
LUTHERAN, NORWEGIAN—I—Lutheran Norwegian Bd. For. Miss.	302,018 bd
LUTHERAN SYNOD OF IOWA—I—Lutheran Iowa and Other States Syn. New York d. Miss. Inc.	49,613
LUTHERAN SYNODICAL CONVENTION—I—Lutheran Missouri Syn. Bd. For. Miss.	4,632
LUTHERAN, UNITED—I—Lutheran Un. Bd. For. Miss.	* 11,000
Lutheran I. n. Wo. Miss. Soc.	730,393
Lutheran West Indies Miss. Bd.	* 56,249 mm
Lutheran Augsburg Chini Miss. Soc.	54,085
LUTHERAN, INTER-SYNODICAL—I—Lutheran Inter-Synodical Orient Miss. Soc.	39,928
MENNONITE AND AMISH MENNONITE—Mennonite Bd. Miss. and Charities.	11,876
MENNONITE BRETHREN—Mennonite, Brethren Ch. For. Miss.	187,430 a, hh
MENNONITE BRETHREN IN CHINA—I—Mennonite Penn. Conf. Bd. For. Miss.	90,000 nn
MENNONITE, CONFERENCE OF DEFENSELLUS—Congo Inland Miss.	16,305
MENNONITE, GENERAL CONFERENCE—I—Mennonite Gen. Conf. Bd. For. Miss.	10,000
MENNONITE, KREBSNER BROTHERS-GEMINIE—I—Mennonite China Miss. Soc.	* 57,465 a, oo
MENNONITE, GENERAL CONFERENCE—I—Mennonite Gen. Conf. Bd. For. Miss.	* 20,000
MENNONITE, KREBSNER BROTHERS-GEMINIE—I—Mennonite China Miss. Soc.	* 57,465 a, oo
MENNONITE, * 20,000	* 20,000
METHODIST LITERACY—Methodist Episcopal For. Bd. Miss.	5,411,708
Methodist Epis. Wo. Bd. Miss.	2,253,740
Methodist Epis. Wo. Bd. Miss.	* 49,017 a, pp
Methodist Epis. Wo. Bd. Miss. Soc.	12,417 a, gg
METHODIST EPISCOPAL AFRICA—I—Methodist Episcop. African Miss. Dept.	30,711 a, rr
Methodist Epis. African Wo. Miss. Soc.	2,421
Methodist Epis. African Wo. Miss. Soc.	5,503
METHODIST EPISCOPAL AFRICA ZION—I—Methodist Epis. Zion Miss. Soc.	31,680
Methodist Epis. Zion Wo. Miss. Soc.	15,680
METHODIST EPISCOPAL SOUTHERN—I—Methodist Epis. South Bd. Miss.	3,339,977 a, ss
METHODIST FREE—I—Methodist Free Gen. Miss. Bd.	125,585 tt
Method Free Wo. For. Miss. Soc.	71,443
METHODIST, PRIMITIVE—I—Methodist Primitive For. Miss. Soc.	* 4,000
METHODIST PROTESTANT—I—Methodist Protestant Bd. For. Miss.	72,025
Methodist Protestant Wo. For. Miss. Soc.	60,858
METHODIST WESLEYAN—I—Methodist Wesleyan Am. Miss. Soc.	* 51,000
METROPOLITAN CHURCH ASSOCIATION—Burning Bush Mission.	* 5,472
MORAVIAN CHURCH—United Brethren S. P. G.	42,022 a, uu
NAZARENE CHURCH—Nazarene Ch. Gen. Miss. Bd.	* 229,812
NEW JERUSALEM CHURCH—New Jerusalem Ch. Bd. Miss.	12,722 a
PENIEL MISSION—Peniel Miss. Soc.	* 4,474
PENTECOST BANDS OF THE WORLD—Pentecost Bands of the World.	13,240
PROTESTANT CHURCHES—John G. Paton Mission Fund.	* 540 br
PROTESTANT ANGLICAN REFORMED—Presbyterian Assoc. Ref. Bd. For. Miss.	* 40,155
PROTESTANT ANGLICAN SYNOD—Presbyterian Associate Church.	1,075 rr
PROTESTANT, CUMBERLAND—Presbyterian Cumberland Wo. Bd. Miss.	* 4,582 zz
PROTESTANT IN THE U. S. (SOUTH)—Presby. Exec. Com. For. Miss. (South).	1,251,324
PROTESTANT IN THE U. S. (NORTH)—Presbyterian For. Miss. Bd.	* 4,070,722
Protest. Wo. Bd. For. Miss. (New York)	1,405,688
Presbyterian Home Miss. Bd.	145,379 a, yy
Presbyterian Home Wo. Bd. Miss.	196,911 a, zz
PROTESTANT, REFORMED—Presbyterian (Covenanter) Bd. For. Miss.	97,882
PROTESTANT, REFORMED GENERAL SYNOD—Presby. Ref. Gen. Syn. Bd. For. Miss.	* 8,241
PROTESTANT, UNITED—Presbyterian United, Bd. For. Miss.	1,037,063
Protestant United, Wo. Miss. Soc.	288,504 a, bc
PROTESTANT, WELSH CALVINISTIC METHODIST REFORMED, CHRISTIAN—Reformed Christian, Ed. Heather Miss.	23,175
REFORMED IN AMERICA—Reformed Ed. For. Miss.	454,334
Reformed Wo. Bd. For. Miss.	285,181
Reformed, Bd. Domestic Miss.	2,900 a, bf

For reference notes, see page 408.

TABLE I. INCOMES—Continued

Society	Income	
REFORMED IN THE U S—Reformed Bd For Miss Reformed Wo Miss Soc.	\$471,954 171,464	
SALVATION ARMY—Salvation Army	143,694	
SCANDINAVIAN ALLIANCE—Scandinavian Alliance Miss	107,363	
SCHWENKELDERS—Schwenkfelder Ho and For Miss Soc	1,500 <i>a</i>	
SWEDISH FREE CHURCH—Swedish Evang. Free Ch. U S of N A	11,443	
SWEDISH MISSION COVENANT—Swedish Evangelical Miss. Covenant	207,116	
UNITED BRETHREN IN CHRIST—United Brethren For. Miss Soc United Brethren Wo Miss Assn	77,500 <i>a, b</i> 2,357 <i>a</i>	
UNITED BRETHREN (OLD CONSTITUTION)—United Brethren Dom Fro and For Miss United Brethren Wo Miss. Assn	2,405	
UNITED HOLY CHURCH—United Holy Church For. Miss. Dept	19,376	
UNIVERSALIST—Universalist General Convention Universalist Wo. Nat'l Miss Assn	5,000 <i>a</i>	
INTERDENOMINATIONAL (Excepting Educational)—American Bible Society— American Tract Society	362,111 <i>a, b</i> 8,545 9,055 <i>a, b</i>	
Christian Endeavor Union, World's	221,881 <i>b</i>	
Federal Council of the Churches	12	
Federation Wo. Bds For Miss	1,375 <i>cd</i>	
For. Miss Conf., Comm. of Ref and C	91,500	
Latin American Com. on Co-operation	1,323 <i>vv</i>	
Lepers' Miss. Amer. Com	88,475 <i>bm</i>	
Santo Domingo, Bd. Christian Work	69,462	
Student Volunteer Movement	3,823	
Sunday School Assn., World's	1,037,463 <i>bo</i>	
W. C. T. U., World's	27,742	
Y. M. C. A., Internat'l Com. For. Dept. Princeton Mission	2,96,287 <i>a</i>	
Y. W. C. A. National Bd. For. Dept	\$8,549	
INTERDENOMINATIONAL (Educational)—Am Univ. at Cairo	31,164	
Madras Women's Christian College	18,174	
Fukien Christian Univ., Trustees	170,540	
Nanking Univ., Trustees	203,060 <i>bp</i>	
Peking University	* 2,400 <i>bo</i>	
Pierson Mem. Bib. Sch., Seoul	* 95,013 <i>ba</i>	
Union Miss Med. Col. for Women	* 1,293	
Wo. Christian Med. Col. Amer. Com	114,933 <i>v</i>	
INDEPENDENT (Excepting Educational)—African Inland Mission— Algerian Miss. Band Women's	2,061	
Am and For. Christian Union	4,754	
Armenia and India Relief Assn.	67,362 <i>bt</i>	
Belgian Congo Miss	61,083	
Bible Faith Mission	4,504	
Bolivian Indian Mission, N Y Br.	†	
Bolivian Indian Miss., Pacific Coast Coun.	8,155 <i>vv</i>	
Broadcast Tract Press	**	
Central American Mission	* 45,579	
Ceylon and India Gen. Miss., Am. Com.	22,582 <i>ca</i>	
China Island Miss. Coun for N. A	152,409	
Christian Herald Miss. Fund	* 22,000 <i>cx, a</i>	
Evangel Mission	* 4,141	
Gospel Miss. Soc	* 4,429	
Harvard Mission	1,465	
Holiness National Assn., Miss. Dept.	30,684	
Inland So. American Miss. Un	23,334	
International Medical Miss. Soc	6,620	
International Miss. Union	Lebanon Hospital, Am. Com.	vv
Konia Hospital	bl	
Lebanon Hospital, Am. Com.	* 3,605	
McAll Assn., American	204,663	
Pennsylvania Chr. Assn. Univ. For. Dept.	16,377	
Pentecost Faith Mission	3,460	
Rambai Assn., American	4,264	
Santal Miss., American Com.	7,546	
South African Gen. Miss., Amer. Coun.	68,741	
South China Boat Miss	* 22,552 <i>bs, a</i>	
Stearns' Missionary Fund	11,557	
Sudan United Miss., Am. Coun	11,230	
United Free Gospel and Miss. Soc.	57,026	
Waldensian Aid Society	120,168	
Wo Union Miss. Soc.	2,000	
World's Fauth Miss. Assn.	222,618	
INDEPENDENT (Educational)—Beirut American Univ., Trustees	56,145	
Canton Christian College, Trustees	76,724	
Constantinople Girls' College, Trustees	330	
Gould Ho and Industrial Sch., Rome	bp	
Mackenzie College, Trustees	173,109	
Robert College, Trustees	93,800	
Yale For. Miss. Soc.		

For reference notes, see page 408.

TABLE I. INCOMES—Continued

Note—Figures in italics are included in the totals of main society above.

* 1918-19 figures latest available.

** No data available.

a Expended on work in this report only.

b Total income, \$1,387,753.

c Expenditure for 13 months, not including \$20 expended through the Zenana Bible and Medical Mission Canada Auxiliary. Total income for 13 months, \$157,284.

d Total income, \$747,244.

e Total income, \$472,423.

f Total income, \$487,276.

g Not including \$34,393 for famine relief.

h Not including \$305 for relief and \$1,796 for war orphans.

i Income for six months only.

j Not including \$612 received from U. S.

k Total income, \$60,612.

l Total income, \$23,723.

m Total income, \$6,334,355, not including \$301,660 from Canada.

n Not including \$912 from Canada.

o Total income, \$1,574,432.

p Total income, \$325,519.

q Total income, \$30,245.

r Total income, \$3,765.

s Total income, \$3,309,396.

t Total income, \$1,229,251.

u Total income, \$263,530.

v Not including \$5,000 from Canada.

w Including income from Canada.

x Total income, \$20,000.

y Including \$15,249 from Canada.

z Income independent of American Board Appropriations.

aa Income estimated, including \$3,000 annual grant from the American Missionary Ass'n.

bb Total income, \$926,468.

dd Total income, \$3,688,581.

ee Total income, \$314,599.

ff Total income, \$148,939.

gg Total income, \$304,933.

hh Total income of which only part was expended for foreign mission work.

ii The Union does not contribute funds directly to the work of the Friends' boards, but is primarily for the promotion and for the cultivation of missionary interest, giving attention only incidentally to the collection of funds and in theory, at least, having nothing to do with the administration of funds.

jj Total income, \$49,389.

kk Contributed to the Santal Mission of the Northern Churches.

ll Total income, \$3,582.

mm Total income, \$200,000.

nn Including \$50,000 for famine relief in connection with the mission in India.

oo Total income, \$94,618.

pp Total income, \$4,255,607.

qq Total income, \$1,718,605.

rr Total income, \$70,220.

ss Not including \$206,324 for China famine and Near East Relief. Total income, \$5,208,441.

tt Including \$1,067 Armenian and famine funds. Not including \$18,039 from Canada.

uu Total income, \$53,415, including \$2,102 from Canada

rr Total income, \$22,314, including receipts from Canada.

ww Expended through the Original Secession Church of Scotland

xx Including \$9,222 for the Building Fund.

yy Total income, \$1,428,044

zz Total income, \$1,027,656.

bc Not including \$38,501 from Canada.

bd Not including \$4,335 from Canada.

be Total income, \$330,753.

bf Total income, \$475,135.

bg Total income, \$11,757.

bh Total income, \$1,093,826

bi Total income, \$137,001.

bj Total income, \$11,561.

bb This represents amount contributed by Mission Boards and used for reconstruction of churches in France and Belgium, also work in Canal Zone. Total income, \$528,651.

bl No income except from Constituent Societies.

bm Not including \$4,600 from Canada.

bn Not including \$340 China famine fund, \$27,920 Tokyo Conv., \$6,500 direct remittances to the field by donors

bo Not including \$40,197 from Canada or \$27,742 from Princeton University Center China

bp Not including \$11,359 from Constituent Societies.

bq In addition to grants from Constituent Societies.

br Expended for the support of orphans who are cared for by the regular missionary societies, but not included in the income of these societies.

bs Expended through regular missionary societies

bt No annual report because of disturbed conditions.

bu Total income, \$57,517.

be The money raised by this society is expended through the Union Free Gospel Mission of China, Pentecostal Assemblies of God, South China Holiness Society, Hunan.

bw Funds collected by the society are expended in the support of missionaries under several denominations and also for independent missionaries.

bx No income from the United States, except a grant from Board Foreign Missions, Presbyterian Church, United States of America.

ca Not including \$733 from Canada.

cb Not including \$150 from Canada.

cd Not including \$38,329 from Constituent Societies.

TABLE II. EUROPE, EXCEPTING TURKEY IN EUROPE

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
UNITED STATES						
Totals—United States.....	2,068	6,428	307,532	5,260	7	\$3,102,174
ADVENTIST, SEVENTH DAY						
Adventist, Seventh-Day Denom.*	1,675	822	60,543	739	7	—
Assemblies of God, Miss. Dept.	2					
BAPTIST, NORTHERN CONVENTION						
Baptist American For. Miss Soc.		2,796	147,046	195		929,000
BAPTIST, SEVENTH DAY						
Baptist Seventh-Day Miss. Soc.	6		96			
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern For. Miss. Bd.	2	39	1,607	574		9,680
BRETHREN, CHURCH OF THE (DUNKER)						
Brethren, Gen. Miss. Bd.	5	8	242			
BRETHREN, PLYMOUTH						
Brethren Missionaries*	4					
CHURCH OF GOD						
Church of God, Miss. Bd.	58	5				
CONGREGATIONAL CHURCHES						
American Bd. Comm. For. Miss	22	125	14,586	1,373		12,375
Wo. Bd. Miss. Interior	9	30		300		
EVANGELICAL ASSOCIATION						
Evangelical Assn. Miss Soc.	163		20,207			631,624
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss.	12	2,571	69,098	232		1,166,162
Meit. Epis. For. Wo. Miss. Soc.	4	1				
METHODIST EPISCOPAL, SOUTH						
Methodist Epis., South. Bd. Miss.	1					
NEW JERUSALEM CHURCH						
New Jerusalem Ch., Bd. Miss	7	3	600			
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	2					
SALVATION ARMY						
Salvation Army.....	3					
INTERDENOMINATIONAL (Excepting Educational)						
Amer. Bible Soc.	2					
Y. M. C. A. Int'l Com. For. Dept.	4					1,200
INDEPENDENT (Excepting Educational)						
Am. and For. Christian Union	2		200			5,000
Belgian Gospel Miss.	2					
INDEPENDENT (Educational)						
Gould Ho. and Ind. Sch., Rome				60		

NOTE.—In several cases a Society has been able to furnish a total for one of the column entries, but has been unable to give data or make complete distribution of this total for the following subsidiary columns.

a Partial report.

* 1919-20 latest available.

b Est. not including 3,219,764 German marks.

TABLE III. LATIN AMERICA, THE WEST INDIES, MEXICO, CENTRAL AMERICA AND SOUTH AMERICA

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
Grand Totals—Canada and United States.....	2,177	2,775	148,361	58,737	407	\$1,113,464
CANADA						
Totals—Canada.....	56	91	430			77,341
BAPTIST						
Baptist, Canad. For. Miss. Bd.	11					
CHURCH OF ENGLAND						
Church of England, Miss. Soc. a.....	1					

TABLE III. LATIN AMERICA, THE WEST INDIES, MEXICO, CENTRAL AMERICA AND SOUTH AMERICA—Continued

NO. OF SOCIETY	FOREIGN STAFF	native staff	COMMUNICANTS	ENROLLED IN SCHOOLS OF ALL GRADES	HOSPITALS AND DISPENSARIES	CONTRIBUTIONS FOR CHURCH WORK
PRESBYTERIAN						
Presbyterian Church, Canada, Bd. For Miss.	33	90	430			\$77,341
San Pedro Miss., Can. Comm.	11	1				
INDEPENDENT						
Excepting Educational						
Inland South America Un. Canada	2					
San Pedro Miss., Canada Com.	6					
UNITED STATES						
Totals—United States	2,121	2,684	147,931	58,737	40	1,036,123
ADVENTIST, SEVENTH-DAY						
Adventist, Seventh-Day Denom.	229	133	16,590	4,062		
ASSEMBLIES OF GOD						
Assemblies of God, Miss. Dept.	34	25				
BAPTIST, NATIONAL CONVENTION						
Lott Carey Bapt. For Miss. Soc.	12					
Baptist Nat'l For Miss. Bd.	15		700			
BAPTIST, NORTHERN CONVENTION						
Baptist Amer. Ho. Miss. Soc.	26	87	7,168	1,015	2	51,850
Baptist, Amer. Ho. Wo. Miss. Soc.	24	60				
BAPTIST, SEVENTH-DAY						
Baptist, Seventh-Day Miss. Soc.	2		31			
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern, For. Miss. Bd.	149	315	28,505	5,411		318,400
Baptist Southern, Ho. Miss. Bd.*	37		2,157	1,441		8,476
BRETHREN CHURCH (PROGRESSIVE)						
Brethren, For. Miss. Soc.	6	11	200			
BRETHREN, PLYMOUTH						
Brethren Missionaries ^d	44					
CHRISTIAN AND MISS. ALLIANCE						
Christian and Mission. Alliance	65	35	2,256			9,172
CHRISTIAN DENOMINATION						
Christian Church For. Miss. Bd.	2	7	327	d		652
CHURCH OF GOD						
Church of God, Miss. Bd.	10	80	3,850			
CONGREGATIONAL CHURCHES						
American Bd. Comm. For. Miss.	17	44	1,094	493	1	2,373
Ho. Bd. Miss. Interior	3					
American Miss. Assn.	9	11	900	28	2	347
DISCIPLES OF CHRIST						
United Christian Miss. Soc.	48	34	3,644	1,838	1	1,032
EPISCOPAL						
Prot. Epis. Dom. For. Miss. Soc.	39	87	7,505			
EVANGELICAL SYNOD	4					
Evangelical, For. Miss. Bd.						
FRIENDS (ORTHODOX)	42	106		1,410		5,446
Friends American Bd. For. Miss.	15	1	1,021	106	1	1,650
Friends California Bd. Miss.						
HOLINESS CHURCH (INTERNAL APOS.)						
Holiness International Bd. For. Miss.*	10	14	890			520
LUTHERAN, UNITED						
Lutheran Un. Bd., For. Miss.	4	12	53	243		
Lutheran West Indies Miss. Bd.	16	11	1,706	440		11,612
MENNOMITE AND AMISH MENNOMITE						
Mennonite Bd. Miss. and Char.	8	6				
MENNOMITE BRETHREN IN CHRIST						
Mennomite Penn Conf. Bd. For. Mission.	6	3				
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss.	203	418	11,655	7,884	11	208,610
Methodist Epis. For. Ho. Miss. Soc.	44	86		2,551		
Methodist Epis. Ho. Bd. Miss.	10	31	3,041			2,461
Methodist Epis. Ho. Wo. Miss. Soc.	9	12	20	398	1	
METHODIST EPISCOPAL, AFRICAN						
Meth. Epis. African Miss. Dept.	25	7	2,197	650		1,655
METHODIST EPISCOPAL, AFRICAN ZION						
Methodist Epis. Zion Miss. Soc.	9	5	734	80		3,124
METHODIST EPISCOPAL, SOUTH						
Methodist Epis. South. Bd. Miss.	173	102	21,137	5,862	5	233,139
METHODIST, FREE						
Methodist, Free, Gen. Miss. Bd.	11	20	146	33		174
PRIMITIVE METHODIST	4	3				

TABLE III. LATIN AMERICA, THE WEST INDIES, MEXICO, CENTRAL AMERICA AND SOUTH AMERICA—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
MORAVIAN CHURCH						
Moravian Church	63	75	18,120	10,865		
NAZARENE CHURCH						
Nazarene Ch. Gen. Miss Bd.	20	30	383	56	1	\$545
PENIEL MISSIONS						
Peniel Miss Soc	3	12				
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	2					
PRESBYTERIAN, ASSO REFORMED						
Presbyterian Assn Ref. Bd. For Miss	4	11		250	1	
PRESBY. IN THE U. S. (SOUTH)						
Presby. Exec Com For Miss (South)	78	62	6,067	1,747	1	25,241
PRESBY. IN THE U. S. (NORTH)						
Presbyterian For Miss Bd.	188	308	3,613	3,927	6	
Presbyterian Home Miss Bd	104	97	4,408	6,375		31,046
Presbyterian Home Wo. Bd. Miss	34	72		2,055	4	
REFORMED IN AMERICA						
Reformed Bd Domestic Miss	2		60			
SALVATION ARMY						
Salvation Army	4					
SCANDINAVIAN ALLIANCE						
Scandinavian Alliance Miss	19	6		75	30	4,827
UNITED BRETHREN IN CHRIST						
United Brethren For Miss. Soc.	7	18	1,587	7		3,780
INTERDENOMINATIONAL (Excepting Educational)						
American Bible Society	27	89				
Santo Domingo Bd. Christian Work	10	4				
Sunday School Assn., World's	4					
Y. M. C. A. Int. Com. For. Dept.	60					
Y. W. C. A. Nat'l Bd. For. Dept.	21					
INDEPENDENT (Excepting Educational)						
Bolivian Ind. Miss , N. Y. Br **						
Bolivian Indian Miss , Pacific Coast Br.	15					
Central American Mission						
Inland So. Amer. Miss Un	24					
Stearns' Missionary Fund						
INDEPENDENT (Educational)						
Mackenzie College, Trustees	17	42		1,110		

TABLE IV. NON-CHRISTIAN WORLD, TURKEY IN EUROPE, ASIA, AFRICA, OCEANIA

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
Grand Totals—Canada and United States	13,401	64,554	939,482	665,577	1,531	\$1,566,534
CANADA						
Totals—Canada	1,016	1,288	21,468	12,826	50	88,603
BAPTIST						
Baptist, Canadian For. Miss. Bd.	108		15,189			
CHURCH OF ENGLAND						
Church of England, Miss Soc	72	50			3	
CONGREGATIONAL						
Congregational Can. For. Miss. Soc	14	70	500		4	300
Congregational Canadian Wo. Bd. Miss.	9					
HOLINESS*						
Holiness Movement Church	17	56	1,800	400		5,000
METHODIST						
Methodist Ch. Can , Miss. Soc.	297	518	2,712	8,866	16	17,944
Methodist Ch. Canada Wo. Miss. Soc.	71	264	284		3	4,651
PRESBYTERIAN						
Presbyterian Ch , Canada Bd. For. Miss.	280	219	11,267	3,570	35	18,405

TABLE IV. NON-CHRISTIAN WORLD, TURKEY IN EUROPE, ASIA, AFRICA AND OCEANIA—Continued

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
INTERDENOMINATIONAL Excepting Educational						
Y. W. C. A., Canada, For. Dept.	6					
INTERDENOMINATIONAL Educational						
W. Christian Med. Col., Toronto Com.	9					
INDEPENDENT (Excepting Educational)						
Ceylon and India Gen. Miss., Can. Br.	* 2					
China Inland Miss., Toronto Of.	* 60					
Sudan Interior Miss.*	67	30				
UNITED STATES						
Totals—United States.....	12,355	63,103	918,014	652,741	981	\$1,479,931
ADVENT CHRISTIAN						
Advent, American Miss. Soc.	21	61	1,100	1,000	2	
Advent, Wo. Ho. and For. Miss. c.	10	7		1,032	2	
ADVENTIST, SEVENTH DAY						
Adventist, Seventh-Day Denom.*	1,405	1,378	23,428	14,671		
ASSEMBLIES OF GOD						
Assemblies of God, Miss. Dept.	194	15				
BAPTIST CHURCHES						
BAPTIST, GENERAL						
Baptist, Gen. For. Miss. Soc.	2	2				
BAPTIST, NATIONAL CONVENTION						
Lott Carey, Bapt. For. Miss. Soc.	18		905	600		400
Baptist, National For. Miss. Bd.	15	175	50,241	1,450		2,245
BAPTIST, NORTHERN CONVENTION						
Baptist Amer. For. Miss. Soc.	836	7,369	203,586	103,260	82	119,239
Baptist Amer. For. Wo. Miss. Soc.	246	2,672	3,180	53,089	46	
BAPTIST, SCANDINAVIAN						
Baptist, Scandinavian Denom.	17	38	1,600	9		700
BAPTIST, SEVENTH DAY						
Baptist, Seventh-Day Miss. Soc.	16	20	124	241	2	
BAPTIST, SOUTHERN CONVENTION						
Baptist, South, For. Miss. Bd.	308	838	35,139	21,177	25	137,155
BRETHREN, CHURCH OF THE (DUNKER)						
Brethren Gen. Miss. Bd.	100	323	3,216	3,505	6	924
BRETHREN CHURCH (PROGRESSIVE)						
Brethren For. Miss. Soc.	14	5	19			
BRETHREN IN CHRIST (DUNKERS)						
Breth. in Christ For. Miss. Bd.	33	34	597	1,820		
BRETHREN, PLYMOUTH						
Brethren Missionaries*	57					
CHRISTIAN AND MISS. ALLIANCE						
Christian and Miss. Alliance	339					
CHRISTIAN DENOMINATION						
Christian Ch. For. Miss. Bd.	10	16	1,330	d		1,671
CHURCH OF GOD						
Church of God, For. Miss. Bd.	9	25	1,562			7,425
CHURCHES OF GOD, GENERAL ELDERSHIP						
Churches of God, Miss. Bd.	9	25	130	200	1	
CONGREGATIONAL CHURCHES						
Amer. Bd. Comm. For. Miss.	668	5,368	525,245	89,631	76	123,945
Wo. Bd. Miss. Interior	95	409		5,000	8	
Wo. Bd. Miss. Pacific	11				3	
DISCIPLES OF CHRIST						
United Christian Miss. Soc.	251	1,345	21,744	9,125	g 35	3,947
EPISCOPAL						
Prot. Epis. Dom. and For. Miss. Soc.	326	1,740	15,614	17,582	8	123,709
EPISCOPAL, REFORMED						
Reformed Epis. Bd. For. Miss.*	4	20		200	4	
EVANGELICAL ASSOCIATION						
Evangelical Assn. Miss. Soc.	37	47	1,592	753	3	5,657
EVANGELICAL, UNITED						
Evangelical Un. Ho. and For. Miss. Soc.	42	111	1,031	1,556	4	4,683
EVANGELICAL SYNOD						
Evangelical For. Miss. Bd.	13	212	1,811	3,213	6	a 1,155
FRIENDS (ORTHODOX)						
Friends Phila. For. Miss. Assn.	13	7	h 122	h 168	6	755
Friends American Bd. For. Miss.	28	127		10,650	6	1,500

TABLE IV. NON-CHRISTIAN WORLD, TURKEY IN EUROPE, ASIA, AFRICA AND OCEANIA—Continued

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
Friends Ohio For. Miss. Soc.	12	63	614	—	1	—
HEPHZIBAH FAITH MISS. ASSN.						
Hephzibah Faith Miss. Assn.*	16	—	—	—	—	—
HOLINESS CHURCH, INTERNATIONAL	—	—	—	—	—	—
Holiness International Bd. For. Miss.*	25	145	1,000	305	2	\$451
LUTHERAN BRETHREN	—	—	—	—	—	—
Lutheran Brethren, Bd. Miss.	20	20	309	393	—	1,000
LUTHERAN, DANISH UNITED	—	—	—	—	—	—
Luth. Danish United Miss. Bd.	6	18	140	35	—	2,000
LUTHERAN FREE CHURCH	—	—	—	—	—	—
Lutheran Free Church Bd. Miss.	20	134	653	376	3	604
LUTHERAN, JOINT SYNOD OF OHIO	—	—	—	—	—	—
Luth. Ohio Syn. Bd. For. Miss.	15	181	1,441	2,858	2	334
LUTHERAN, NORWEGIAN	—	—	—	—	—	—
Lutheran, Norw., Bd. For. Miss.	150	637	6,553	—	6	5,670
LUTHERAN SYNOD OF IOWA	—	—	—	—	—	—
Lutheran, Iowa Bd. For. Miss.	70	366	5,600	6,127	1	3,390
LUTHERAN SYNOD, CONFERENCE	—	—	—	—	—	—
Lutheran Missouri Synod Bd. For. Miss.	71	255	755	5,100	2	702
LUTHERAN, UNITED	—	—	—	—	—	—
Lutheran Un. Bd. For. Miss.	167	—	—	—	—	—
LUTHERAN, AUGUSTANA	—	—	—	—	—	—
Lutheran Augustana China Miss. Soc.	35	43	584	3	2	350
LUTHERAN INTER-SYNODICAL	—	—	—	—	—	—
Luth. Inter-Synodical Orient Miss. Soc.	8	—	—	—	—	—
MENNITE AND AMISH MENNITE	—	—	—	—	—	—
Menn. Bd. Miss. and Charities	23	133	1,200	932	6	263
REFORMED IN AMERICA	—	—	—	—	—	—
Reformed Bd. For. Miss.	159	826	8,396	18,749	g 42	21,292
REFORMED IN THE U. S	—	—	—	—	—	—
Reformed Bd. For. Miss.	104	325	4,699	2,845	8	16,087
SALVATION ARMY	—	—	—	—	—	—
Salvation Army	29	—	—	—	—	—
SCANDINAVIAN ALLIANCE	—	—	—	—	—	—
Scandinavian Alliance Miss.	110	219	4,510	1,047	2	—
SCHWENKELDERS	—	—	—	—	—	—
Schwenkfelder Ho. and For. Miss. Soc. t.	2	—	—	—	—	—
SWEDISH MISSION COVENANT	—	—	—	—	—	—
Swedish Evan. Miss. Covenant	42	130	2,042	2,172	7	—
UNITED BRETHREN IN CHRIST	—	—	—	—	—	—
United Brethren For. Miss. Soc.	70	196	7,318	2,465	10	18,755
UNITED BRETHREN (OLD CONSTITUTION)	—	—	—	—	—	—
Un. Brethren Dom. Fro. and For. Miss.	5	3	55	90	2	450
UNITED HOLY CHURCH	—	—	—	—	—	—
United Holy Church, For. Miss. Dept.	4	1	—	—	—	—
UNIVERSALIST	—	—	—	—	—	—
Universalist Gen. Convention*	8	8	—	2,177	—	—
Universalist Wo. Nat'l Miss. Assn.	4	1	—	a 100	—	—
INTERDENOMINATIONAL (Excepting Educational)	—	—	—	—	—	—
American Bible Society*	10	82	—	—	—	—
Sunday School Assn., World's	14	3	—	—	—	—
Y. M. C. A. International Com. For. Dept.	284	—	—	—	—	—
Y. W. C. A. Nat. Bd. For. Dept.	117	—	—	—	—	—
INTERDENOMINATIONAL (Educational)	—	—	—	—	—	—
Am. Univ. at Cairo	10	11	—	209	—	—
INDEPENDENT (Excepting Educational)	—	—	—	—	—	—
Madras Women's Christ. Col.* bc	8	1	—	120	—	—
Fukien Christian Univ., Trustees	q 22	12	—	119	—	—
Nanking Univ., Trustees	72	97	—	744	2	—
Peking Univ.	31	16	—	221	—	—
Union Miss. Med. Col. for Women * bc	4	2	—	55	4	—
INDEPENDENT (Excepting Educational)	—	—	—	—	—	—
African Inland Mission	121	437	1,428	2,600	—	a 1,218
Algerian Miss. Band	2	—	—	—	—	—
Bible Faith Mission	—	120	850	1,400	—	—
China Inland Miss. Coun. for N. A. t.	60	—	—	—	—	—
Evangel Mission	8	22	326	120	—	501
Harvard Mission	2	—	—	—	—	—

TABLE IV. NON-CHRISTIAN WORLD, TURKEY IN EUROPE, ASIA, AFRICA AND OCEANIA—Continued

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
Holiness National Assn., Miss., Dept.	21	50	a 1,000	700		
Konia Hospital	2				1	
Pen. Chr. Assn., Univ. For. Dept.	be 2			229	4	
Pentecost Faith Mission	8			25		
Saintly Mission, Amer. Com.	1					
So. Af. Gen. Miss., Am. Coun. l.	39					
Wo. Union Miss. Soc.	31	142		a 1,520		
INDEPENDENT EDUCATIONAL						
American Univ. of Beirut, Trustees	61	61		866	6	
Canton Christian Coll., Trustees	57	59		576	1	
Constantinople Girls' Col., Trustees						
Robert College, Trustees	61	43		805		
Yale For. Miss. Soc.	73	7		400	2	
MENNONITE BRETHREN						
Menn. Brethren Ch. For. Miss.*	9	127	2,200	500	2	
MENNONITE BRETHREN IN CHRIST						
Mennonite Penn. Conf. Bd. For. Miss. l.	28					
MENNONITE CONF. OF DEFENSLESS						
Congo Island Miss.	14		200	500	2	a \$50
MENNONITE GENERAL CONFERENCE						
Menn. Gen. Conf. Bd. For. Miss.	27	90	905	750	4	
MENNONITE KRIMMER BRUDERGEMEINDE						
Memnonite China Miss. Soc.	34	68	373	600	2	300
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss.	952	18,151	191,584	119,635	111	591,764
Methodist Epis. For. Wo. Miss. Soc.	648	4,700		42,235	24	
METHODIST EPISCOPAL AFRICAN						
Meth. Epis. African Miss. Dept.	2	75				
METHODIST EPISCOPAL AFRICAN ZION						
Methodist Epis. Zion Miss. Soc.	43	23	4,959	1,878		2,700
METHODIST EPISCOPAL, SOUTH						
Methodist Epis., South, Bd. Miss.	322	383	24,624	18,182	8	67,924
METHODIST FREE						
Methodist, Free, Gen. Miss. Bd.	81	282	2,966	2,849	8	a 3,389
METHODIST PROTESTANT						
Methodist Prot. Bd. For. Miss.	13	141	3,013	1,845	4	
Meth. Prot. Wo. For. Miss. Soc. *	13	66		709	1	
METHODIST, WESLEYAN						
Methodist, Wesleyan, Am. Miss. Soc.	26				1	
METROPOLITAN CHURCH ASSN.						
Burning Bush Mission	8					486
NAZARENE CHURCH						
Nazarene Ch., Gen. Miss. Bd.	66	93	571	450	7	1,762
NEW JERUSALEM CHURCH						
New Jerusalem Ch. Bd. Miss.	4					
PENIEL MISSIONS						
Peniel Miss. Soc.	8					
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	13	24	422	284		29
PRE-BYTERIAN, ASSO. REFORMED						
Presby. Asso. Ref. Bd. For. Miss.	8	24	* 400	* 100	3	* 550
PRESBYTERIAN, CUMBERLAND						
Presby. Cumh. Wo. Bd. Miss.		25	a 600	465		596
PRESBYTERIAN IN THE U. S. (SOUTH)						
Presby., Exec. Com. For. Miss. (South)	355	1,295	38,767	34,097	56	54,028
PRESBYTERIAN IN THE U. S. (NORTH)						
Presbyterian For. Miss. Bd.	1,392	7,860	180,793	97,394	187	
PRESBYTERIAN, REFORMED						
Presbyterian (Covenanter), Bd. For. Miss.	46	54	944	a 1,007	8	715
PRESBYTERIAN, REF. GEN. SYNOD						
Presby. Ref. Gen. Syn. Bd. For. Miss.	3	18	45		1	80
PRESBYTERIAN, UNITED						
Presby. United Bd. For. Miss.	328	1,677	53,268	29,711	25	102,844
Presby. United Wo. Miss. Soc.	139	104			15	
PRESBYTERIAN, WELSH, CALVINISTIC METHODIST						
REFORMED CHRISTIAN						
Reformed, Christian, Bd. For. Miss.	7					

HOME MISSION STATISTICS

(Supplied by the Home Missions Council and Council of Women for Home Missions)

A complete statistical statement of Home Mission Work is impossible to compile. Following are some of the reasons:

1. Denominational Home Mission Societies, technically so named, are but a part of the agencies employed.

2. In addition to Home Mission Societies, and distinct from them, some denominations have Church Erection Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other organizations doing denominational Home Mission Work.

3. Each denomination has also, in lesser areas than the nation, organizations supplementing the work of the large Home Mission Agencies, as in states, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages and parishes.

4. Every local church, in proportion as it seeks to minister broadly to its environment, is a Home Mission Agency, and those parts of its expenditures which are local and yet are not for self-maintenance, are essentially Home Missionary in character.

5. There are great interdenominational agencies—the Young Men's Christian Association, Young Women's Christian Association, Bible Societies, Tract Societies, Salvation Army and similar bodies.

6. A host of organizations—charitable, philanthropic, educational and civic—supplement the work of the church.

7. The government itself, of nation, state and municipality, also contributes to efforts supplementing the Home Mission Work of the church.

For a complete statement, the expenditures and activities of all these varied agencies would need to be assembled. This has never been done.

Owing to the varied relations the Women's Boards bear to the General Boards of the several denominations any compilation must contain apparent inaccuracies and unjust comparisons. Some of the Women's Boards are entirely independent, others are auxiliary to the General Board or Boards of the denomination; and while some of the latter can easily differentiate gifts, other auxiliary boards cannot specify what part of the statistics of the General Board may properly be recorded as from the Women's Board. Also there are boards composed of men and women on an equal basis.

Some boards consider every female member of the church a member of the missionary society and do not hazard to report a stated number; some base membership upon actual gifts or attendance at meetings of the local societies.

Some boards are constituted to carry on both Home and Foreign Missions; also the line of demarcation is not always drawn at the same place. One denomination regards Central America and Mexico as Home Missions, while another regards Porto Rico or Santo Domingo as Foreign Missions.

The figures recorded are those reported by the boards and no responsibility is assumed for their accuracy. It is difficult to determine a norm because of differentiation of types and areas of service; also the boards record their work under varying designations and appellations.

STATISTICS

ORGANIZATIONS CONSTITUENT TO HOME MISSIONS COUNCIL

1. *Baptist*—American Baptist Home Mission Society.....
2. American Baptist Publication Society.....
3. Home Mission Board, National Baptist Convention.....
4. *Brethren*—General Mission Board, Church of the Brethren.....
5. *Christian*—Home Mission Board, Christian Church.....
6. *Congregational*—American Missionary Association.....
7. Congregational Church Building Society.....
8. Congregational Home Missionary Society.....
9. Congregational Sunday School Extension Society.....
10. *Disciples of Christ*—United Christian Missionary Society.....
11. Department of Church Erection, United Christian Missionary Society.....
12. *Evangelical*—Missionary Society, Evangelical Church.....
13. Home Mission Board, Evangelical Synod of North America.....
14. *Friends*—Board of Home Missions, Five Years Meeting of Friends.....
15. *Lutheran*—Board of Home Missions and Church Extension, United Lutheran Church in America.....
16. Immigrants Mission Board of the United Lutheran Church.....
17. Tabular report from various Boards and Synods in Lutheran Church.....
18. *Methodist*—Home and Foreign Missionary Department, African Methodist Episcopal Church.....
19. Board of Home Missions and Church Extension, Methodist Episcopal Church.....
20. Board of Education for Negroes, Methodist Episcopal Church.....
21. Board of Church Extension, Methodist Episcopal Church, South.....
22. Home Department, Board of Missions, Methodist Episcopal Church, South.....
23. General Mission Board, Free Methodist Church.....
24. Board of Home Missions, Methodist Protestant Church.....
25. *Moravian*—Board of Church Extension, American Moravian Church.....
26. *Presbyterian*—Board of Home Missions, Presbyterian Church in the U. S. A.....
27. Board of Publication and Sabbath School Work, Presbyterian Church in the U. S. A.....
28. Board of Church Erection Fund, General Assembly, Presbyterian Church in the U. S. A.....
29. Executive Committee of Home Missions, Presbyterian Church in the U. S. A.....
30. Executive Committee of Publication, Presbyterian Church in the U. S. A.....
31. Board of Home Missions, United Presbyterian Church of North America.....
32. Department of Church Erection, Board of Home Missions, United Presbyterian Church of N. A.
33. Board of Missions for Freedmen, United Presbyterian Church of North America.....
34. *Protestant Episcopal*—Domestic and Foreign Missionary Society, Protestant Episcopal Church.....
35. *Reformed*—Board of Domestic Missions, Reformed Church in America.....
36. Board of Home Missions, Reformed Church in the United States.....
37. Board of Missions, Christian Reformed Church.....
38. *United Brethren*—Home Mission Society, United Brethren in Christ.....

ORGANIZATIONS CONSTITUENT TO COUNCIL OF WOMEN FOR HOME MISSIONS

39. *Baptist*—Woman's American Baptist Home Mission Society.....
40. Woman's Convention, Auxiliary to the National Baptist Convention.....
41. *Christian*—Woman's Board for Home Missions, Christian Church.....
42. *Congregational*—The Congregational Woman's Home Missionary Federation.....
43. *Disciples of Christ*—United Christian Missionary Society (See 10 above).....
44. *Evangelical*—Woman's Missionary Society, Evangelical Church.....
45. *Friends*—Woman's Missionary Union of Friends in America.....
46. *Lutheran*—Woman's Missionary Society, United Lutheran Church in America.....
47. *Methodist*—Woman's Connectional Missionary Society, Colored Methodist Episcopal Church.....
48. Woman's Missionary Society, Free Methodist Church.....
49. Woman's Home Missionary Society, Methodist Episcopal Church.....
50. Dept. of Woman's Work, Home Section, Board of Missions, Methodist Episcopal Church, South.....
51. *Presbyterian*—Woman's Missionary Society, Presbyterian Church in Canada (Western Division).....
52. Woman's Auxiliary of the Presbyterian Church in the U. S. A.....
53. Woman's Board of Home Missions, Presbyterian Church in the U. S. A.....
54. Woman's General Missionary Society, United Presbyterian Church of North America.....
55. *Protestant Episcopal*—Woman's Auxiliary to the National Council, Protestant Episcopal Church.....
56. *Reformed*—Woman's Board of Domestic Missions, Reformed Church in America.....
57. Woman's Missionary Society, General Synod, Reformed Church in the United States.....
58. *United Brethren*—Woman's Missionary Association, United Brethren in Christ.....

MISCELLANEOUS

59. American Advent Missionary Society.....
60. Home Mission Board, Southern Baptist Convention.....
61. Scandinavian Independent Baptist.....
62. Congregational Education Society.....
63. Mennonite Board of Missions and Charities.....
64. Woman's Home Missionary Society, Methodist Protestant Church.....
65. Missionary Society, Wesleyan Methodist Connection of America.....
66. Board of Missions for Freedmen, Presbyterian Church in the U. S. A.....
67. Associate Reformed Synod of the South.....
68. Universalist General Convention.....
69. Women's National Missionary Association, Universalist Church.....
70. American Bible Society.....
71. American Tract Society.....
72. American Seamen's Friend Society.....

PERSONNEL ENGAGED IN MISSIONARY WORK

Report for Year Ending	Head quarters Staff	Total Mis- sionary Per- sonnel	Ordained Mis- sionaries	Dea- conesses	Field Men or Super- visors	Teachers	Doctors	Nurses	Others
1. April 30, 1923	4	736	378		25	271	1		61
2. April 30, 1923									
3. June 30, 1923	7	21	16	4	4	1			
4. Feb 28, 1923	4	16	7		4				
5. Sept 30, 1923	2	50	28		11	7			2
6. Sept 30, 1923	7	712	171		4	450	2	6	79
7. Dec 31, 1923	5				5				
8. April 1, 1923	5	435	400		35				
9. Dec 30, 1923	4	105	52						52
10. June 30, 1923	20	350	230		10	100			10
11. June 30, 1923									
12. Sept 1, 1923	3	742	734			7		1	
13. Jan 31, 1923	6	105	96		4				5
14. Mar 31, 1923		32	13		3	12			4
15. July 31, 1923	6	381	319		27				29
16. Dec 31, 1923	3	20	17		3				
17. 1923-1924	34	1,446	1,247		28	137		5	29
18. Mar 31, 1923	23								
19. Oct 31, 1923	13	5,720	4,915						805
20. June 30, 1923	2	426				426			
21. Mar 31, 1923	7								
22. *									
23. Sept 30, 1923	2	30	3		3	3		3	16
24. April 30, 1923	11	41	41						
25. Aug 31, 1923	3	28	28						
26. Mar 31, 1923	21	1,537	1,090		85	81	6	14	261
27. Mar 31, 1923	15	161	120		8				18
28. Mar 31, 1923	15								
29. Mar 31, 1923	5	665							
30. April 1, 1923		63			63				
31. April 30, 1923	27	301	208		11	49	1		5
32. April 30, 1923	2								
33. April 30, 1923	9	155	13		1	143		1	
34. Dec 31, 1923	8	1,008	668	23		137	14	49	117
35. April 30, 1923	4								
36. June 30, 1923	9	266	250	10		6			
37. Dec 31, 1923	1	29	12			4	1	2	11
38. Dec 31, 1923	26	145	125		7	18			
39. April 30, 1923	11		220		13	188		2	
40. *									
41. *									
42. Dec 31, 1923	1								
43. (See above)									
44. May 31, 1923	13	15	6	1		6			2
45. July, 1922									
46. Dec 31, 1923	20		35						
47. *									
48. Oct. 1, 1923	13								
49. July 31, 1923		1,243	9	574		215	3	64	378
50. Dec 31, 1923	15	348		148					
51. Dec, 1922	7	156	8	23	2	19	2	33	58
52. Mar. 31, 1922									
53. Mar. 31, 1922	18	452	4		8	268	6	24	142
54. April 15, 1923	15	77	5		2	44	1	3	22
55. *									
56. *									
57. May 1, 1923	2	26		11	1	14			
58. Mar 31, 1923	4								
59. *									
60. *									
61. *									
62. May 31, 1923	4	26	15		9				2
63. *									
64. *									
65. Dec 31, 1923	1	13	10		3				
66. Mar 31, 1924	3	725	260			465			
67. April 1, 1923	12	26	26			3			
68. *									
69. Sept 15, 1923	10	8	7						
70. Dec 31, 1922	5	729	12		179				538
71. Mar. 31, 1923	2	10	8						
72. Mar. 31, 1923									
Totals . . .	481	35,182	12,806	792	553	3,081	37	207	2,650

ENTERPRISES SUPPORTED OR AIDED BY THE BOARD

INCOME CLASSIFIED BY SOURCES

	Amount of Permanent Funds Calculated as Near Market Value as Possible	Total	From Current Contributions	From Interest on Invested Funds	From Legacies Used for Church Work	From Miscellaneous Sources	From Lapsed Annuities
1.	\$1,406,602.01	\$710,101.13	\$470,123.35	\$100,000.00	\$126,377.53		
2.	237,456.25	159,755.69	42,188.70	23,454.09	12,086.87		
3.	57,020.01	52,433.46				4,586.55	
4.	64,264.00	64,002.00			262.00		
5.	\$15,000.00	42,268.07	37,238.06	1,696.68	3,333.33		
6.	901,309.79	409,039.11	206,330.46	131,369.48	153,670.74		
7.	582,218.00	151,450.00	51,391.00	44,260.00	305,117.00		
8.	370,508.00	202,038.00	75,938.00	120,000.00			
9.	27,500.00	67,734.00	3,044.00	9,897.00			
10.	2,653,043.41	2,150,499.02	79,616.34	16,162.51	406,765.54		
11.	1,170,000.00	80,348.00	80,408.00				
12.	602,390.00	377,005.00	39,642.00	2,206.00	84,979.00		
13.	19,000.00	57,014.24	68,373.59	68,373.59	1,047.99	17,502.86	
14.	40,000.00	27,179.28	22,760.99	2,339.11	1,909.75	169.43	
15.	1,076,910.00	448,580.00	359,440.00	7,915.00		81,225.00	
16.		43,438.66	37,638.66			5,800.00	
17.	531,226.50	568,970.97	78,405.37	1,434.69	4,000.00	11,577.91	
18.		11,731.45					
19.	3,500,000.00	4,949,891.00	4,617,750.00	155,475.00	137,322.00	39,144.00	
20.		795,651.29	709,724.45	31,177.19	15,906.85	33,842.80	
21.							
22.							
23.		33,224.98	16,907.42		6,030.00	9,519.56	
24.		39,728.17	39,136.98	591.19			
25.		12,575.00	7,339.93	10,235.07			
26.	3,540,341.90	1,383,171.00	925,544.00	117,083.00	335,417.00	5,127.00	
27.	2,100,000.00	605,758.00	455,797.00	64,117.00		85,843.00	
28.	4,082,132.00	660,497.00	144,461.00	182,944.00		4,390.00	328,702.00
29.	109,250.00	523,976.00	450,588.00	77,350.00	39,530.00	26,495.00	
30.	160,000.00	100,500.00	95,000.00	5,500.00			
31.	200,000.00	236,071.00	201,964.00		34,107.00		
32.	310,000.00	303,196.81	140,237.53	19,837.23	1,723.60	141,398.45	
33.		277,737.99	106,681.87	7,063.45	6,132.36	157,860.31	
34.							
35.		318,112.00					
36.	425,000.00	392,143.00	209,485.00	7,829.00			
37.		125,000.00					
38.	60,000.00	80,000.00	40,000.00	5,000.00			
39.	123,087.92	340,276.06	277,826.95	22,834.00	26,431.24	13,683.87	
40.							
41.							
42.							
43.							
44.			21,318.09				
45.							
46.							
47.							
48.		17,791.99	17,791.99				
49.	76,152.00	3,191,289.40					
50.	154,000.00	605,214.91					
51.							
52.							
53.	321,031.52		891,379.03	8,781.08	48,038.43	79,458.04	
54.	147,008.24	147,008.24	35,508.27	895.21	350.00	11,034.12	\$350.00
55.							
56.							
57.	26,000.00	117,989.92	107,629.82	3,118.47		7,241.63	
58.			33,077.36				
59.							
60.							
61.							
62.		205,025.00	140,000.00	119,154.00	44,977.00	25,601.00	
63.							
64.							
65.	19,000.00	15,000.00	13,000.00	400.00		1,600.00	
66.	861,475.83	475,724.61	336,783.02	67,518.35	24,587.19	46,840.05	
67.	20,000.00	22,000.00	20,000.00	1,400.00		2,000.00	
68.							
69.	93,000.00	10,207.00	6,000.00	3,957.00		250.00	
70.		1,016,924.63	403,312.90	109,879.34	56,069.11	447,663.28	
71.	250,000.00	61,149.36	26,148.41	14,181.24	18,840.83	1,978.88	
72.							
	\$2,257,115.91	\$5,184,538.67	\$6,005,455.10	\$2,098,434.41	\$1,261,707.67	\$2,666,186.22	\$350.00

EXPENDITURES CLASSIFIED BY FIELDS

EXPENDITURES CLASSIFIED BY FIELDS—Continued

	Mormon Areas	Mountaineers	Negro Americans	New Americans—Immigrants	Orientals in America	Spanish-Speaking People in the United States	Alaska
1.	\$6,000.00	-----	\$225,717.20	\$134,630.53	\$19,837.07	\$20,633.16	-----
2.	-----	-----	-----	-----	-----	-----	-----
3.	-----	-----	-----	-----	-----	-----	-----
4.	-----	\$50,484.52	-----	-----	-----	-----	-----
5.	-----	149.70	5,951.22	2,887.04	-----	-----	-----
6.	8,930.87	33,277.74	340,483.17	-----	15,405.00	20,402.55	-----
7.	-----	-----	-----	-----	-----	-----	-----
8.	-----	-----	-----	-----	-----	-----	-----
9.	-----	-----	-----	-----	-----	-----	-----
10.	-----	51,879.38	147,015.08	35,796.84	14,238.94	12,731.82	-----
11.	-----	-----	-----	-----	-----	-----	-----
12.	-----	5,073.00	-----	-----	-----	-----	-----
13.	-----	-----	-----	-----	-----	-----	-----
14.	-----	1,048.17	11,830.63	-----	-----	-----	-----
15.	-----	1,300.00	-----	-----	-----	-----	-----
16.	-----	-----	-----	35,063.22	-----	-----	-----
17.	-----	-----	7,100.00	134,383.00	-----	1,000.00	\$11,120.00
18.	-----	-----	-----	-----	-----	-----	-----
19.	17,070.00	43,000.00	112,000.00	-----	31,524.00	102,588.00	8,000.00
20.	-----	-----	413,837.75	-----	-----	-----	-----
21.	-----	-----	-----	-----	-----	-----	-----
22.	-----	-----	-----	-----	-----	-----	-----
23.	-----	1,200.00	-----	-----	5,510.00	9,547.00	-----
24.	-----	-----	-----	-----	-----	-----	-----
25.	-----	-----	-----	-----	-----	-----	-----
26.	11,157.65	63,680.05	-----	65,861.68	-----	65,645.03	43,150.94
27.	-----	-----	-----	-----	-----	-----	-----
28.	-----	-----	-----	-----	-----	-----	-----
29.	-----	136,208.00	35,990.00	-----	49,810.00	-----	-----
30.	-----	-----	-----	-----	-----	-----	-----
31.	700.00	54,000.00	-----	24,000.00	-----	-----	-----
32.	-----	-----	-----	-----	-----	-----	-----
33.	-----	-----	119,246.18	-----	-----	-----	-----
34.	-----	43,607.00	201,194.00	51,005.00	4,000.00	-----	73,520.00
35.	-----	-----	9,768.00	14,070.00	-----	-----	-----
36.	-----	-----	-----	-----	74,027.00	-----	-----
37.	-----	-----	-----	3,000.00	-----	-----	-----
38.	-----	-----	-----	-----	-----	-----	-----
39.	864.00	-----	46,981.00	85,255.00	19,179.00	4,200.00	8,600.00
40.	-----	-----	-----	-----	-----	-----	-----
41.	-----	-----	-----	-----	-----	-----	-----
42.	-----	-----	-----	-----	-----	-----	-----
43.	-----	-----	-----	-----	-----	-----	-----
44.	-----	13,541.77	-----	7,576.32	-----	-----	-----
45.	-----	300.00	250.00	-----	-----	-----	-----
46.	-----	2,480.00	-----	5,000.00	-----	-----	-----
47.	-----	-----	-----	-----	-----	-----	-----
48.	-----	-----	-----	-----	-----	-----	-----
49.	13,060.00	122,732.00	145,906.00	12,820.00	30,530.00	35,900.00	52,683.00
50.	-----	-----	-----	121,929.51	-----	-----	-----
51.	-----	-----	-----	-----	-----	-----	-----
52.	-----	-----	-----	-----	-----	-----	-----
53.	61,598.73	246,083.55	500.00	-----	-----	101,013.66	43,080.99
54.	-----	16,188.06	41,988.34	3,304.00	-----	-----	-----
55.	-----	-----	-----	-----	-----	-----	-----
56.	-----	-----	-----	-----	-----	-----	-----
57.	-----	10.00	113.84	7,031.40	3,866.84	-----	-----
58.	-----	-----	-----	-----	-----	-----	-----
59.	-----	-----	-----	-----	-----	-----	-----
60.	-----	-----	-----	-----	-----	-----	-----
61.	-----	-----	-----	-----	-----	-----	-----
62.	-----	-----	-----	-----	-----	-----	-----
63.	-----	-----	-----	-----	-----	-----	-----
64.	-----	-----	-----	-----	-----	-----	-----
65.	-----	800.00	-----	104,970.03	-----	-----	-----
66.	-----	1,000.00	-----	-----	-----	-----	-----
67.	-----	1,200.00	-----	-----	-----	-----	-----
68.	-----	-----	-----	-----	-----	-----	-----
69.	-----	-----	-----	-----	-----	-----	-----
70.	-----	-----	-----	-----	-----	-----	-----
71.	-----	-----	-----	-----	-----	-----	-----
72.	-----	-----	-----	-----	-----	-----	-----
	\$119,381.25	\$899,403.04	\$2,290,665.29	\$751,890.85	\$268,188.85	\$382,501.22	\$247,145.92

EXPENDITURES CLASSIFIED BY FIELDS—Continued

	Hawaii	Cuba	Porto Rico	Haiti	Santo Domingo	Mexico	Central America	Jamaica
1.		\$32,001.00	\$31,740.22	\$371.00		\$42,502.60	\$30,014.24	\$1,000.00
2.								
3.								
4.								
5.								
6.	\$3,000.00		33,316.25					
7.								
8.								
9.								
10.								
11.								
12.								
13.								
14.								
15.								
16.								
17.		2,000.00	12,300.00				1,500.00	
18.				600.00	\$450.00			
19.	29,285.00		49,323.00		20,000.00			
20.								
21.								
22.								
23.								
24.								
25.								
26.		35,000.00	64,085.40		10,000.00			
27.								
28.								
29.								
30.								
31.								
32.								
33.								
34.	34,200.00	72,349.00	58,975.00	14,380.00	13,208.00	52,394.00	17,500.00	
35.								
36.								
37.								
38.								
39.		3,729.00	10,272.00			26,170.00	17,187.00	
40.								
41.								
42.								
43.								
44.								
45.								
46.		5,100.00						
47.								
48.								
49.	15,210.00		17,745.00		5,000.00			
50.								
51.								
52.								
53.		59,815.07		8,219.65				
54.								
55.								
56.								
57.								
58.								
59.								
60.								
61.								
62.								
63.								
64.								
65.								
66.								
67.								
68.								
69.								
70.			12,452.81				16,731.64	12,934.45
71.								
72.								
	\$81,704.00	\$295,676.03	\$353,355.10	\$16,831.00	\$56,949.65	\$139,298.24	\$77,585.69	\$1,000.00

EXPENDITURES CLASSIFIED BY TYPE OF EXPENDITURE

	Total for Buildings and Equipment	Churches and Manse	Schools	Hospitals and Dispensaries	Com- mu- nity Houses	Other	Buildings and Equipment	Missionary Training School
1	\$257,523.03	\$264,439.02				\$7,840.96		
2								
3								
4								
5								
6			48,399.57	\$19,048.28		4,687.13		
7	462,880.00	46,720.00						
8								
9								
10	46,413.12	28,695.66	240,325.29					
11	388,850.00							
12								
13								
14			926.35					
15	208,406.00							
16								
17	1,856.00			8,836.00				
18								
19	\$2,025,757.00	1,515,107.00			\$510,650.00			
20			273,047.38					
21								
22								
23	9,820.00							
24	41,912.98							
25	3,000.00							
26								
27								
28	727,085.00							
29	15,391.00							
30								
31			18,000.00					
32	211,250.71							
33								
34								
35	81,681.00							
36	236,397.00	17,760.00		40,000.00				
37								
38			15,835.68	5,134.28				
39							\$234.60	
40								
41								
42								
43								
44	7,600.00	7,600.00						
45								
46	500.00							
47								
48								
49	1,980,000.00							
50								
51			10,177.33	14,463.27		\$14,463.27		
52								
53			164,297.42					
54	45,080.95							
55								
56								
57		1,738.25		30.10	32,246.70			
58								
59								
60								
61								
62								
63								
64								
65			1,300.00					
66	223,235.89	74,411.96	148,823.93					
67		15,000.00						
68								
69								
70								
71								
72								
	\$4,231,983.89	\$4,284,402.00	\$1,052,107.90	\$282,702.94	\$588,030.93	\$12,528.09	\$14,463.27	\$23,460.00

EXPENDITURES CLASSIFIED BY TYPE OF EXPENDITURES—Continued

	Field Work and Supervision Other Than Headquarters Administration	Education Publity Promotion	General Administra- tion, Salaries, Rent, Etc.	For Inter- denominational Bodies	Miscellaneous and Unclassified (Including Interest on Borrowed Money)	Philanthropies
1	\$92,709.23	\$21,574.70	\$88,030.11	\$7,225.00	\$76,917.06	\$45,705.67
2	90,084.71	129,343.80	21,297.85		2,310.01	
4					350.50	
5	6,700.72	1,675.82	4,455.65	565.50	681.40	
6	72,181.05	61,155.72	50,360.50	1,555.45	17,890.02	
7						
8						
9	19,357.00		6,062.00	1,333.00		
10		116,102.32	14,156.66	775.00	42,780.31	
11			25,000.00	200.00		
12						
13		371.70	3,643.53	100.00	1,449.44	
14	48.11	504.40	3,043.70	50.00	136.50	
15	261.20	3,614.00	24,935.00	1,500.00	13,519.00	
16		7,377.44		100.00		
17	36,358.46	5,773.37		17,951.00	4,417.09	
18						
19		16,805.00	158,732.00	5,850.00	35,762.00	
20			33,443.72	2,308.64	45,218.28	
21						
22					150.00	
23					4,904.47	
24			8,227.74			
25		123.00	50.00	100.00		
26	137,354.14	116,293.77	103,666.50	3,338.00		
27			19,914.00			
28			62,527.00	19,249.00	2,043.00	
29		27,557.00	31,413.00			
30	42,250.00	14,000.00		800.00	16,805.00	
31	28,398.00	8,000.00	20,000.00	1,800.00	3,750.00	
32		1,452.79	5,999.57		12,896.00	
33		2,505.80	6,007.74	75.00		
34						
35		7,466.00	15,947.00			
36		9,721.00	39,986.00	1,335.00	32,634.00	
37						
38						
39	6,216.83	13,560.95	21,500.40	100.00	31,133.59	
40						
41						
42						
43						
44			19,735.63			
45						
46						
47						
48						
49	11,900.00		99,886.00			
50						
51						
52						
53		68,076.07	65,982.90	950.00	44,704.78	
54	971.50			325.00		
55						
56						
57			3,987.25			
58						
59						
60						
61						
62						
63						
64						
65						
66			35,301.31			
67						
68						
69						
70	310,258.50	39,780.44	46,880.16		3,434.18	
71			17,290.64			
	\$1,056,458.87	\$336,329.63	\$1,151,884.79	\$69,148.59	\$3,416,388.02	\$45,705.67

RECAPITULATION OF EXPENDITURES CLASSIFIED BY CLASS OF SERVICE

	General Evangelism	Sunday Schools	Schools	Medical and Nursing	Homes and Orphanages	For Inter-denominational Projects
1.						
2.						
3.						
4.						
5.						
6.	\$14,000.00					
7.						
8.						
9.						
10.	7,500.00	\$90,034.91	\$125,554.38		\$235,056.82	
11.						
12.						
13.						
14.						
15.						
16.	35,963.22		7,375.44		100.00	
17.					127,881.00	
18.						
19.						
20.						
21.						
22.						
23.						
24.						
25.						
26.	\$1,012,296.00		\$44,830.00	\$38,463.00		\$18,400.00
27.						
28.						
29.	16,764.00					
30.						
31.						
32.						
33.						
34.	1,061,798.00		301,325.00	99,835.00		
35.						
36.						
37.						
38.						
39.						
40.						10.00
41.						
42.						
43.						
44.	12,813.84					
45.						
46.						
47.						
48.						
49.						
50.					58,350.00	9,000.00
51.						
52.						
53.	27,145.84		584,127.86	54,638.58	4,347.87	12,291.05
54.						
55.						
56.						
57.	57,232.92		1,835.83	30.10	729.65	40.75
58.						
59.						
60.						
61.						
62.						
63.						
64.						
65.						
66.	121,169.83		242,338.65			
67.						
68.						
69.						
70.						
71.	1,150.00					
72.						
	\$2,380,001.85	\$90,034.91	\$1,307,447.16	\$192,966.08	\$426,525.14	\$40,732.40

YEAR BOOK OF THE CHURCHES

CONSTITUENCY OF WOMEN'S BOARDS

	Number of Women's Missionary Societies	Total Membership in Above	Number of Young People's Societies	Total Membership in Young People's Societies	Number of Children's Societies	Total Membership in Children's Societies
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
13.						
14.						
15.						
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17.						
18.						
19.						
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21.						
22.						
23.						
24.						
25.						
26.						
27.						
28.						
29.						
30.						
31.						
32.						
33.						
34.						
35.						
36.						
37.						
38.						
39.	3,930	199,513	2,075	36,082	1,491	21,355
40.						
41.	280	8,000	140			
42.	5,000	543,540	2,789	116,402	5,098	777,753
43.	3,285	28,653	713	16,433	1,780	
44.	1,138	34,553	337	8,861	543	13,533
45.	240	4,992	7		28	
46.	1,766	58,901	322	6,979	718	23,107
47.	768	11,725	217	3,378	450	7,874
48.	5,700	259,162	8,266	66,629	784	122,485
49.						
50.	5,806	165,049	1,776	38,010	4,736	108,196
51.	1,356	41,985	390	6,712	1,058	20,040
52.	2,098	91,000				
53.	5,653	233,270	8,107	196,124		
54.	882	28,832	438	10,173	512	13,224
55.				115,000		
56.						
57.	680	23,204	217	3,537	207	7,254
58.	988	38,400	549	15,394	800	27,000
59.						
60.						
61.						
62.						
63.						
64.						
65.	299	5,880			500	22,603
66.	178		32			
67.						
68.						
69.	2,300	8,000	91	1,500		9,500
70.						
71.						
72.						
	42,531	1,777,568	21,466	640,214	21,705	1,194,924

YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CANADA AND UNITED STATES
Data for 1923 and 1922 Compared

DATA	Associations Reporting	1923			1922	
		Total	Men	Boys	Associations Reporting	Total
I. ORGANIZATION						
Number of Associations	1,646	1,646			1,568	1,978
Number of directors and committeemen	1,534	81,430	69,227	12,203	1,452	95,795
Employed officers (including vacancies)	1,644	5,045	4,362	683	1,259	5,464
Total members	1,599	902,673	676,735	226,938	1,435	883,169
Active members	1,583	454,741	374,565	80,176	1,189	408,395
In industrial occupations	547	167,731	149,804	17,837	479	151,178
II. PROPERTY AND FINANCE						
Value of Association sites	704	\$24,871,900			699	\$26,466,700
Value of Association buildings	803	91,163,100			847	88,265,100
Equipment and furnishings	1,035	12,467,300			1,134	12,392,700
Other real estate and building funds paid in	479	20,065,700			347	21,898,400
Endowment funds paid in	345	15,971,000			321	15,134,800
Gross property and funds paid in	164	539,000			164	157,700
Debt on Association property	401	16,982,400			381	15,273,700
Total net property and funds paid in	1,211	147,576,600			1,235	148,884,000
FIRST CLASSIFICATION—OPERATING FINANCES—TOTAL BY ITEMS						
INCOME—TOTAL		\$47,014,400				\$47,159,000
Property, endowment, miscellaneous	878	3,804,700			909	3,707,300
Membership dues	1,080	5,222,900	\$4,540,000	\$682,900	962	4,944,200
Activities—social, employment, industrial, physical, educational, religious	759	5,655,000	5,359,400	295,600	737	6,004,100
Dormitory, restaurant, camp, baths, laundry, etc.	913	20,551,200			860	20,952,300
Contributions—local Associations and general agencies	1,301	11,980,600			1,305	11,551,100
Income, less business and club features (net)		26,463,200				26,206,700
EXPENDITURES—TOTAL OPERATING	1,397	\$47,279,800			1,395	\$47,682,400
Property, endowment, miscellaneous	1,136	10,287,500			1,092	9,657,900
General administration, salaries, stenographers, office, etc.	1,181	12,785,500	\$10,963,700	\$1,821,800	1,120	12,824,700
Activities—social, employment, industrial, physical, educational, religious	1,138	9,678,300	8,588,200	1,090,100	1,098	10,195,600
Dormitory, restaurant, camp, baths, laundry, etc.	912	14,528,500			852	15,004,200
Expenditures, less business and club features (net)		32,751,300				32,678,200
SECOND CLASSIFICATION—OPERATING FINANCES—TOTAL LOCAL Y'S AND GENERAL AGENCIES						
INCOME—TOTAL		\$47,014,400				\$47,159,000
Local Y's, including county		41,948,400				41,871,100
General agencies		5,066,000				5,287,900
State committees		1,191,600				1,301,600
Canadian National Council		63,900				86,100
International home work, including self-supporting bureaus and united Y schools		2,112,100				2,237,200
International foreign work		1,399,900				1,268,700
Training agencies		298,500				394,300
EXPENDITURES—TOTAL OPERATING	1,397	\$47,279,800			1,395	\$47,682,400
Local Y's, including county	1,388	42,007,000			1,336	42,232,200
General agencies	59	5,272,800			59	5,450,200
State committees	43	1,184,600			42	1,323,900
Canadian National Council	4	73,200			5	86,300
International home work, including self-supporting bureaus and united Y schools	1	2,286,700			1	2,460,500
International foreign work	1	1,400,000			1	1,268,300
Training agencies	10	328,300			10	311,200

YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CANADA AND UNITED STATES—Cont'd

DATA	Associations Reporting	1923			1922	
		Total	Men	Boys	Associations Reporting	Total
III ACTIVITIES						
SOCIAL AND ECONOMIC.						
Socials and entertainments	1,298	64,866	38,609	26,257	1,219	69,892
Motion picture exhibitions	553	28,244			577	26,089
Employment—situations secured —city, railroad, colored	644	98,980	85,572	13,408	566	67,922
Service—						
Dormitories—number of beds	735	56,905			741	56,154
Dormitories—times used	647	14,993,500			634	14,902,000
Restaurant—meals and lunches served	209	26,213,000			318	25,560,000
Attendance at summer camps	534	77,711			598	68,556
INDUSTRIAL						
Number of plants served	228	2,081			203	1,679
Number of committees	239	1,343			241	2,466
Foremen's meetings	111	834			98	976
Enrolled in English classes (inc. in educational students below)	95	9,222			132	13,848
Enrolled in Citizen classes (inc. in educational students below)	84	10,356			97	13,627
Number of second papers secured	88	6,983			106	8,514
PHYSICAL:						
In leaders' clubs	496	10,684	3,551	7,133	437	10,392
Physical examinations	402	124,288	62,288	62,050	380	115,784
Number of gymnasiums	683	818			686	783
Number of athletic fields	206	241			196	204
Different persons in gymnasium classes	648	338,551	170,677	167,874	634	303,434
Different persons using Y physical privileges regularly	761	459,166	257,743	201,423	168	9,004
Enrolled in first-aid classes	173	8,086				
Number taught swimming and life saving	656	120,585			636	106,179
Participations in Association activities	840	19,707,900			839	8,492,600
Participations in community activities	557	3,635,300			514	1,999,400
EDUCATIONAL.						
On committees	333	4,375			423	4,607
Paid teachers and leaders	235	2,755			252	2,960
Volunteer teachers and leaders	208	2,700			250	2,992
Lectures and talks	509	18,408	9,079	9,329	481	23,285
Vocational guidance—standard Y interviews	151	26,843			160	26,646
Students in evening schools	317	82,175	77,708	4,467	336	90,364
Students in day schools	52	10,350	7,615	2,735	59	14,030
Students in summer schools	57	6,004		6,004	52	6,363
Total different students—day and evening	369	98,529	85,323	13,206	378	110,639
Number of student hours	345	8,314,000			365	9,825,700
RELIGIOUS						
On committees	682	13,963			680	13,227
Bible study teachers—						
Employed officers	666	1,766			671	1,865
Volunteer	549	3,871			515	3,288
Number of Bible and training classes	883	8,709	2,362	6,347	866	8,674
Students in Bible and training classes						
Total attendance at these classes	1,073	208,792	84,420	124,372	1,065	201,182
Religious meetings—	1,060	2,628,100	1,035,794	1,592,306	1,066	2,598,900
Number in building	997	53,356	42,502	10,854	942	50,609
Number of shop-meetings	165	12,326	12,326		177	12,162
Number theatre and auto mtgs.	310	10,942	7,952	2,990	282	9,561
Total number—all kinds	1,229	76,624	62,780	13,844	1,172	72,332
Attendance religious meetings—						
In building	997	3,343,400	2,745,200	598,200	942	3,490,800
Shop meetings	165	1,048,700	1,048,700		177	1,027,800
Theatre and auto meetings	310	1,270,600	1,058,481	212,119	282	1,195,700
Total attendance—all religious meetings	1,229	5,662,700	4,852,381	810,319	1,172	5,714,300
Attendance general meetings		252,900	152,626	100,274		
Total attendance all Bible classes and religious meetings	1,444	8,543,700	6,040,801	2,502,899	1,337	8,313,200
Decisions for the Christian life	820	36,819	18,013	18,806	770	37,131
United with the Church	659	10,853	5,277	5,576	601	11,664

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Statistical Report for Year 1923—Compiled from Annual Reports of Affiliated Local Associations Exclusive of Student Associations

Class of Association	Total	Cities	Towns	Rural Communities
Number of affiliated Associations	397	243	127	27
Number of Associations reporting	344	239	82	23
Association membership—total	430,328 b	344,601 b	66,967 b	18,760 b
Number electors	256,193	198,135	45,872	12,186 c
Number adults not electors		78,517	9,487	
Number girl reserve and juniors	86,508	68,327	11,607	6,574
Number club advisors, committee and board members	52,723 b	30,307 b	20,028 b	2,388 b
Number secretaries	2,946	2,720	189	37
Value of real property of Associations	\$41,975,000	\$40,679,950	\$1,119,050	\$176,000
Current expenses, 1923	\$22,856,549 b	\$21,272,855 b	\$1,396,683 b	\$187,011 b
Contributions to national and world work	\$634,987	\$589,319	\$40,025	\$5,643
Endowment	\$4,617,970	\$4,473,804	\$144,166	
Number buildings owned	521	468	45	8
Number of buildings rented	283	203	68	12
Number clubs	5,260	4,322	627	311
Number enrolled in clubs	172,817	148,000	17,123	7,694
Number enrolled in educational groups	406,298	319,561	83,237	3,500
Enrolled—religious education		21,713		
Enrolled—health education		209,126		
Enrolled—general education		88,722		
Number camps owned	117	107	7	3
Number camps rented	88	63	19	6
Number camps lent	34	16	13	5
Number attending camp during season	98,068	93,131	3,731	1,206
Number cafeterias	281	224	49	8
Total cafeteria attendance	28,015,770	26,291,539	1,356,978	367,253
Number residences	267	244	43	
Total number guests	522,704	511,583	11,121	
Room registry—number served	165,190	156,750	6,745	1,095
Employment—number applicants		217,988		
Employment—number placements		126,117		
Number colored branches		64 e		
Number international institutes		48		

c Adult members—no division between electors and non-electors.

b Total estimated on basis of incomplete returns

e One unaffiliated city not included.

Student Associations: Number affiliated, 583; number members, 108,000 (approximate).

STATISTICS REGARDING FOREIGN WORK, 1923

156 secretaries

53 centers in 13 countries

STATISTICS REGARDING STUDENT WORK, 1923

583 affiliated associations

Membership approximately 108,000

CONFERENCES, 1923

	Number	Attendance
Student (1 colored)	8	3,309
City	2	956
Community (1 colored)	4	949
Town and country	1	188
General (community and student)	2	541
Business girls	7	347
Industrial (1 colored)	16	1,160
Girls (1 colored)	16	3,140
Totals	42	10,590

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Statistical Report of Affiliated City Associations for Year 1923

Class of Cities	Total	Metropolitan	Population 100,000 and Over	Population Under 100,000
Number of affiliated Associations	243	7	60 ^a	176
Association membership—total	344,601	76,032	112,356	156,213
Number electors	195,135	29,492	64,970	103,473
Number adults not electors	78,517	31,859	25,295	21,363
Number girl reserves and juniors	65,327	14,859	22,091	31,377
Number club advisors, committee and board members	30,307	2,236	9,876	18,195 ^b
Number secretaries	2,720	394	1,050	1,246
Value of real property of Associations	\$40,679,959	\$9,204,350	\$16,373,847	\$15,101,723
Current expenses, 1923	\$21,272,855	\$4,426,772	\$8,681,553	\$8,164,530 ^b
Estimated current expenses, 1924	\$21,305,738	\$4,229,837	\$8,433,281	\$8,642,614 ^b
Contributions to national and world work	\$589,319	\$101,541	\$294,465	\$193,313
Endowment	\$4,473,804	\$1,492,091	\$2,535,760	\$445,953
Number buildings owned	468	53	182	233
Number buildings rented	203	27	68	108
Number organized clubs	4,322	521	1,525	2,276
Number enrolled in clubs	148,000	21,215	53,284	73,501
Educational group enrollment—				
Religious education	21,713	2,754	9,893	9,066 ^b
Health education	209,126	74,937	52,031	82,158 ^b
General education	58,722	34,043	29,657	25,022 ^b
Number camps, owned	107	10	36	61
Number camps rented	63	5	10	48
Number camps lent	16		3	13
Number attending camp during season	93,131	12,875	32,693	47,563
Number cafeterias	224	21	72	131
Total cafeteria seating capacity	29,247	2,734	12,615	13,898
Total cafeteria attendance	26,291,539	2,667,889	11,589,238	12,034,412
Number residences	224	28	59	137
Total bed capacity	14,294	3,117	5,553	5,624
Total number guests	511,583	233,432	134,219	92,394
Employment—number applicants	217,988	35,062	121,265	61,661
Employment—number placement	126,117	14,935	73,379	37,803
Room registry—number served	156,750	30,241	69,325	57,184
Number colored branches	64	4	31	29
Membership in colored branches	22,617	3,617	12,443	6,557 ^b
Number international institutes	48	5	27	16
Number enrolled in clubs	8,327	1,680	4,707	1,940 ^b

^a Reports received from 55 cities; figures given estimated for 60 cities^b Total estimated on basis of incomplete returns.

PROHIBITION IN UNITED STATES OF AMERICA

*B/H ERNEST H. CHERRINGTON, General Secretary,
World League Against Alcoholism*

The adoption of national constitutional prohibition in the United States of America was the culmination of a long series of state and national legislative victories for prohibition covering a period of more than twenty-five years.

The evolution of the prohibition of the beverage liquor traffic in America during the past quarter of a century includes all the stages of town, village, district, county, city, state and national prohibitory legislation. Prior to the year 1900 however the legislative fight against the liquor traffic was conducted largely in state legislatures. Since 1900 the contest has been waged in both state and federal legislative bodies.

The first prohibitory legislation by Congress was directed toward the suppression of the liquor traffic among Indians and in Indian countries. The next step was the prohibition of the liquor traffic in United States Army and Navy posts. The next step was the prohibition of the sale of intoxicating liquors in the Capitol Building in Washington. The next step was the prohibition of the sale of intoxicating liquors in soldiers' and sailors' homes and certain other territory under federal control.

The next step was the prohibition of shipments, under Interstate Commerce protection, of intoxicating liquors intended to be used in violation of the laws of any state. The next step was the prohibition of the sale of intoxicating liquors within the bounds of the District of Columbia. The next step was the submission of the question of national prohibition to the several states. The next step was the adoption of war-time prohibition. The next step was the enactment of an enforcement code to put into effect throughout the entire United States the prohibitory amendment to the Constitution which had been ratified by the states.

The special campaign directed by the temperance forces of the United States toward the securing of a national prohibition amendment was inaugurated in December, 1913, when a committee of 2,000 men and 1,000 women presented to members of the House and Senate on the steps of the national Capitol a proposed amendment to the Federal Constitution and an appeal for its submission.

The Submission of the Resolution in Congress

The so-called Hobson-Sheppard resolution providing for submission of an amendment to the Constitution was introduced in the second session of the Sixty-third Congress on December 10, 1913. This measure was placed upon its final passage in the House on December 14, 1914, and resulted in a vote of 197 for submission as against 189 against submission. This was a majority of 8 votes, but since the submission of constitutional amendments requires a majority of two-thirds of each house of congress the measure failed of passage.

A similar resolution was presented in both houses of the Sixty-fourth Congress. The Judiciary Committee of the House, by a vote of 12 to 7, favorably reported this resolution on December 14, 1916. The Judiciary Committee of the Senate, by a vote of 13 to 3, favorably reported the Senate resolution on December 21, 1916. The resolution, however, did not come to final vote in either house of the Sixty-fourth Congress.

Similar resolutions were presented in the House and Senate early in the first session of the Sixty-fifth Congress. The resolution was adopted by the Senate by a vote of 65 to 20 on August 1, 1917, and was likewise adopted by the House of Representatives by a vote of 282 to 128 on December 17, 1917. On the following day the Senate concurred in certain minor House amendments, so that the resolution submitting the prohibitory amendment to the constitution was finally adopted by Congress on December 18, 1917.

The Eighteenth Amendment to the Constitution

The following is the joint resolution adopted by both houses of Congress and submitted to the several state legislatures:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each house concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the states, to become valid as a part of the Constitution when ratified by the legislatures of the several states as provided by the Constitution:

"ARTICLE —

"SECTION 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"SEC. 2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"SEC. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several states, as provided by the Constitution, within seven years from the date of the submission hereof to the states by the Congress."

Ratification of the Eighteenth Amendment by the Several States

The following table shows the date and the vote on ratification in each of the two houses of the legislature in each of the 46 states that ratified the Eighteenth Amendment:

STATE	Senate	House
(1) Mississippi	Jan. 8, 1918, 28 to 5	Jan. 8, 1918, 93 to 3
(2) Virginia	Jan. 10, 1918, 30 to 8	Jan. 11, 1918, 84 to 13
(3) Kentucky	Jan. 14, 1918, 28 to 6	Jan. 14, 1918, 66 to 10
(4) South Carolina	Jan. 18, 1918, 28 to 6	Jan. 28, 1918, 66 to 29
(5) North Dakota	Jan. 25, 1918, 43 to 2	Jan. 25, 1918, 96 to 10
(6) Maryland	Feb. 13, 1918, 18 to 7	Feb. 8, 1918, 58 to 36
(7) Montana	Feb. 19, 1918, 35 to 2	Feb. 18, 1918, 77 to 8
(8) Texas	Feb. 28, 1918, 15 to 7	Mar. 4, 1918, 72 to 30
(9) Delaware	Mar. 18, 1918, 13 to 3	Mar. 14, 1918, 27 to 6
(10) South Dakota†	Mar. 19, 1918, 43 to 0	Mar. 20, 1918, 86 to 0
(11) Massachusetts	Apr. 2, 1918, 27 to 12	Mar. 26, 1918, 145 to 91
(12) Arizona	May 23, 1918, 17 to 0	May 24, 1918, 29 to 3
(13) Georgia	June 26, 1918, 34 to 2	June 26, 1918, 129 to 24
(14) Louisiana	Aug. 6, 1918, 21 to 20	Aug. 8, 1918, 89 to 41
(15) Florida	Nov. 27, 1918, 25 to 2	Nov. 27, 1918, 61 to 3
(16) Michigan*	Jan. 2, 1919, 30 to 0	Jan. 2, 1919, 88 to 3
(17) Ohio	Jan. 7, 1919, 20 to 12	Jan. 7, 1919, 85 to 30
(18) Oklahoma	Jan. 7, 1919, 43 to 0	Jan. 7, 1919, 90 to 8
(19) Maine	Jan. 8, 1919, 29 to 0	Jan. 8, 1919, 122 to 20
(20) Idaho†	Jan. 8, 1919, 38 to 0	Jan. 7, 1919, 62 to 0
(21) West Virginia	Jan. 9, 1919, 27 to 0	Jan. 9, 1919, 78 to 3
(22) Washington	Jan. 13, 1919, 42 to 0	Jan. 13, 1919, 93 to 0
(23) Tennessee	Jan. 9, 1919, 28 to 2	Jan. 13, 1919, 82 to 2
(24) California	Jan. 10, 1919, 24 to 15	Jan. 13, 1919, 48 to 28
(25) Indiana	Jan. 13, 1919, 41 to 6	Jan. 14, 1919, 87 to 11
(26) Illinois	Jan. 8, 1919, 30 to 15	Jan. 14, 1919, 84 to 66
(27) Arkansas	Jan. 14, 1919, 34 to 0	Jan. 13, 1919, 93 to 2
(28) North Carolina	Jan. 10, 1919, 49 to 0	Jan. 14, 1919, 93 to 10
(29) Alabama	Jan. 14, 1919, 23 to 11	Jan. 14, 1919, 64 to 34
(30) Kansas†	Jan. 14, 1919, 39 to 0	Jan. 14, 1919, 121 to 0
(31) Oregon	Jan. 15, 1919, 30 to 0	Jan. 14, 1919, 53 to 3
(32) Iowa	Jan. 15, 1919, 42 to 7	Jan. 15, 1919, 86 to 13
(33) Utah†	Jan. 15, 1919, 16 to 0	Jan. 14, 1919, 43 to 0
(34) Colorado	Jan. 15, 1919, 34 to 1	Jan. 15, 1919, 63 to 2
(35) New Hampshire	Jan. 15, 1919, 19 to 4	Jan. 15, 1919, 221 to 131
(36) Nebraska	Jan. 13, 1919, 31 to 1	Jan. 16, 1919, 98 to 0
(37) Missouri	Jan. 16, 1919, 22 to 10	Jan. 16, 1919, 104 to 36
(38) Wyoming†	Jan. 16, 1919, 26 to 0	Jan. 16, 1919, 52 to 0
(39) Wisconsin	Jan. 16, 1919, 19 to 11	Jan. 17, 1919, 58 to 35
(40) Minnesota	Jan. 16, 1919, 48 to 11	Jan. 17, 1919, 92 to 36
(41) New Mexico	Jan. 20, 1919, 12 to 4	Jan. 16, 1919, 45 to 1
(42) Nevada	Jan. 21, 1919, 14 to 1	Jan. 20, 1919, 33 to 3
(43) Vermont	Jan. 16, 1919, 26 to 3	Jan. 29, 1919, 155 to 58
(44) New York	Jan. 29, 1919, 27 to 24	Jan. 23, 1919, 81 to 66
(45) Pennsylvania	Feb. 25, 1919, 29 to 16	Feb. 4, 1919, 110 to 93
(46) New Jersey	Mar. 9, 1922, 12 to 4	Mar. 4, 1922, 33 to 24

* Repassed in House to correct error January 23.

† Unanimous in both Houses.

Total Senate vote—1,309 for to 240 against—85 per cent dry. Total House vote—3,775 for to 1,025 against—79 per cent dry.

*The Eighteenth Amendment Inaugurated Prohibition in Only
Sixteen States*

The adoption of the Eighteenth Amendment to the Federal Constitution really added only sixteen states to the prohibition column, since 32 states had already adopted state prohibition under state constitutional amendments or state prohibitory laws.

The following table shows the states that were under state-wide prohibition before the national constitutional prohibition went into effect, together with the date of the adoption of state prohibition and the population of each state according to the 1920 census:

STATES	Population, 1920 Census
1858—Maine.....	768,014
1880—Kansas.....	1,769,257
1889—North Dakota.....	646,872
1907—Oklahoma.....	2,028,283
Georgia.....	2,895,832
1908—North Carolina.....	4,924,115
1909—Tennessee.....	2,559,123
Mississippi.....	2,337,885
1912—West Virginia.....	1,790,618
1914—Arizona.....	4,128,503
Colorado.....	1,463,701
Washington.....	334,162
Oregon.....	939,629
Virginia.....	1,356,621
1915—South Carolina.....	5,722,988
Arkansas.....	783,389
Alabama.....	2,309,187
Idaho.....	1,683,724
Iowa.....	435,450
1916—Michigan.....	7,303,235
Montana.....	431,866
Nebraska.....	2,404,021
South Dakota.....	3,668,412
1917—Indiana.....	6,150,220
New Hampshire.....	548,889
New Mexico.....	2,930,390
Utah.....	1,206,372
1918—Florida.....	443,083
Nevada.....	636,547
Ohio.....	360,350
Texas.....	449,396
Wyoming.....	968,470
Totals	4,183,219
	11,662,901
	51,282,148
	51,282,148

Minnesota voted, giving a majority for the law but not enough to secure state-wide prohibition.

Five Other States Mostly Under Prohibition

There were five other states in each of which a majority of the population was living in prohibition territory prior to the going into effect of the Eighteenth Amendment. These states were Delaware, Louisiana, Minnesota, Missouri and Vermont. Fifty-six per cent (4,569,495) of the aggregate population of the five states (8,338,384) were living in territory from which the liquor traffic had been abolished by state legislation before the advent of national constitutional prohibition.

Population of All States Under Prohibition When Eighteenth Amendment Went Into Effect

The Eighteenth Amendment to the Federal Constitution went into effect at midnight January 16, 1920. At that time, of the 105,710,620 people living in the United States of America, 71,803,120, or 68.1 per cent were living under prohibition by state laws.

The following table shows the population of each state according to the census of 1920, together with the portion of that population living under license and under prohibition in each of the states:

STATES	Population Census 1920	Population in Wet Territory	Per Cent Wet	Population in Dry Territory	Per Cent Dry
Alabama	2,348,174	None	-----	2,348,174	100
Arizona	334,162	None	-----	334,162	100
Arkansas	1,752,204	None	-----	1,752,204	100
California	3,426,561	1,977,299	57.7	1,449,562	42.3
Colorado	939,629	None	-----	939,629	100
Connecticut	1,350,631	1,034,093	74.9	346,538	25.1
Delaware	223,003	96,337	43.2	126,666	56.8
District of Columbia	437,571	None	-----	437,571	100
Florida	968,470	None	-----	968,470	100
Georgia	2,595,832	None	-----	2,595,832	100
Idaho	431,866	None	-----	431,866	100
Illinois	6,485,280	3,437,199	53.0	3,048,081	47.0
Indiana	2,930,390	None	-----	2,930,390	100
Iowa	2,404,021	None	-----	2,404,021	100
Kansas	1,769,257	None	-----	1,769,257	100
Kentucky	2,416,630	None	-----	2,416,630	100
Louisiana	1,795,509	847,098	47.1	951,411	52.9
Maine	768,014	None	-----	768,014	100
Maryland	1,449,661	839,328	51.0	610,333	49.0
Massachusetts	3,852,356	2,623,454	68.1	1,228,902	31.9
Michigan	3,668,412	None	-----	3,668,412	100
Minnesota	2,357,125	1,002,592	42.0	1,354,533	58.0
Mississippi	1,790,618	None	-----	1,790,618	100
Missouri	3,404,055	1,599,906	47.0	1,804,149	53.0
Montana	548,889	None	-----	548,889	100
Nebraska	1,296,372	None	-----	1,296,372	100
Nevada	77,407	None	-----	77,407	100
New Hampshire	443,083	None	-----	443,083	100
New Jersey	3,155,900	2,840,310	90.0	315,590	10.0
New Mexico	360,350	None	-----	360,350	100
New York	10,385,227	8,484,630	81.7	1,900,597	18.3
North Carolina	2,559,123	None	-----	2,559,123	100
North Dakota	646,872	None	-----	646,872	100
Ohio	5,759,394	None	-----	5,759,394	100
Oregon	783,389	None	-----	783,389	100
Oklahoma	2,028,283	None	-----	2,028,283	100
Pennsylvania	8,720,017	7,080,654	81.2	1,639,363	18.8
Rhode Island	604,397	528,847	87.5	75,550	12.5
South Carolina	1,683,724	None	-----	1,683,724	100
South Dakota	636,547	None	-----	636,547	100
Tennessee	2,337,885	None	-----	2,337,885	100
Texas	4,663,228	None	-----	4,663,228	100
Utah	449,396	None	-----	449,396	100
Vermont	352,428	49,692	14.1	302,736	85.9
Virginia	2,309,187	None	-----	2,309,187	100
Washington	1,356,621	None	-----	1,356,621	100
West Virginia	1,463,701	None	-----	1,463,701	100
Wisconsin	2,632,067	1,466,061	55.7	1,166,006	44.3
Wyoming	194,402	None	-----	194,402	100
Totals	105,710,620	33,907,500	31.9	71,803,120	68.1

Area Under Prohibition By State Laws

At the time of the going into effect of national constitutional prohibition more than 95 per cent of the entire area of the United States of America was under prohibition by state legislation. In other words, prohibition of the beverage liquor traffic was already in operation in territory aggregating 2,835,367 square miles of the total land area of the United States, which is 2,973,890 square miles.

The following table shows the territory under prohibition and under license of each of the several states when national constitutional prohibition became operative:

STATE	Total Land Area (Sq. Miles)	Land Area Under License (Sq. Miles)	Per Cent Wet	Land Area Under Prohibition (Sq. Miles)	Per Cent Dry
Alabama	51,279	None	-----	51,279	100
Arizona	113,810	None	-----	113,810	100
Arkansas	52,525	None	-----	52,525	100
California	155,652	60,652	38.9	95,000	61.1
Colorado	103,658	None	-----	103,658	100
Connecticut	4,820	1,020	21.1	3,800	78.9
Delaware	1,965	10	0.5	1,955	99.5
District of Columbia	60	None	-----	60	100
Florida	54,861	None	-----	54,861	100
Georgia	58,725	None	-----	58,725	100
Idaho	83,354	None	-----	83,354	100
Illinois	50,043	6,597	11.7	49,446	88.3
Indiana	36,045	None	-----	36,045	100
Iowa	55,586	None	-----	55,586	100
Kansas	81,774	None	-----	81,774	100
Kentucky*	40,181	None	-----	40,181	100
Louisiana	45,409	8,730	19.2	36,679	81.8
Maine	29,895	None	-----	29,895	100
Maryland	9,941	1,462	14.8	8,479	85.2
Massachusetts	8,039	2,465	30.6	5,574	69.4
Michigan	57,480	None	-----	57,480	100
Minnesota	80,858	14,166	17.6	66,692	82.4
Mississippi	46,362	None	-----	46,362	100
Missouri	68,727	6,873	10.0	61,854	90.0
Montana	146,201	None	-----	146,201	100
Nebraska	76,808	None	-----	76,808	100
Nevada	109,821	None	-----	109,821	100
New Hampshire	9,031	None	-----	9,031	100
New Jersey	7,514	5,260	70.0	2,254	30.0
New Mexico	122,503	None	-----	122,503	100
New York	47,654	16,654	34.9	30,000	65
North Carolina	48,740	None	-----	48,740	100
North Dakota	70,183	None	-----	70,183	100
Ohio	40,740	None	-----	40,740	100
Oklahoma	69,414	None	-----	69,414	100
Oregon	95,607	None	-----	95,607	100
Pennsylvania	44,832	31,793	70.9	13,039	29.1
Rhode Island	1,067	643	61.2	414	38.8
South Carolina	30,495	None	-----	30,495	100
South Dakota	76,868	None	-----	76,868	100
Tennessee	41,687	None	-----	41,687	100
Texas	262,398	None	-----	262,398	100
Utah	82,184	None	-----	82,184	100
Vermont	9,124	186	2.0	8,938	98.0
Virginia	40,262	None	-----	40,262	100
Washington	66,836	None	-----	66,836	100
West Virginia	24,022	None	-----	24,022	100
Wisconsin	55,256	13,815	25.0	41,441	75.0
Wyoming	97,594	None	-----	97,594	100
Totals	2,973,890	138,523	4.6	2,835,367	95.4

* State-wide Prohibition adopted in Kentucky in November, 1919; became effective June 30, 1920.

The Volstead Law

The Volstead Prohibition Enforcement Code was passed by the United States House of Representatives on July 2, 1919, by a vote of 287 to 100, and was passed in the Senate without a roll call on September 4, 1919.

After differences between Senate and House amendments had been ironed out by Senate and House conferees the measure was finally adopted by the Senate without a roll call on October 8, 1919, and by the House of Representatives on October 10, 1919, by a vote of 321 to 70.

The measure was vetoed by the President on October 27, 1919, was passed over the President's veto on the same day in the House by a vote of 176 to 35 and on the following day in the Senate by a vote of 65 to 25.

The Willis-Campbell Bill, which strengthened certain features of the Volstead law, was adopted by an overwhelming vote in both House and Senate in 1921.

Congress Stands Firm

After four years under national constitutional prohibition both Houses of the Sixty-eighth Congress, as a result of the elections in the fall of 1922, contain a larger majority in favor of national prohibition and its enforcement than the Congress which submitted the Eighteenth Amendment to the legislatures of the several states and adopted the Volstead Enforcement Code.

The question therefore which presents itself at the present time to the American people is not so much one of modification or repeal. It is rather one as to whether a minority representing a few wet cities and a few wet states shall be permitted to over-ride the will of the majority in the Republic and thus nullify the laws of the Congress and the Constitution of the United States.

This question, moreover, goes deeper than the enforcement or nullification of a prohibitory law. It undoubtedly involves the question of the ability of the Christian Church successfully to cope with great social problems, and it also involves the question of the success or failure of democracy.

THE STORY OF PROHIBITION

By D. S. PATTERSON, *Assitant Research Secretary,*
Board of Temperance, Prohibition and Public Morals, M. E. Church

How We Got It

- A century of agitation; not result of precipitate action.
- Eminent medical authorities condemned alcoholic traffic.
- Temperance societies formed and members pledged to abstinence.
- Pledges made more stringent.
- Opposition to legalizing traffic by license.
- Careful study as to methods to pursue in obtaining prohibition laws.
- Experimentation in restrictive legislation (free lunches, games, low license, Sunday closing, short hours, etc.).
- Local option and "home rule."
- State prohibition.
- National prohibition.

What It Is Doing

- Petty crime decreased.
- Serious crime has been considerably decreased.
- There is a notable decrease in beggary and acute poverty.
- Property formerly used for saloon purposes now used by legitimate business at increased values.
- In majority of cases breweries and distilleries have been diverted to wholesome uses, using more raw material and employing more men.
- There is a notable increase in buying power and much greater activity in retail business.

Bank clearings are larger and savings accounts more numerous.

There is no more bootlegging than in license days, and in many cases much less.

In no case have taxes been made higher by prohibition; in some cases they are lower, and in many cases approximately the same.

In no case at all are state finances in worse condition because of loss of license revenue; in some cases bad conditions inherited from license period have been corrected.

The sentiment of business men is overwhelmingly in favor of the policy and this sentiment is increasing in strength constantly.

Prohibition has *not* increased the use of drugs. A committee from the United States Treasury Department so reported after investigation.

In Washington, D. C., the arrests for drunkenness in the last wet year numbered 10,793. In the first dry twelve-month period they numbered 5,447. The daily average number of inmates of the workhouse was 622 in 1915, a wet year, and 373 in 1918, a dry year.

In Baltimore, in the last wet October there were 1,165 arrests for drunkenness and in the first dry October, 119.

In New York City, during the first six months after prohibition, Hadley Rescue Hall had attendance of only 19,691, as contrasted with 42,415 in first six months of last wet year.

The arrests for intoxication in Philadelphia fell by 62 per cent immediately after prohibition came into effect.

In Los Angeles, Cal., the arrests for drunkenness in 1917 numbered 16,430, and in 1919, under prohibition, the arrests were 5,340, less than one-third as many.

In San Francisco the total arrests under prohibition fell from 49,647 in 1918-1919 to 26,673 in 1919-1920.

Superintendent of Schools of Indiana says prohibition increased attendance of poor children in schools. They are better clothed and fed.

Welfare workers testify to less domestic difficulties.

Infant mortality decreased.

Death rates have been lowered.

In Chicago the death rate was cut from 13.85 per thousand (1904, previous low rate) to 11.08 per thousand.

Deaths from alcoholism decreased.

National health, wealth and welfare immeasurably increased.

What We Must Do To Keep It

Crush attempts to nullify law.

Prevent return of "light" wines and beer.

If beer comes back we will have \$5,000,000,000 annual drink bill. Legitimate American industry cannot afford such a loss.

If beer comes back, the saloon will return, American saloon was beer saloon.

Intensify education as to benefits of prohibition.

Support honest enforcement officials and call for removal of unscrupulous and dishonest men in office.

Advocate good government by voting conscientious ballot.

Encourage others to use their franchise.

Oppose unfair attacks in press.

Demand enforcement of law.

FACE FACTS—ADMIT FAILURES—KEEP FIGHTING.

"THE CITIZENS' COMMITTEE OF ONE THOUSAND"

By FRED B. SMITH, *Chairman*

During the summer of 1923 there was made apparent a well organized and highly financed movement among the liquor interests to defeat the highest usefulness of the Eighteenth Amendment and the Volstead Act through the channel of deliberate, excessive violation of these laws. Newspapers throughout the country were being flooded with articles stating that "more liquor was being consumed than in the years before prohibition." "Drunkenness was on the increase." "The vast majority of the people were sick and tired of these laws and ready to have them repealed."

Well-informed people at once discerned the same vicious purpose of the leaders of the liquor interest and knew these statements to be largely false. But the situation was regarded serious enough that a selected group of representative people issued a call for a "*Citizenship Conference*" to be held in Washington, D. C., October 13, 14 and 15. Although the call was not issued until the middle of September and the time was very limited, over 1,000 delegates were registered, 753 of these being from outside the city of Washington and representing nearly every state in the Union and the territories of Honolulu and Alaska. The sessions were fraught with tremendous earnestness continuing for three days with unabated zeal.

PRESIDENT CALVIN COOLIDGE

The President of the United States gave striking evidence of his interest upon the question involved by honoring the conference in attending the session on Sunday night, October 14th, when addresses were delivered by Hon. Henry J. Allen of Kansas and Hon. William Jennings Bryan of Florida.

President Coolidge gave additional proof of his sympathy by receiving the entire conference at the White House on Monday, October 15th.

The conference followed two main lines of action.

In the first place, much emphasis was placed upon the need of "knowing the facts." Experts were kept in service for six weeks assembling data which was in part submitted but much of which is yet to be put in serviceable form.

In the second place, the committee sought platform messages from men and women of highest standing upon the subject to be dealt with. The following speakers were heard in a series of addresses, rarely if ever equalled in conventions of any character:

Justice Florence E. Allen	Rev. F. Ernest Johnson
Hon. Henry J. Allen	Bishop William F. McDowell
Rev. Clarence A. Barbour, D.D.	Hon. Louis Marshall
Hon. William E. Borah	Mrs. Henry W. Peabody
Dr. C. A. Brooks	Hon. Gifford Pinchot
Hon. William Jennings Bryan	Mrs. Raymond Robins
Bishop George C. Clement	Prof. Herbert N. Shenton
Chancellor Charles W. Flint	Dr. Charles Stelzle
Hon. Carter Glass	Hon. Wayne B. Wheeler
Col. Guy D. Goff	Hon. Mabel Walker Willebrandt
Miss Anna A. Gordon	Rev. Stephen S. Wise, D.D.
Hon. Roy E. Haynes	Rev. Charles Zahnizer, Ph.D.

Much of the program can never be reported, as it consisted in the discussions which took place from the floor of the convention. In this free participation of such a mixed group it is recorded as being tremendously significant that not one discordant note was heard concerning the essential purpose of the meeting. The conference was not merely guided by its leaders: it was in the hands of its members. The alertness of the conference mind was evidenced by the unbroken attention paid to the entire proceedings. The spirit of approval, manifested by almost incessant applause, rose to tumultuous demonstrations as the conference frequently rose to its feet and cheered and then re-

mained standing in the most impressive quietness while prayer was offered. The whole session was characterized by directness of purpose and action, singleness of spirit, and a rising tide of patriotic fervor which have not been witnessed in years.

The delegates voted unanimously to organize a "Committee of One Thousand" to carry the emphasis in both message and method to the entire country. The committee has been so organized with the following officers:

OFFICERS

HONORARY CHAIRMEN

Hon. Morris Sheppard
U. S. Senator from Texas

Hon. Frank B. Willis
U. S. Senator from Ohio

CHAIRMAN

Fred B. Smith

VICE-CHAIRMEN

Justice Florence E. Allen
Hon. Henry J. Allen
Dr. John Willis Baer
Hon. Percival P. Baxter
Bishop George C. Clement
Hon. Carter Glass
Hon. Louis Marshall
Hon. Gifford Pinchot

Warren S. Stone
Hon. William E. Sweet
Rt. Rev. Ethelbert Talbot
Hon. E. Lee Trinkle
Bishop Luther B. Wilson
Miss Mary E. Woolley
Rev. Peter J. O'Callaghan
Hon. Thomas G. McLeod

Orrin R. Judd, *Treasurer*
Dr. George M. Fowles, *Recording Secretary*

EXECUTIVE COUNCIL

W. H. Van Benschoten
Dr. John G. Coyle
Robert Fulton Cutting

Dr. Robert E. Speer
Charles H. Strong
Samuel V. Thorne, Jr.

EXECUTIVE COMMITTEE

Fred B. Smith, *Chairman*

Rev. Daniel A. Poling, *Vice-Chairman*

Hon. J. Weston Allen	Clarence Phelps Dodge	Mrs. Henry Phipps
Dr. Clarence A. Barbour	Rev. William Hiram Foulkes	Fred Ramsey
Rev. Samuel Zane Batten	Canon Charles Gilbert	Constantin Rieger
Mrs. F. S. Bennett	Miss Anna A. Gordon	Mrs. Raymond Robins
Edward H. Bonsall	Dr. George E. Haynes	C. M. Rodefer
R. Clarence Brown	James N. Jarvie	Winslow Russell
Bishop James Cannon, Jr.	Rev. A. Edwin Keigwin	Oliver J. Sands
C. K. Calhoun	Hon. Carl E. Milliken	Mrs. Louis Slade
Patrick Henry Callahan	Dr. John R. Mott	James M. Speers
Dr. Ernest H. Cherrington	Rev. Joseph Fort Newton	Herbert K. Twitchell
William F. Cochran	Dr. Frank Mason North	Brigadier-General Underwood
J. Randolph Coolidge	Mrs. H. W. Peabody	Dave Williams
E. J. Couper	J. C. Penney	Rabbi Stephen S. Wise

EXECUTIVE SECRETARIES

Harry N. Holmes

Rev. William Hiram Foulkes

The committee does not contemplate duplicating or supplanting any of the existing societies working in the field of temperance or reform, but rather to be a *voice* and a *force* in arousing the citizenry of the nation to a new sense of responsibility for law observance and enforcement. The alarming tendencies to disregard laws of many kinds and to hold in poor esteem the orderly processes of government have led the committee to enlarge the general scope of its work to include the problems of the observance and enforcement of all laws. This does not imply any lessening of the intensive immediate attention to the issues involved in the Eighteenth Amendment and Volstead Act, as violations of these laws are regarded as a serious menace to the preservation of every other law.

The committee issues the following as the essential interpretation of the basis of its work:

Definition And Objective

The purpose of the committee is to co-operate with existing organizations in arousing public sentiment to the profound importance of observance of all law, as the fundamental basis for an enduring republic and at the same time to rebuke the tendency to disregard those principles of discipline and restraint, which are essential for the welfare of the people. The central objective is to mobilize the widespread determination to uphold the supremacy of law.

The Eighteenth Amendment

The committee believes its functions involve a question more important than any one law and that the disrespect of any specific statute is only a symptom of the deeper issue of the preservation of orderly life from the home to the legislative assemblies. The illustration of the national peril, embodied in the shameless violation of the Eighteenth Amendment, makes it necessary to direct special attention to this immediate problem.

Methods of Work

The committee also states its purpose to follow four main lines as the methods to be pursued:

1. CONVENTIONS. Educational and inspirational conventions or conferences will be held occasionally at strategic places and times. In recognition of the present emergency these will be given peculiar emphasis for the ensuing year. (See special convention pamphlet.)

2. PUBLICITY. To appraise the facts, from time to time, which bear upon law enforcement and the subjects involved and release them for publicity. This feature is based upon the conviction that there exists a widespread propaganda which is seeking to falsify the beneficent results of the "Eighteenth Amendment" and the "Volstead Act."

3. PLATFORM MESSAGES. The committee will use its best endeavor to have this message of "Law Enforcement" and "Orderly Government" given a liberal place upon the programs of all the societies and organizations which hold important meetings either as special occasions or regular events. This opportunity for patriotic service will be brought to the attention of churches.

4. EDUCATIONAL POLICY. Through a committee largely composed of leaders of denominational and inter-denominational civic and temperance commissions the Committee of One Thousand will co-operate in promoting the ideals of good citizenship, temperance and respect for law through the educational opportunities in homes, churches, schools, public schools, colleges and universities.

Auxiliary Organizations

FIRST. Two very special co-operating committees are related to the general work. "*The Woman's Committee of One Hundred for Law Enforcement.*" This feature, while in close harmony with the "Committee of One Thousand," is a distinct, autonomous organization seeking to enlist the service of the women's clubs and societies of the nation.

SECOND. "*The College and University Students Committee of One Hundred and Fifty.*" Upon April 5 and 6, 1924, a special conference of students was held in Washington for the purpose of appraising the actual situation upon the campaign in reference to violations of the liquor laws and to adopt a program which could be recommended to under-graduates and faculty members of the educational institutions everywhere. Two hundred and fourteen accredited men and women attended, representing eighty-six different colleges. They organized a follow-up Committee of One Hundred and Fifty, adopted a program and plans are being made to carry the message throughout the entire nation.

Summary

The leaders of this movement are going forward with this movement with no definite announcement as to the duration of the special effort or of what the unique developments may make necessary in the program. They are, however, unanimous in their determination to continue as long as there is an obvious need for such an appeal for an aroused public sentiment in behalf of respect for constitutional government, lawful methods of procedure, and until the attack upon the Eighteenth Amendment is fully met.

AN OUTLINE OF CHURCH HISTORY

(Arranged by W. E. GARRISON, Dean of the Disciples Divinity House, University of Chicago)

I. *Spread of Christianity, Persecution, Recognition:*

- 64. Persecution under Nero.
- 70. Destruction of Jerusalem.
- 95. Persecution under Domitian.
- 106. Persecution under Trajan.
- 112. Letter of Pliny to Trajan about Christians.
- 166-177. Persecution under Marcus Aurelius.
- 199-204. Persecution under Septimus Severus.
- 250-252. Persecution under Decius.
- 257. Persecution under Aurelian.
- 303. Persecution under Diocletian.
- 311. First Edict of partial toleration by Constantine.
- 313. Second Edict of toleration by Constantine.
- 361. Julian the Apostate opposed Christianity.
- 378-460. St. Patrick, missionary to Ireland.
- 596. Augustine the monk, missionary to Saxon England.
- 680-754. Boniface, missionary to Germany.

II. *Church Fathers:*

- 50-110. Ignatius of Antioch.
- 65-100. Clement of Rome.
- 70-155. Polycarp of Smyrna, Epistle to Philippians.
- 100-165. Justin Martyr. First philosophical apologist.
- 115-c190. Irenaeus.
- c150-230. Tertullian. First great Latin writer.
- c185-254. Origen of Alexandria.
- c260-340. Eusebius, bishop of Caesarea. Church Historian.
- c298-373. Athanasius, the Father of Orthodoxy.
- 340-397. Ambrose, bishop of Milan.
- c340-420. St. Jerome. Vulgate, Latin Version of Bible.
- 347-407. St. Chrysostom. Eloquent preacher.
- 353-430. St. Augustine. "City of God" "Confessions."

III. *Early Sects and Heresies:*

- c100. Gnosticism.
- c140. Marcion at Rome.
- c155. Montanism, claimed direct enlightenment.
- 242. Manichaeism, mingling Christianity and oriental cults.
- 325. Arianism condemned by Council of Nicaea.
- c325. Sabellianism; God in three forms, not three persons.
- c350. Appollinarianism, denied human personality of Christ.
- c350. Donatists, strong in North Africa. Persecution.
- c400. Pelagianism. Opposed by Augustine.
- 383. First death sentence against heretics, by Theodosius.
- 435. Nestorians. Only human nature of Christ suffered.

IV. Development of Papacy:

- 313. Supposed Donation of Constantine.
- 381. C. of Const. recognized bishop of Const. as second only to Rome.
- 410. Sack of Rome by Alaric destroyed old nobility.
- 440. Leo I.
- 445. Edict of Emperor Valentinian III. Bishop of Rome head of western Ch.
- c500. Term "Pope" used exclusively of Bishop of Rome.
- 590. Gregory I the Great.
- 1073. Gregory VII, Hildebrand. Victory of Pope over Emperor.
- 1198. Innocent III. Pinnacle of papal power.
- 1309-1377. Popes at Avignon. Loss of prestige.
- 1377-1449. Great Schism. Rise of party of conciliar supremacy.
- 1870. Papal infallibility. Vatican Council.

V. Ecumenical Councils:

- 325. Council of Nicaea. First ecumenical. Trinity.
- 381. Council of Constantinople. Second ecumenical. Trinity.
- 431. Ephesus. Third. Condemned Nestorianism and Pelagianism.
- 451. Chalcedon. Fourth. Christology.
- 553. Second Constantinople. Fifth. Against errors of Origen.
- 680. Third Constantinople. Sixth. Condemned Monothelites.
- 787. Second Nicaea. Seventh. Favored use of images.
- 869. Fourth Constantinople. Eighth. Separation between East and West.
- 1123. First Lateran. Ninth.
- 1139. Second Lateran. Tenth.
- 1179. Third Lateran. Eleventh.
- 1215. Fourth Lateran. Twelfth. Transubstantiation. Inquisition.
- 1245. Lyons. Thirteenth. Deposed Frederic II.
- 1274. Second Lyons. Fourteenth. For reunion of East and West.
- 1311. Vienne. Fifteenth. Dissolved Order of Templars.
- 1409. Pisa. Sixteenth. To reform church and heal schism.
- 1414. Constance. Seventeenth. Reform. Burning of Huss.
- 1431. Basel. Eighteenth. Reform and reunion.
- 1512. Fifth Lateran. Nineteenth.
- 1545. Trent. Twentieth. Against Protestant Reformation.
- 1869. Vatican. Twenty-first. Papal infallibility.

VI. Historic Creeds:

- 325. Nicene Creed.
- 451. Creed of Chalcedon.
- c500. Apostles Creed, final text.
- c800. Athanasian Creed, "Quicunque vult."
- 1530. Augsburg Confession. Lutheran.
- 1541. Geneva Catechism. Calvinistic.
- 1559. Gallican Confession. French, Calvinistic.
- 1561. Belgic Confession. Netherlands, Reformed.
- 1577. Formula of Concord. Lutheran.
- 1563. Heidelberg Catechism. German, Reformed.
- 1563. Thirty-nine Articles. Anglican.
- 1566. Second Helvetic Confession. Zwinglian.
- 1610. The Remonstrance. Netherlands. Arminian.

- 1647. Westminster Confession. English, Presbyterian.
- 1658. Savoy Declaration. English Congregational, Calvinistic.
- 1675. Helvetic Consensus Formula. Calvinistic.
- 1688. Baptist Confession of Faith. England.
- 1742. Philadelphia Confession. Identical with preceding.
- 1784. Twenty-five Articles. American, Methodist. Unalterable.
- 1833. Declaration of 1833. Congregational, England.

VII. *Monks, Friars and Schoolmen:*

- 361. Martin of Tours. First western monastery.
- c390-460. St. Simon, a pillar hermit.
- 529. St. Benedict. Monastery of Montecassino.
- 1033-1109. Anselm, father of scholasticism.
- 1079-1142. Abelard.
- 1086. Carthusian Order founded by Bruno of Cologne.
- 1091-1158. Bernard of Clairvaux, champion of orthodoxy.
- 1225-1274. Thomas Aquinas, greatest mediaeval theologian.
- 1214-1296. Roger Bacon, monk and scientist.
- 1209. Carmelite order founded.
- 1210. Franciscan order, St. Francis of Assisi.
- 1215. Dominican order, Dominic Guzman.
- c1250. Augustinian order reorganized.

VIII. *The Crusades:*

- 1096. Peter the Hermit, First Crusade. Jerusalem taken.
- 1147. Second Crusade.
- 1187. Third Crusade. Richard I.
- 1203. Fourth Crusade. Constantinople taken.
- 1212. Children's Crusade.
- 1218. Crusade against Albigenses.
- 1228. Fifth Crusade by excommunicated Frederic II.
- 1261. Fall of Latin Empire of Constantinople.
- 1291. Fall of Acre. End of Crusades.

IX. *Mediaeval Sects and Pre-Reformation Movements:*

- c900. Cathari. Oriental dualism. Traces earlier.
- c1000. Albigenses. Crushed by crusade, 1208.
- 1170. Waldenses, most evangelical mediaeval sect.
- 1260-1329. Eckhart, Mystic.
- 1290-1361. Tauler.
- 1314-1384. Wyclif.
- c1370. Brethren of the Common Life.
- c1400. Gallican reformers, D'Ailly, Nicholas de Clemanges.
- 1414-1439. Reforming Councils, Pisa, Constance, Basel.
- 1415-1416. Hus and Jerome of Prague burned.
- c1450. Mystics: Thomas a Kempis, Wesel, Goch, Wessel.
- 1452-1498. Savonarola, moral reformer.
- 1407-1459. Laurentius Valla, humanistic critic of papacy.
- c1510. Oxford Reformers: Colet, Erasmus, More.

X. *The Reformation:*

- 1517. Luther's Ninety-five Theses.
- 1521. Diet at Worms.
- 1521. Munzer. Anabaptist movement.
- 1523. Zwingli. Reform at Zurich, Switzerland.
- 1534. Jesuit order founded by Ignatius Loyola.
- 1534. Church of England, Act of Supremacy.
- 1536. Calvin at Geneva. The Institutes.
- 1555. Peace of Augsburg.

- 1572. Massacre of French Protestants on St. Bartholomew's Day.
- 1598. Edict of Nantes. Toleration in France.
- 1618-1648. Thirty Years' War in Germany.
- 1685. Revocation of Edict of Nantes by Louis XIV.

XI. Divisions of Protestantism:

- c1550. Beginnings of Puritanism in England.
- 1571. Robert Browne. English Congregationalism.
- 1607. First Episcopal Church in America.
- 1610. Arminianism in Holland. The Remonstrance.
- 1618. Synod of Dort. Reassertion of Calvinism.
- 1620. Congregationalism in America. Plymouth.
- 1622. First Lutheran Church in America. New York.
- 1624-1690. George Fox, mystic and founder of Friends.
- 1639. Roger Williams, first Baptist Church in America.
- 1643-1652. Westminster Assembly.
- 1643. Solemn League and Covenant of Scotland.
- 1684. First Presbyterian Church in America. Mackemie.
- 1688-1772. Emanuel Swedenborg.
- 1703-1791. John Wesley.
- 1753. United Brethren. Otterbein.
- 1770. First Universalist Church in America. Murray.
- 1784. Organization of M. E. Church in America. Coke and Asbury, superintendents.
- 1787. First Unitarian Church in America. King's Chapel, Boston.
- 1809. Thomas and Alexander Campbell. Disciples of Christ.
- 1833. Adventists. William Miller.
- 1876. Salvation Army. William Booth, London.
- 1879. First Christian Science Church, Boston.

XII. Efforts Toward Peace and Unity:

- 1570-1641. Bishop Davenant: "Ad Fraternam Communionem Resturandam."
- 1580. Formula of Concord. German Lutherans.
- 1586-1656. Callixtus. Liberal Lutheran of Helmstadt.
- 1587-1658. John Vergius. Liberal Calvinist of Frankfort.
- 1595-1658. John Durie, an apostle of union.
- 1627. Rupertus Meldenius: "In essentials, unity; in non-essentials, liberty; in all things, charity."
- 1645. The Colloquy of Thorn.
- 1645. Thomas Hill, Pres.: "An Olive Branch of Peace."
- 1646. J. Burroughs, Indep.: "Irenicum."
- 1648. Peace of Westphalia. Toleration in Germany.
- 1661. Savoy Conference.
- 1662. Stillingfleet: "Irenicum."
- 1688. Act of Toleration. England.
- 1692. Molanus, Lutheran: "Privatae Cogitationes."
- 1692-1699. Correspondence between Leibnitz and Bossuet.
- 1809. T. Campbell: "Declaration and Address."
- 1817. United Evangelical Church of Prussia.
- 1846. Evangelical Alliance. London.
- 1873. Evangelical Alliance in America.
- 1908. Federal Council of Churches of Christ in America.

XIII. The Bible:

- 150. Septuagint completed.
- 367. Athanasian Canon.
- 392. Latin Version, the Vulgate, St. Jerome.

- 397. Council of Carthage confirmed Athanasian Canon of N. T.
- 1382. Wyclif's translation into English from Vulgate.
- 1452. First printed Latin Bible. Gutenberg.
- 1516. Erasmus' Greek New Testament.
- 1517. Complutensian Polyglot.
- 1522-1534. Luther's translation into German.
- 1524. Tyndale's translation into English.
- 1535. Coverdale's Bible.
- 1560. Geneva Bible, English translation from Greek.
- 1602. Douai Version, Catholic, from Vulgate.
- 1611. King James Version.
- 1804. British and Foreign Bible Society.
- 1885. Revised Version.
- 1901. American Revision.

XIV. *Movements in the Modern Church:*

- 1636. Harvard College. First in America.
- 1693. William and Mary College. Second in America.
- 1701. Yale College. Third in America.
- 1703-1758. Jonathan Edwards.
- 1734-1740. Great Awakening. Edwards and Whitefield.
- 1746. College of New Jersey. Now Princeton. Fourth in America.
- 1754. King's College. Now Columbia. Fifth in America.
- 1761-1834. William Carey. To India, 1793.
- 1768-1834. Schleiermacher.
- 1780. First Sunday School, Robert Raikes, Gloucester.
- 1810. American Board of Commissioners for Foreign Missions.
- 1844. Y. M. C. A. George Williams. London.
- 1851. First Y. M. C. A. in United States. Boston.
- 1857. Y. W. C. A. organized. New York.
- 1872. International Sunday School Comm. Uniform Lessons.
- 1885. Y. P. S. C. E.

Section VI

BIBLIOGRAPHY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

BIBLIOGRAPHY OF FEDERAL COUNCIL

The following bibliography is not exhaustive, but lists some of the more important publications published by the Federal Council or dealing with its work:

THE CHURCH IN AMERICA

Year Book of the Churches for 1924. Edited by E. O. Watson. Cloth, \$1.50, plus 12c postage. A complete encyclopedia of religious organizations in the United States.

Religion Among American Men: As Revealed by a Study of Conditions in the Army. By the Committee on the War and the Religious Outlook. Association Press, 1920. Cloth, \$1.50. A study of the religious life and thought of the cross section of young men found in the National Army.

The Churches of the Federal Council. Their History, Organization and Distinctive Characteristics. Edited by Charles S. Macfarland. \$1.

The Church in America. By William Adams Brown. Macmillan, 1922. \$2. An interpretation of present tendencies in the church, with special reference to the movement toward unity.

CHRISTIAN CO-OPERATION AND UNITY

Christian Unity: Its Principles and Possibilities. By the Committee on the War and the Religious Outlook. Association Press, 1921. Cloth, \$2.85. A thorough study of the history and present status of the whole movement for Christian unity.

THE FEDERAL COUNCIL

Federal Council Bulletin. Bi-monthly 50c per year. A review of current activities of the Council.

Annual Report for 1923. 25 cents.

The Churches Allied for Common Tasks. Report of the Quadrennium of the Federal Council, 1916-1920. Edited by S. M. Cavert. \$1.25.

Progress of Church Federation. By Charles S. Macfarland. Revell. Revised edition, 1921. \$1. A history of the development and outstanding achievements of the Federal Council.

Christian Unity at Work: What the Federal Council of the Churches Is and Does. 1922. Pamphlet, 24pp. (Free).

Report to the Constituent Bodies of the Federal Council of the Churches. 1923. Pamphlet, 8pp. (Free).

The Federal Council and the Churches. By Robert E. Speer, 1924. Pamphlet, 16pp. (Free).

The Progress of Christian Co-operation in Service, Through the Federal Council of the Churches of Christ in America. 1924. Pamphlet, 16pp. (Free).

Trusts: Financial and Fiduciary Matters Connected with Churches and Benevolent Organizations. 1924. Pamphlet, 8pp. (Free).

The Origin and History of the Federal Council. By Elias B. Sanford, 1916. \$1.50.

For further study of the history and work of the Council the following reports will also be valuable for reference:

The Federal Council of the Churches. The Record of the First Council at Philadelphia, 1908. Edited by Elias B. Sanford. \$1.25.

Church Federation. The Story of Interchurch Federation at Carnegie Hall, New York, in 1905; an Initial and Preparatory Session of the Federal Council. Edited by Elias B. Sanford. \$1.50.

Christian Unity at Work. A Record of the Federative Movement from 1908-1912. \$1. Library of Christian Co-operation. The Record from 1912-1916. \$5 per set; six volumes.

CO-OPERATION IN THE COMMUNITY

Community Programs for Co-operating Churches. Association Press, 1920. Cloth, \$1. Outlines the way in which local councils and federations are now working together in serving the community.

Practicing Christian Unity. By Roy B. Guild. Association Press, 1919. 75 cents. Short Stories of Social, Civil and Religious Community Service. Pamphlet, 24pp. \$4 per hundred.

Six Thousand Country Churches. By C. O. Gill and Gifford Pinchot. Macmillan, 1919. \$1.25. A survey of rural churches in Ohio, setting forth the need for community co-operation.

Results: The Churches Co-operate as Churches. Pamphlet, 8pp. \$2 per hundred.

Recommendations for the Organization of a City Council of Churches. Pamphlet, 4pp. \$2 per hundred.

EVANGELISM

New Year and Easter Week of Prayer Topics.

Federation as a Unifying Force in Evangelism. 1919. 8pp. \$4 per 100.

The Price of Winning Souls. 1918. 32pp. \$5 per hundred.

Experiencing Religion. 1920. 8pp. \$1.50 per hundred.

Pastoral and Personal Evangelism. By Charles L. Goodell, 1921. \$1.50.

A Practical Program of Parish Evangelism. By F. L. Fagley, with an introduction by Charles L. Goodell. Fleming H. Revell Co., 1922. \$1.50.

Heralds of a Passion. By Charles L. Goodell, 1921. \$1.25.

Pastor and Evangelist. By Charles L. Goodell, 1922. \$1.35.

The Silver Case. What a Bible Did. By C. L. Goodell. Pamphlet, 6pp. 1924. \$1.25 per hundred.

The Yearning Soul. Preparation for the Evangel. By C. L. Goodell, Pamphlet, 10pp. 1924. \$1.75 per hundred.

Evangelistic Literature. List of Leaflets, Pamphlets and Books on Evangelism. Second edition. Pamphlets, 16pp. \$4 per hundred.

What Are You Worth By Charles L. Goodell, 1923. \$1.25.

Fellowship of Prayer for 1924 (Ash Wednesday to Easter). \$2 per 100.

CHRISTIAN EDUCATION

Teaching Work of the Church. By the Committee on the War and the Religious Outlook. Association Press, 1923. \$2.

RESEARCH AND EDUCATION

Information Service. Issued weekly. \$2 a year. Available to students in clubs of ten or more at \$1 each for the academic year. This Service carries information concerning the ethical and religious aspects of important social, industrial and economic conditions and furnishes a guide to the current literature on these subjects.

- The Wage Question.* 1922. 10 cents. This is the first of the series of bulletins on industrial and economic questions which are to be issued by the Department of Research and Education.
- The Coal Controversy.* 1922. 10 cents. Research Bulletin No. 2. Reports the elementary facts concerning the coal industry and clarifies the moral issues of the recent controversy.
- The Twelve-Hour Day in the Steel Industry.* 1923. 10 cents. Research Bulletin No. 3. A summary of the results of a number of investigations by industrial experts showing the extent and character and social effects of the twelve-hour day.
- The Denver Tramway Strike of 1920-1921.* 15 cents. Report of an inquiry into an industrial conflict made jointly by Denver churchmen, the Federal Council and the National Catholic Welfare Council.
- Report on the Strike in the Textile Mills of Lawrence, Massachusetts, 1919. 1920.* 10 cents. A brief report prepared by the Research Secretary who made a study of the situation.
- The Deportation Cases of 1919-1920.* By C. M. Panunzio, 1921. 50 cents. A careful and critical examination of a large number of cases handled by the Federal Departments of Labor and Justice.
- Annotated List of Religious Plays and Pageants.* Prepared by the Committee on Religious Drama. Pamphlet, 12pp. (Free).
- Religious Dramas,* 1924. Committee on Religious Drama. The Century Co. \$2. Part I, Biblical Plays; Part II, Fellowship Plays and Pageants; Part III, Other Plays and Pageants. Ten plays selected with special regard to their religious message, educational merit, literary quality and dramatic technique, for the use of church workers in Sunday schools, young people's societies, clubs and other groups concerned with religious education.

THE CHURCH AND SOCIAL SERVICE

- Social Ideals of the Churches.* The so-called "Social Creed." Pamphlet. 60 cents per hundred; single copies free.
- What is the Christian View of Work and Wealth* 1920. 85 cents. Discussion course on industrial questions.
- Christianity and Economic Problems,* prepared by a special committee. 1922. Cloth, 50 cents. Second of the "Social Problem Discussion Series." A careful study of important social questions leading up to the possible establishment of a Christian economic order.
- Social Work in the Churches.* A Study in the Practice of Fellowship. By Arthur E. Holt. Cloth, 60 cents; paper, 35 cents. A handbook of principles, methods and equipment for the pastor and parish worker.
- The Coming of Coal.* By Robert W. Bruere, 1922. \$1. A brief scientific treatment of the coal industry as a social problem of paramount importance, and spiritualized, in which the "Social Ideals of the Churches" are brought into touch with reality.
- The Social Gospel and Personal Religion. Are They in Conflict?* By F. Ernest Johnson, 1922. 25 cents. A discussion of personality and the Christian virtues as dependent on social relationships for their development.
- The Labor Sunday Message for 1923.* 15 cents. A review of the industrial development of the year in the light of Christian teaching.
- The Motion Picture Problem.* By Charles N. Lathrop, 1922. 15 cents. A fundamental consideration of a pressing social problem. The data are fairly presented, leaving the reader to draw his own conclusion.

The New Spirit in Industry. By F. Ernest Johnson. Association Press, 1919. \$1.50. A brief interpretative survey of industrial movements in America and Europe.

Pocket Phrase Book of Economic and Industrial Terms in Common Use. 1920. 15 cents. A glossary for the reader to whom this type of literature is new.

Social Evangelism. By Alva W. Taylor. 2 cents. A brief account in quaint and striking form of a local church's discovery of the social gospel.

Recommendations and Outline of a Partial Program for Churches. Organization of a seven-day program of neighborhood work for local churches; types of churches for crowded industrial neighborhoods; the kind of church buildings required for seven-day work. 1923. Pamphlet, 6pp. (Free).

A Handbook for the Guidance of Committees Undertaking Personal Work in Local Jails. 1924. Pamphlet. 10 cents.

Outline of a Parish Survey. For use of local churches in connection with their regular work, or as a basis for buildings, or preliminary to new undertakings. 1924. Pamphlet. 15 cents.

The Church and Industrial Reconstruction. By the Committee on the War and the Religious Outlook. Association Press, 1920. Cloth, \$1.50; paper, \$1. A thorough inquiry into the meaning of Christianity for industrial and economic life and of the relation of the church to industrial questions.

Christian Ideals in Industry. By Ernest Johnson and Arthur E. Holt. Methodist Book Concern, 1924. 136pp. 85 cents.

THE CHURCH AND THE TEMPERANCE QUESTION

The National Advocate. A temperance paper. Monthly. \$1 per year; special rates in quantities.

The Youth's Temperance Banner. Monthly. 30 cents per year; in clubs of ten or more to one address, 15 cents.

The Water Lily. Monthly. Suited to children five to ten years. 15 cents per year; in clubs of ten or more to one address, 8 cents.

CITIZENSHIP MOVEMENT

Law vs. Lawlessness. Revell, 1924. Cloth, \$1.

The Story of the Citizenship Conference. Pamphlet, 20pp. 1923. (Free) *Program of Work.* 1924. Pamphlet, 6pp. (Free).

THE CHURCH AND RACE RELATIONS

The Trend of the Races. A Study of the Negro in America. By George E. Haynes, with introduction by Dr. James H. Dillard. Published by the Council of Women for Home Missions and the Missionary Education Movement. New York, 1922.

The Churches at Work for Inter-racial Co-operation. 1922. Leaflet, 8pp. (Free).

Mob Murder in America. 1923. Pamphlet, 12pp. (Free).

Action of the Churches on Race Relations. December, 1923. Leaflet, 8pp. (Free).

THE CHURCH AND INTERNATIONAL RELATIONS

Selected Quotations on Peace and War. A Source Book for the use of Sunday school teachers. Missionary Education Movement. 1915. \$1.

The Japanese Problem in the United States. By H. A. Millis. Macmillan, 1915. \$2.25. An investigation for the Commission on Relations with Japan appointed by the Federal Council.

- The Missionary Outlook in the Light of the War.* By the Committee on the War and the Religious Outlook. Association Press, 1919. \$2. A survey of the present foreign missionary situation. Special attention is given to the bearing of foreign missions on the development of international good-will.
- America and the Orient.* By Sidney L. Gulick. Missionary Education Movement, 1917. 75 cents. Outlines a constructive policy for relations with the Orient.
- Anti-Japanese War Scare Stories.* By Sidney L. Gulick. Fleming H. Revell, 1917. 25 cents.
- American Democracy and Asiatic Citizenship.* By Sidney L. Gulick. Scribner, 1918. \$2.
- Working Toward a Warless World.* Pamphlet, 16pp. 1921. 15 cents.
- Problems of the Pacific and the Far East.* Pamphlet, 20pp. 1921. 20 cents; 10 or more, 15 cents each.
- Achievements of the Washington Conference as Steps Toward a Warless World.* 24pp. 1922. 15 cents.
- Recent Developments in Our Relations with the Orient.* 1922. Pamphlet, 12 pp. (Free).
- American-Japanese Relations, 1916-1920. A Retrospect.* 1921. Pamphlet, 30pp. 25 cents.
- Should Congress Enact Special Laws Affecting Japanese?* 1922. 96pp. 50 cents.
- American-Japanese Relations as Affected by the Washington Conference.* 1922. Pamphlet, 4pp. (Free).
- The Next Step in Immigration Legislation.* A folder giving statistics of all arrivals and departures 1909-1920, classified by race and sex. 1921. 25 cents.
- A Permanent Immigration Policy.* 1923. Pamphlet, 8pp. (Free).
- The Winning of the Far East. A Study of the Christian Movement in China, Korea and Japan.* By Sidney L. Gulick. George H. Doran Co., 1923. \$1.35 net.
- The Christian Crusade for a Warless World. A Study Course based on the "International Ideals of the Churches."* By Sidney L. Gulick, 1923. 50 cents. It deals with the problem of the Church in a warring world, with the ideals that will create a warless world and with some of the concrete tasks that must be accomplished if we are in earnest with our program to end war.
- War, Its Causes, Consequences and Cure.* By Kirby Page. George H. Doran Co., 1923. 96pp. 15 cents net.
- The Churches of America and the World Court of Justice.* Pamphlet, 16pp. 1923. 5 cents each.
- What the Churches of Christ in America are Doing for International Justice and Peace.* A brief summary of the work of the Commission on International Justice and Good-will. Pamphlet, 12pp. 1923. (Free).
- International Ideals of the Churches.* 1924. Leaflet, 4pp. (Free).
- International Good-will. The Ideal and Task of the Churches.* Program for 1924, adopted by the Federal Council of the Churches of Christ in America. 1924. Pamphlet, 4pp. (Free).
- The Japanese in Hawaii. A Statistical Study Bearing on the Future Number and Voting Strength and on the Economic and Social Character of the Hawaiian Japanese.* By Romanzo Adams. 1924. 28pp. 25 cents.

- New Factors in American-Japanese Relations and a Constructive Proposal.* By Sidney L. Gulick. 1924. 32pp. 25 cents.
- A Message to the Churches.* An appeal in regard to the outlawry of war prepared in the spring of 1924 for the national gatherings of the denominations. 4pp. (Free).
- What Pastors and Churches Can Do in the Crusade for a Warless World.* Practical Suggestions. Pamphlet, 12pp. 10 cents.
- Japan Wonders Why.* By William Axling. Quotations from interviews with prominent Japanese on the exclusion law, with an interpretation of its bearing on American-Japanese relations. 36pp. 15 cents.
- The Churches of America Mobilizing for World Justice and World Peace.* A pamphlet prepared for the peace campaign for the fall of 1924, containing discussions of plans for the outlawry of war, disarmament, etc. 16pp. 5 cents.
- Is There a Via Media?* By Chaplain Charles S. Macfarland. 1924. Pamphlet, 8pp. (Free).

International Christian Movements. By Charles S. Macfarland. Fleming H. Revell, 1924. Cloth, \$1.75. May be ordered of the Federal Council. A comprehensive survey of the international relations of friendship and good-will as developed by the Evangelical Churches of the World through mutual service in a common task.

RELATIONS WITH CHURCHES OF OTHER LANDS

- Handbook of French and Belgian Protestantism.* By Louise Seymour Houghton. 1920. 50 cents. A study of the history and significance of the Protestant churches in these lands.
- The Unrealized Peril. The Aftermath of War in the Churches of Europe.* By Chauncey W. Goodrich. 1923. Pamphlet, 4pp. (Free).
- Helping Europe Where Help Counts Most.* 1924. Pamphlet, 4pp. (Free)
- The National Huguenot-Walloon New Netherland Commission, Inc.* 1924. 48pp. 25 cents. (The story of the Huguenot-Walloon New Netherland Tercentenary.)
- The Huguenot-Walloon Tercentenary Tour.* Pamphlet, 24pp. Published by the Huguenot-Walloon New Netherland Commission, Inc. (Free)
- Statement to the American Churches and Christian People.* By Dr. Adolf Keller. The Central Bureau for Relief of the Evangelical Churches of Europe. A statement of the present conditions in the European churches. Pamphlet, 12pp. (Free).

ARMY AND NAVY CHAPLAINS

- Spiritual Service for Soldiers and Sailors.* A statement of work by the General Committee on Army and Navy Chaplains. 1922. Pamphlet, 12pp. (Free).
- Adequate Chaplain Ministry. Without Discrimination for Men of the Army and the Navy.* By the General Committee on Army and Navy Chaplains. 1924. Pamphlet, 12 pp. (Free).
- Progress in Spiritual Service for Soldiers and Sailors.* The Nation and the Churches. Gathered by the General Committee on Army and Navy Chaplains. "It is the Soul that makes the Man." 1923. Pamphlet, 36pp. (Free).

CANAL ZONE

- Beside the Panama Canal.* 1924. Pamphlet, 4pp. (Free).

THE CHURCHES IN THE WORLD WAR

War-Time Agencies of the Churches. 1919. \$1. The historical record of the organization and work of the religious organizations engaged in war-time activities, with special attention to the General War-Time Commission of the Churches created by the Federal Council.

The Churches of Christ in Time of War. A record of the steps which were undertaken by the churches at the outbreak of the war to meet their responsibility in the national life. 1917. 50 cents.

Bibliography on the War and Religion. By the Committee on the War and the Religious Outlook. 1919. Cloth, \$1.50.

(The complete list of the publications of the Federal Council and the General War-Time Commission of the Churches during the war, including more than a hundred titles, is given in "War-Time Agencies of the Churches," pages 315-323.)

The publications of the Committee on the War and the Religious Outlook have been included in the foregoing lists, with the exception of the following series of pamphlets, 20 cents each:

1. *The War and the Religious Outlook.* By Robert E. Speer.
2. *Christian Principles Essential to a New World Order.* By W. H. P. Faunce.
3. *The Church's Message to the Nation.* By Harry Emerson Fosdick.
4. *Christian Principles and Industrial Reconstruction.* Francis J. McConnell.
5. *The Church and Religious Education.* By William Douglas MacKenzie.
6. *The New Home Mission of the Church.* By William P. Shriver.
7. *Christian Aspects of Economic Reconstruction.* By Herbert N. Shenton.
8. *The War and the Woman Point of View.* By Rhoda E. McCulloch.
9. *The Local Church After the War.* By Charles W. Gilkey.

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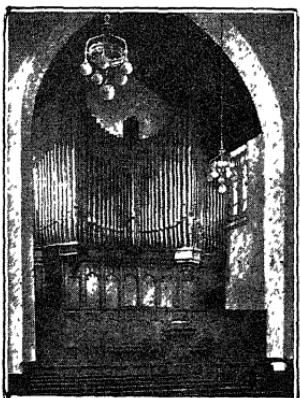
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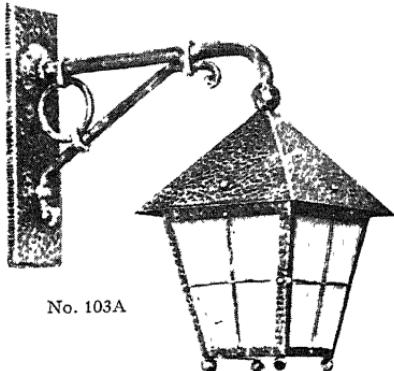
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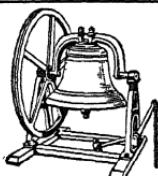
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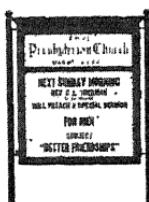
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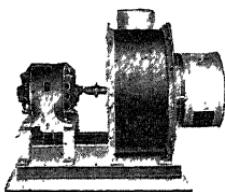
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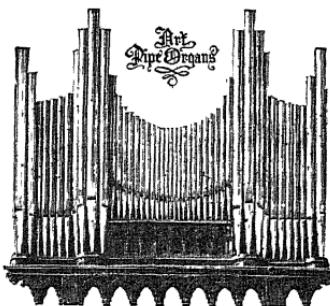
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